A Buddha Within:

The Tathâgatagarbhasûtra

The Earliest Exposition
of the
Buddha-Nature Teaching in India

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MICHAEL ZIMMERMANN

The International Research Institute for Advanced Buddhology
Soka University
Tokyo 2002

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Preface

The *Tathāgatagarbhasūtra* (*TGS*) is a relatively short text that represents the starting point of a number of works in Indian Mahāyāna Buddhism centering around the idea that all living beings have the buddha-nature. The genesis of the term *tathāgatagarbha* (in Tibetan *de bzhin gshegs pa'i snying po*, in Chinese *rulai zang* 如來藏), the key term of this strand of Buddhism and the title of the sūtra, can be observed in the textual history of the *TGS*. From there it set off to enjoy a phenomenal career in Central and East Asia, revolutionizing the understanding of Buddhist thinkers and leaving a deep impression on Buddhist philosophy and spirituality. This impact can be felt even today. Nowadays, the concept of the buddha-nature attracts attention also among Buddhist practitioners in the West. Academically, the study of this third large strand of Mahāyāna Buddhism, which never became a dogmatically systematized line of thought, has been, and still is, dominated by scholars from East Asia. This, and the historical fact that it was doctrinally absorbed by the two main schools of Mahāyāna Buddhism on Indian soil, the Madhyamaka and the Vijñānavāda, could be the main reason why the existence of *tathāgatagarbha* thought has hardly been noticed in many Western academic surveys. In recent decades this has changed for the better, and it is probably no exaggeration to call the study of the theory of the buddha-nature today one of the main vehicles of exchange between scholars of the East and the West in the domain of Buddhist studies.

Convinced that a detailed study of the earliest expressions of buddha-nature thought would be a rewarding task, I was first confronted with the need to establish a reliable textual edition of the *TGS* which, in light of the fact that no Sanskrit manuscripts of the *TGS* have been transmitted to us, takes into account all available translations. The collation of the Tibetan and the Chinese texts of the *TGS* by Kyōshun Tōdō in 1959, though progressive for his time, cannot meet these basic needs. My decision to produce a more comprehensive edition, one making use of the *Tibetan* materials, was based on three reasons. First, the Tibetan translators in general followed, more so than the Chinese, a literal style of translation, so that concrete inferences regarding the Indian text can be drawn for large parts of it. Secondly, the hitherto accepted assumption that the oldest available translation of the *TGS*, by Buddhabhadra, by virtue of its age and uniqueness, reflects an Indian transmission which has not undergone the textual alterations of later centuries, is only partly true. Certain additional textual blocks in the Tibetan were doubtlessly interpolated at a later stage, but the source of the citations in the *Ratnagotravibhāga(vyākhyā)*, a *śāstra* which was written at least fifty years before Buddhabhadra translated the sūtra, has turned out to be the recension represented in the Tibetan tradition.[1] Finally, given that the *Ratnagotra-vibhāga(vyākhya)*, the most influential treatise on the *tathāgatagarbha* theory in India, based itself on the recension reflected in the Tibetan, this recension became, in terms of the impact it had (its *wirkungsgeschichte*), increasingly referred to in the following centuries.

As luck would have it, in the process of my work a second, paracanonical Tibetan translation of the same sūtra, from Bathang, came to my notice. I present it in a diplomatic edition, directly facing the standard Tibetan translation. The

[1] Whether or not the later interpolations were at that point already a part of this recension of the *TGS* cannot be decided.

second part of my work contains critical editions of the canonical Tibetan translation, the diplomatic edition of the translation from Bathang and the two edited Chinese translations. As my translation of the sūtra is based on the Tibetan canonical version, I invested much time in the critical edition of this latter, collating all philologically relevant manuscripts and block prints, among them even some folios from the now famous Tabo monastery. A description of the characteristics of the fourteen manuscripts and block prints and the conclusions drawn about their stemmatic relations form another important element of the second part of my study. With this I hope that a contribution has been made to the Kanjur studies started in the last decades of the twentieth century by the pioneers in the field, Helmut Eimer and Paul Harrison.

For the Sinologist dealing with Buddhist canonical materials, the second part may be of particular interest for its results concerning the transmission of Buddhist sūtras in the Taishō Tripiṭaka. Although the text of the older Chinese translation has been transmitted fairly well in the Taishō, that of the eighth-century translation of Amoghavajra found in the Zhonghua Dazangjing 中華大藏經 represents a much better transmission. Based on this text, the Taishō version had to be emended in a fairly high number of cases. The Zhonghua Dazangjing 中華大藏經 should from now on be regarded as an indispensable tool for any critical edition of Chinese Buddhist material contained in it.

The first part of my study consists of an annotated translation of the canonical Tibetan version, preceded by an analysis of the textual history of the *TGS*, an interpretation of the term *tathāgatagarbha*, a discussion of the authors' ideas as reflected in the sūtra, and the specification of the place of the *TGS* in Indian Buddhist history. In order not to go beyond the framework adequate for a study of this kind, I have had to strictly limit my discussions to the *TGS*. Only sporadically have I been able to take into account facts which reflect a later stage of development of the theory of the buddha-nature. Some of the reflections, particularly in section 4.4, have therefore had to remain abridged, and are doubtless in need of much more detailed and comprehensive argumentation. I hope that the future will provide me the possibility of treating such points with the detail they surely deserve.

The decision to compose this study in English was taken for the sake of readers who do not know German. I apologize for any unidiomatic phraseology, but nevertheless hope that the formulations are clear enough.

Acknowledgements

I am indebted to a great number of people and institutions who enabled me to produce this study. I owe the most to my teacher Professor Lambert Schmithausen, under whom I studied up to my M.A. and who also agreed to become my *doktorvater* for the present work, which was submitted in a slightly different form to the Asien-Afrika-Institut at Hamburg University. His inspiring suggestions and valuable corrections, and generosity with his time, made possible its successful conclusion. It has always been a great pleasure to learn from him, and there is no suitable way to express my gratefulness.

There are other scholars in Hamburg whom I wish to thank too. I am grateful to Professor Albrecht Wezler whose stimulating lectures and seminars on

Indian philosophy I greatly appreciated, and who also supported me in other ways. On the Sinological side I am indebted to Professor Michael Friedrich. Since his coming to Hamburg, there has developed a very fruitful dialogue between Buddhologists of the departments of Sinology and Indology. Thanks are also due to Professor David Jackson and to Dr. Felix Erb, the librarian in the Hamburg institute. Dr. Harunaga Isaacson read through my work and offered important advice and suggestions. Parts of the book have been put into a better English by my friend Keishō VK Leary and by Philip Pierce. The responsibility is, of course, mine. Again, my thanks to all of them.

I stayed in Japan during most of the time of my doctoral work and had the privilege to be financially supported by two institutions: the Bukkyō Dendō Kyōkai 仏教伝道協会 ("Society for the Promotion of Buddhism," Tokyo) and the only recently established International Research Institute for Advanced Buddhology in Hachioji (Tokyo). I am very grateful for their generous support. In particular I would like to express my thankfulness to the scholars working at the institute in Hachioji for accepting this work as a volume in their series. In Japan I had the chance to meet with many eminent scholars, foremost among whom is the father of modern *tathāgatagarbha* studies, Professor Takasaki Jikidō. On several occasions I had the honor to receive his guidance in this field. Thanks are also due to my supervisors in Japan: Professor Mimaki Katsumi in Kyoto and learned persons at the institute in Tokyo: Professor Kajiyama Yūichi, Professor Yuyama Akira and Professor Karashima Seishi. They all looked after both my academic and practical needs.

In Kyoto I was invited to join the weekly study group under the guidance of Professor Nagao Gadjin. I am particularly indebted to him and all of the members of this group. Kyoto is also associated for me with Professor Aramaki Noritoshi and Professor Florin Deleanu, with both of whom I frequently met to discuss academic questions and whose acquaintanceship was highly beneficial.

Equally advantageous were my meetings with Professor Hara Minoru, whose vast knowledge of Indian literature I can only admire. He opened to me the doors of the superb library of the International Institute for Buddhist Studies in Tokyo. My thanks are also due to Professor Yotsuya Kōdō and the staff of that library. Further I feel indebted to Dr. Helmut Eimer, Professor Enomoto Fumio, Professor Eli Franco, Professor Funayama Tōru, Professor Kagawa Takao, Professor Kanno Hiroshi, Mr. Werner Knobel, Dr. Carsten Krause, Dr. Mudagamuwe Maithrimurthi, Professor Matsuda Kazunobu, Professor Matsumoto Shirō, Professor Moriyama Seitetsu, Professor David Seyfort Ruegg, Professor Shimoda Masahiro, Dr. Jan-Ulrich Sobisch, Professor Toda Hirofumi, Dr. Eva Wilden and Professor Stefano Zacchetti, and would like to thank them for their counsel and support. Last but not least, I wish to thank the fellow students who have also contributed to the completion of my work, in the first place my friends in Hamburg: Mrs. Orna Almogi, Mr. Achim Bayer, Mr. Martin Delhey, Mr. Peter Lutum, Miss Nakamura Ayako, Miss Ozawa Akiko, Mr. Johannes Vagt, Mr. Dorji Wangchuk and Mrs. Yang Mei.

Technical Note: My Use of the Asterisk

I have employed an asterisk (*) before Sanskrit terms throughout the study when the Tibetan translation did not allow an unambiguous reconstruction of the original. In many cases, however, parallel passages in the *Saddharmapuṇḍarīka-sūtra* and other texts serve as proof for the reconstructed form, for which I then did not use an asterisk. Similarly, I have refrained from employing an asterisk whenever *Bth* and the Chinese translations support a certain reconstruction (based on *Tib*) and exclude any other possibilities. One should, nevertheless, keep in mind that Tibetan translation rules and vocabulary are much less regularly and mechanically employed than is usually assumed.[2] To speak with *absolute* certainty concerning the reconstruction of the Sanskrit terminology is impossible.

[2] On this subject, see Seyfort Ruegg 1992: 382ff.

Part I

A Study and Annotated Translation

of the

Tathāgatagarbhasūtra

A General Study and Text-historical Considerations

In comparison with the vast amount of work to be done in the field of Indian Mahāyāna it would seem to be an easy task to focus on a single sūtra. Nevertheless, even such a limited undertaking has the potential to extend its reach significantly, inasmuch as research of this kind touches on several quite different topics of scholarly activity. One is the topic of the Tibetan textual transmission itself which will be dealt with extensively in part II. In part A I will focus on text-historical considerations and present a study of the fundamental terminology used in the text, the doctrine it expounds, and its place in Indian Buddhism. It goes without saying that, in order to cover these different aspects, I have had to restrict myself to what appeared most essential. In the following I would like to give a very short overview of the content of part A, and, at the same time, to draw attention to what I consider the most important outcome of my research in it.

In chapter 1 I first deal with the interrelationship among the four oldest translations of the *TGS* (1.1). Three of them, it turned out, represent the same recension (*TGS*$_2$), while the older Chinese translation is the single representative of another, shorter recension (*TGS*$_1$). From a detailed analysis of the relation of the two recensions to the nine similes reproduced in the *Ratnagotravibhāga*, it was possible to prove that, though *TGS*$_1$ was the earlier translation (fifth century), the similes in the *Ratnagotravibhāga*, itself a work which probably came into existence as early as the fourth century, are based on *TGS*$_2$. Section 1.1 further contains a study of the main terminological differences between the two recensions, and 1.2 and 1.3 deal with the differences between the three representatives of *TGS*$_2$. Each translation of this latter has its own unique features, but no telling traits could be found that would establish their interdependence.

Section 1.4 offers an analysis of the structure and textual history of the sūtra. The main result of this chapter lies in localizing and proposing explanations for compositional irregularities in the first simile. I could thereby show that the textual history of the *TGS* can be divided into at least three steps. The term *tathāgatagarbha* was only introduced into the sūtra during the third step, as an insertion into the middle of the first simile. In the last eight similes, which one can consider the starting point and nucleus of the sūtra, there are no occurrences of this term.

Section 1.5 ends the first chapter. I deal there with the basic structure of the similes and discuss an adequate method of interpreting them. The content of each simile is summed up. By this means the richness and varying nuances of the authors' message in them are brought to light.

Chapter 2 is devoted to the terms *tathāgatagarbha* and *garbha*. In a comprehensive grammatical analysis in section 2.1 I discuss all intelligible ways of understanding the compound *tathāgatagarbha*. The most fitting interpretation in the context of the *TGS* is that of a *bahuvrīhi* meaning "containing a tathāgata," in reference to living beings. The context of a growing process suggested by two of the similes and the parallelism with the term *buddhadhātu* of the *Mahāparinirvāṇasūtra* may, however, have contributed to the prevailingly

tatpuruṣa use of the compound in the later tradition.

In section 2.2 I first analyze all passages in which the compound *tathāgatagarbha* appears, and suggest an answer to the question why the Tibetan translators did not apply the particle *can* in their rendering of the compound. The most significant findings in this section center around two difficult passages of the sūtra concerning the term *tathāgatagarbha*. For one passage (verse 1.1), I could demonstrate with the help of a parallel in the *Ratnagotravibhāga* that the verse was understood wrongly by the Tibetan tradition. In the second case (5A) there is strong textual evidence from the Chinese and the alternative Tibetan translation from Bathang: instead of the correct *tathāgata-jñāna*, we find in the canonical Tibetan translation a rendering of °*garbha*, a mistake which may even go back to the Sanskrit manuscript used by the translators. Another verse (10.10), however, clearly documents a non-*bahuvrīhi* use of *tathāgatagarbha*. There are several indications, though, that this verse was not part of the oldest form of the *TGS*. Regarding the use of the term *garbha*, it seems that, contrary to the practice in the translation from Bathang, the canonical team of translators took care to differentiate between *garbha* as the space inside the calyx of a lotus (*padmagarbha*, *pad ma'i snying po*) and the petals forming its enclosure (**padmakośa*, *pad ma'i sbubs*). With equal rigor, on the other side of the simile (*upameya*), *snying po* was used in the canonical Tibetan translation only in the meaning "embryonic essence" of living beings but not as indicating their "inside" or "womb."

At the beginning of section 3.1 I provide a chart with all the terms of the *TGS* used to designate the buddha-nature of living beings. Among them a variety of expressions ranging from concrete terms like *jinakāya* to more abstract ones is then analyzed. Yet all the terms are interchangeably employed by the authors of the sūtra in combination with the concrete vocabulary of the *upamāna*, a fact that implies that their main aim was to convey the idea of the inherent buddhahood of all living beings in easily comprehensible terms rather than to go into a detailed scholastic discussion of the exact properties of this hidden buddhahood. The terms *(tathāgata-)dharmatā* and *tathāgatadhātu* are dealt with at greater length. I have tried to make clear why we can by no means be sure that the former term is meant to be understood as "absolute truth" similarly to *tathatā* (it must rather mean "character/nature (of a tathāgata)" without any monistic connotations), and why the term *dhātu* in the passage of the *TGS* is bare of any notion of causality—a notion which does, however, characterize the *Mahāparinirvāṇasūtra* and the later *tathāgatagarbha* tradition. (The passage containing *dhātu* in the *TGS* is cited in the *Ratnagotravibhāgavyākhyā*, and there used to prove that *dhātu* should be understood as *hetu*.) From my analysis it thus becomes clear that all the terms for the buddha-nature employed in the *TGS* refer to the level of spiritual perfection. They indicate a state or entity which is already present and in no need of any further ripening or essential change, though two of the similes could at first glance provoke a different understanding.

To show in detail why I think these two similes were not created in order to introduce a notion of ripening into the idea of the buddha-nature in all living beings is one concern of section 3.2. The idea the authors of the sūtra had in mind

can be called a "theory of revelation." The perfect state of buddhahood is already present in all living beings. It is nevertheless covered with defilements and has to be revealed or manifested in order to become efficacious. In fact, the main category on which the authors' ideas center is that of efficaciousness. Efficaciousness functions as the decisive criterion which distinguishes the buddha from the *sattva*, the authors' focus on and illustration of this one category by far outweighing any concern for a neat and systematic conception of the two different soteriological states. Here the sūtra reveals its true character: rather than pose the question of how the new message might be philosophically brought in line with other, traditional Buddhist doctrines, and formulate or discuss a possible metaphysical principle going beyond the concrete frame of an individual buddha-nature in the similes, the authors of the text seem to have pursued fairly pragmatic ends. This accords well with the fact that for them, becoming and being a buddha means in the first place to actively perform buddha-deeds. All these observations have led me to argue that the sūtra's origin has probably to be sought among circles of Buddhists characterized by an "attitude of worldly engagement predominating over mainly theoretical concerns"—a hypothesis which, of course, needs to be further substantiated and elaborated on the basis of other writings of the *tathāgatagarbha* teachings.

In section 3.3 I try to shed light on the process of purification from the defilements. While the **Tathāgatotpattisaṁbhavanirdeśa*, which in view of one of its similes can be seen as the closest predecessor of the *TGS*, distinguishes clearly between the role of the Tathāgata in the liberation process of living beings, on the one hand, and the active participation of living beings themselves on the other, the *TGS* is in this respect more vague, so that sometimes the part living beings play recedes completely behind what indeed appears to be the almighty figure of the Tathāgata. Nevertheless, there are passages in the *TGS* which document that it was by no means its aim to exclude living beings from such participation. Rather, it was simply that the authors' focus lay on other issues.

Section 4.1 is an overview of the titles under which the sūtra has been translated and cited. The oldest title of the sūtra in Sanskrit most probably was *Tathāgatagarbha-nāma-vaipulya(*or: *vaitulya)-sūtra*.

In section 4.2 I deal with the oldest available catalogues of translated Buddhist literature in China with regard to the records on the *TGS*. At the center of my analysis is the question of the plausibility of an entry in the *Chu sanzang ji ji* 出三藏記集 which claims the existence of a Chinese translation of the *TGS* for as early as the end of the third century CE by Faju 法炬. Whereas the attribution of another translation of the *TGS* to Fazu 法祖 (active ca 290–306), in the catalogue of Fei Changfang 費長房, most probably does not correspond to historical fact, the situation regarding Faju is more complex. Much depends on the evaluation of the credibility of the entries in the *Chu sanzang ji ji* said to be largely based on the famous but lost catalogue of Daoan 道安. My study shows that there are good reasons to deal more critically with this part of the *Chu sanzang ji ji*. Its compiler Sengyou 僧祐 has always enjoyed the highest esteem among scholars who work with the difficult material of Chinese Buddhist catalogues. This may have led to a certain lack of judiciousness when it came to

the reconstructed entries of Daoan. Although I can show that the *Chu sanzang ji ji* probably knew of two conflicting traditions concerning the history of Chinese translations of the *TGS*, the claim that a translation of the sūtra already existed in the third century is not in itself at all unreasonable. Concerning the translations by Buddhabhadra and Amoghavajra no further material for their exact dating could be found.

As for the motives of the authors of the *TGS* (section 4.3) there are a variety of possibilities. The non-philosophical and non-scholastic style hints at the likelihood that they were writing primarily for non-specialists of the Buddhist doctrine. One of the motives could thus have been to attract to religious practice hitherto neglected segments of the Buddhist community, or even groups from outside it. The *Saddharmapuṇḍarīkasūtra* may have been another important factor leading to the composition of the *TGS*. The *Saddharmapuṇḍarīkasūtra* puts forward the *ekayāna* theory, namely that all living beings can become buddhas. The *TGS*, from the mouth of the Buddha, provides a sound, if ideal, soteriological "proof" of this assertion. The fact, however, that nowhere in the sūtra are there ethical conclusions drawn on the basis of this *ekayānist* theory of equality somehow comes as a surprise.

In the first part of section 4.4 I try to establish a *terminus ante quem* for the *TGS*. Based on considerations of a doctrinal nature, the similar metrical structure of parts of the *Ratnagotravibhāga* and the *Mahāyānasūtrālaṁkāra*, the progress of philosophical thought from the *Mahāyānasūtrālaṁkāra* to Vasubandhu's *Triṁśikā*, and the fact that a citation from the *Triṁśikā* is found in the *Laṅkāvatārasūtra*, the middle of the fourth century CE is a probable date before which the *TGS* should have been composed. The *TGS*, having clearly taken ideas from the **Tathāgatotpattisaṁbhavanirdeśa* and the *Saddharmapuṇḍarīkasūtra*, must be attributed a position within a strand in Buddhism which does not conceal its favor for the concept of a positive continuous subject—a strand which has its roots in the canonical scriptures. The notion of *śūnyatā* in its established meaning does not play any decisive role in the *TGS* or in other early *tathāgatagarbha* texts. According to the *Ratnagotravibhāga*, the *tathāgatagarbha* teaching can be understood as complementing or even correcting ideas related to *śūnyatā*. Though the *TGS* does not present a philosophically homogeneous framework, and even if its main impetus may indeed have been to encourage people to become active Buddhist followers, its soteriological conception of a buddha-nature present in all living beings cannot easily be discarded as mere *upāya*, that is, as pure means apart from any claim that the message embraces a true statement about the constitution of reality. Such a disclaimer would contradict the thrust of the authors' work, even if their idea of living beings' eternal buddhahood on the road to efficaciousness comes close to the "non-Buddhist" *ātman* doctrine, and can in the eyes of somebody aiming to doctrinally harmonize Mahāyāna provoke doubts about the Buddhist character of the *tathāgatagarbha* teaching. This is exactly what has been done by the representatives of the "Critical Buddhism" group, with whom I shortly deal at the end. I feel that they are not willing to accept that Buddhism from early times on has been a heterogeneous phenomenon, one impossible to identify by two main tenets of purely doctrinal

matter, in the way its critics do. I further believe that what they postulate to be "true Buddhism," that is, "Critical Buddhism" in the sense they understand it, is another inadmissible restraint of Buddhist traditions.

Section 4.5 tries to identify the texts in which citations from the *TGS* are contained. The *Ratnagotravibhāga(vyākhyā)* is the most important among them. Though the *Ratnagotravibhāga* has rendered faithfully the content of the nine similes of the *TGS*, there is at least one instance where it has introduced a notion not found in the parallel passage of the *TGS*. This notion can be called "traditionally Buddhist" inasmuch as it emphasizes the necessity of several factors for the ripening of a sprout, which here illustrates the living being's buddha-nature. In the *vyākhyā*, however, one of the very few word-for-word citations from the *TGS* is interpreted differently from the *Ratnagotravibhāga* itself. Further, the *vyākhyā* has tried to apply an unnatural scheme to the similes and has reduced their richness of descriptive nuance to a purely scholastic analysis focused on the main categories of *buddhadhātu* and *kleśa* and their subcategories.

Finally, in section 4.6 I describe the history of the twentieth-century reception of the *TGS*. The studies of the *tathāgatagarbha* teaching in general have experienced a rapid acceleration since the 1960s. Both the Chinese and Tibetan translations of the *TGS* have been studied under various approaches aimed at different groups of readers.

1 Textual History and Structure of the *TGS*

1.1 Different Recensions of the *TGS*

The *TGS* can be said to exist in two recensions:

- Recension *TGS*$_1$, represented by the Chinese translation of Buddhabhadra dating from the beginning of the fifth century CE (*Ch*$_1$), and
- Recension *TGS*$_2$, represented by the Tibetan canonical translation dating from around 800 CE (*Tib*),[1] the Tibetan paracanonical translation from Bathang (*Bth*), and the Chinese translation of Amoghavajra from about the middle of the eighth century (*Ch*$_2$).

Differences between *TGS*$_1$ and *TGS*$_2$ are documented in the notes on every page of my translation. Among these differences are several major ones of a purely quantitative nature:

- *Ch*$_1$ lacks the list of attributes of the *arhats* in 0B.
- The whole section 0C (the enumeration of participating monks) is missing in *Ch*$_1$.
- *Ch*$_1$ lacks verse 0.5.
- The repetitive passage at the end of 10B and the beginning of 10C is missing in *Ch*$_1$.
- The introduction to the story of *Sadāpramuktaraśmi in 11A is missing in *Ch*$_1$ (the passage in question has no counterpart in the verse portion of either recension).
- Sections 12A and 12B (the question of Ānanda) are missing in *Ch*$_1$.

[1] On the authorship of the Tibetan canonical translation according to the colophons, see section 3.3 in part II.

All these differences can be shown to be additions of *TGS*$_2$ rather than parts dropped by Buddhabhadra.[2] In the following, I will deal with possible answers to the question why the above-mentioned passages were introduced into *TGS*$_2$.

The list of attributes of the *arhat*s in 0B is a stock phrase description found in many other sūtras as well. The addition shows that from a certain time on it was probably thought of as a requisite element.[3] The same can be said for the addition 0C, where 19 names of participating monks are listed. The best-known disciples of the Buddha are among the *arhat*s. The mention of Ānanda was probably felt to be especially important, since he later questions the Buddha in 12A and 12B, sections missing in *Ch*$_1$.

Verse 0.5 goes beyond the rather rational question in the parallel prose section 0J. It is an emotional appeal to the Buddha, who is addressed by the epithets "Highest among Humans" (*dvipadottama*) and "Divine One" (*deva*), and requested to answer for the sake of all living beings. That the Buddha has to be requested (as many as three times) to teach is also a common element in many sūtras.[4] The convention goes back to the early sources, which report that the Buddha was asked three times to teach by the god Brahman before he decided to do so. It is surprising that the parallel prose section remained untouched by the redactors of *TGS*$_2$.

In the case of the additional part in 10B/C, I cannot find any convincing reason why the redactors of *TGS*$_2$ felt the need to enlarge the text. The veneration of the tathāgatas in the repetitive section is reduced to the strewing of flowers (as opposed to the donation of pavilions in the part common to *TGS*$_1$ and *TGS*$_2$). In the interpolation, instead of the realization of tathāgata-knowledge as the starting point, we find the search for the Dharma (*dharmaṁ paryeṣate*); the "sons or daughters of good family" are replaced by "monks, nuns, *upāsaka*s or *upāsikā*s"; finally, instead of the internalization or arrangement into a book of as little as one simile, there is the veneration and joyful approval (*anumodanā*) of the sūtra. This last feature is typical of the *Saddharmapuṇḍarīkasūtra* (see *SP*$_I$ s.v. forms of the stem *anu-mud*) and other Mahāyāna sūtras, and I suspect that this may have induced the redactors to interpolate the repetitive section into *TGS*$_2$.

The introductory passage to the story of *Sadāpramuktaraśmi in 11A, stressing the beneficial effect of the *TGS*, resembles in its syntax the introduction to the story of Sadāparibhūta in the XIXth chapter of the *Saddharmapuṇḍarīka-sūtra* (see note in my translation). As it is not found in *Ch*$_1$, it could well be an element, again based on a set phrase found in the *Saddharmapuṇḍarīkasūtra*, inserted later in order to smooth the transition from the sections on merit to the story of *Sadāpramuktaraśmi.

Sections 12A and 12B are not found in *Ch*$_1$, nor do they have a counterpart in the following verses of either recension. They contain Ānanda's question about the length of time till perfection and the Buddha's answer. Explanations directed to Ānanda are a common element in Mahāyāna sūtras. This is understandable, since it is he alone who is generally said not to have attained arhatship among the Buddha's main disciples. Besides, he is often entrusted with the preservation of

[2] The additions are discussed in the notes to the corresponding passages in my translation.

[3] The same situation holds true for the *Vimalakīrtinirdeśa*. The list of attributes is found only in the Tibetan (see Lamotte 1962: 97).

[4] See, for example, the second chapter of the *SP* where Śāriputra requests the Buddha three times to expound the Dharma.

the expounded discourse (at the end of the sūtra), having been, according to the tradition, known for his excellent memory.[5]

The position of the interpolation towards the end of the sūtra is thus not surprising, though the passage in question does not directly deal with the preservation of the *TGS*. The redactors placed it within the originally monolithic verse section 11I and 12C. In order to join the interpolation neatly with the following verse triplet, they added a sentence at the end of the interpolation dealing with the worthiness of whoever preserves the *TGS*, which is the theme of the following three verses. The content of Ānanda's question, on the other hand, seems rather unique. One would have expected the stock question about the title(s) of the exposition[6] if the purpose had been to create a context for the appearance of Ānanda. As a matter of fact, the relation of the question to the other parts of the *TGS* is not obvious, and I suspect that Ānanda's question was originally simply another more or less independent episodical unit before it became integrated into the *TGS*.

The fact that Ch_1 covers just two thirds of the length of Ch_2 cannot simply be explained by these obvious interpolations, and the reasons must also be looked for elsewhere. When it comes to differences of style and content, the situation is much more complex. Although the same basic ideas can be found in both recensions, it seems that in the details, that is, terminology and syntactic relations, the recensions vary widely. The style of Ch_1 appears to be much more concise: the number of characters per pāda is only five (Ch_2: seven), enumerations are generally abbreviated, and the line of narration seems to focus only on issues of main importance. My impression is that Ch_1 sticks less slavishly to an Indian original and, in contrast to the representatives of TGS_2, also reproduces almost no inconsistencies which may already have been part of the Indian transmission.

Besides these characteristics we find other terminological and doctrinal features which, more or less, seem to be peculiar to Ch_1:

a. Throughout the similes, the compound 如來藏 (or: 佛藏), usually rendering *tathāgatagarbha*, is used 20 times in Ch_1. In the Tibetan, the usage is restricted to the first simile, where it appears 4 times. In Ch_2, besides these 4 times in the first simile, it is found a further 5 times in other similes.[7] In cases where Ch_1 employs 如來藏 (or: 佛藏) in contrast to the Tibetan, the Tibetan is based on *tathāgata-dharmatā* (4 times), **jina-kāya* (or: *sugata°, tathāgata°*; 4 times), *tathāgata* or *buddha* (3 times), *buddhabhūmi*, *buddhatva* (*sangs rgyas nyid*) or **avināśadharmin* (*chud mi za ba'i chos can*). In one passage of the first simile, Ch_1 reads 如來身 in contrast to *tathāgatagarbha* in the Tibetan and Ch_2.

b. In Ch_1 the term 如來藏 (*tathāgatagarbha*) designates a separate entity found within living beings.[8] Amoghavajra in Ch_2 seems to share such an understanding.[9]

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[5] See Lamotte 1962: 392, n. 40; Buddhist tradition has it that Ānanda took a vow to become the first of "those who have heard a lot" (***bahuśruta***) (*$MPPU_L$* I 223).

[6] See Lamotte 1962: 392, n. 41.

[7] See the comparative list in Takasaki 1974: 48–53 (令其清淨而成於佛 on p. 50 (III.2) is to be corrected to 如來藏）.

[8] See 0M: 身中有如來藏; 1.3: 佛觀衆生類 悉有如來藏; 1.5: 佛藏安隱住; 2A: 一切衆生有如來藏; 2.2: 衆生如來藏 ("the *tathāgatagarbha* [of] living beings"); 5B: 諸衆生有如來藏; 6.2: 身内如來藏; 7B: 如來妙藏在其身内; 8B: 其身皆有如來寶藏; 8.3: 身懷如來藏; 9B: 一切衆生佛藏在身. Only 8.4 and 1B could be interpreted differently: 汝身如來藏 (8.4): "Your body [is]

c. Ch_1 tends to describe only the buddha-nature of living beings as wrapped in defilements.[10] TGS_2, on the other hand, so describes both the buddha-nature and living beings.[11]

d. A translation of the term *dharmatā* appears only once throughout the whole of Ch_1, while its usage is frequently attested for TGS_2 (*chos nyid*; 法性). This single usage of *dharmatā* in Ch_1 is found in the passage quoted in the *Ratnagotravibhāgavyākhyā* (see 1B): 法爾. The Tibetan employs the term *chos nyid* (for *dharmatā*) altogether in 9 instances, for 7 of which there is a corresponding text in Ch_1. In these 7 cases, Ch_1 uses the terms 如來藏 (4) and 如來性 (3). Ch_2 in these passages operates with 法性 (4) and 法 (verse), 法藏, and 如來藏性 (each once). In the two other passages Ch_2 reads 法性 and 法 (verse).

e. The term "bodhisattva" appears 34 times throughout *Tib*.[12] Ch_1, however, uses the term only 21 times. Among these are 3 cases where TGS_2 does not mention the term (7.5, 10B, 10.3). In 7 instances Ch_1 uses more general terms like 衆生 (*sattva*) or 咸 instead. Five cases are without any correspondence in Ch_1.

f. While *Tib* uses the stock phrase "Tathāgata, Honorable One and Perfectly Awakened One" 14 times, it is only found 3 times in Ch_1, and in these once in a passage where all versions of TGS_2 read only "tathāgata" (6B). Otherwise, Ch_1 resorts to the terms 如來 (3), 我 (2), 佛 (2), or 世尊 (1), and when TGS_2 speaks of the attainment of the designations "Tathāgata, Honorable One and

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the store of a tathāgata!" However, such an understanding is unlikely in view of the preceding verse 8.3: 身懷如來藏. In 1B, 諸佛法爾，若佛出世，若不出世，一切衆生如來之藏常住不變。corresponds to the citation in the *RGVV* (... *sadaivaite sattvās tathāgatagarbhā iti* /). The Chinese can be understood as "The store of a tathāgata [in] all living beings is at all times present without change" or possibly "All living beings [are] stores of a tathāgata; [this true nature of all things] is at all times present without change." The latter translation is unlikely because the subject (法爾 for *dharmatā*) and its predication (常住不變) appear separated from each other.

[9] 如來藏 as a separate entity appears in 1.1 (是如來藏無所染), 3B (彼如來藏處), 5B (一切有情具如來藏), 6B (煩惱藏中有如來藏性) and 8B (一一有情有如來界具如來藏). The following cases could at first sight be understood as "... [to see that] all sentient beings [are] stores of a tathāgata": 0M:見一切有情如來藏, 1A: 觀察一切有情如來藏, 1B: 一切有情如來藏常恒不變, 9B: 見一切有情如來藏. Only an examination of other passages, similar in syntax, shows that the grammatical function of 如來藏 cannot be that of a predicate to 有情 and that the expression must consequently be translated as: "tathāgata-store [*of*/*in*] sentient beings." That this is the right interpretation becomes clear from the following passages: 0M: 見一切有情欲瞋癡貪無明煩惱; 6A: 見一切有情欲瞋癡貪無明煩惱. These are the only other examples with a syntactic structure equivalent to the one above. It is obvious that the defilements cannot be construed as the predicates of sentient beings. On the other hand, we find the following pāda in 4.3: 知彼煩惱爲客塵: "knowing that those defilements [are] accidental." From this we can infer that Amoghavajra would probably have employed the character 爲 in the instances above also, if he had intended to use the term 如來藏 as a predicate to sentient beings.

[10] Namely in 0M, 2A, 2.2, 3.3, 4.3, 4.4, 6.3, 7.4, 7.5 and 9.3. The passages in 1B (但彼衆生煩惱覆故，如來出世...) and in 7.3 (我天眼亦然 觀彼衆生類 惡業煩惱纏) suggest that living beings are encased in defilements.

[11] Passages where the buddha-nature is mentioned as wrapped in defilements are 2.2, 3.3, 7.4 and 7.5. The defilements are said to cover living beings in 0M, 1B (*Bth* and *Tib* unclear), 2A, 4.3 and 7.3.

[12] I am not counting the appearances in association with the names of bodhisattvas or with the four bodhisattvas who did not attain awakening in section 11. Among the 34 cases above, the term is 4 times part of an interpolation in TGS_2 not found in Ch_1.

Perfectly Awakened One," Ch_1 paraphrases it as 成等正覺, 爲最正覺 or 受淨一切智.[13]

g. The term *sattvadhātu* and the definition of *sattva* is not found in Ch_1 in 6B. In addition, the verses in chapter 4 of Ch_1 lack the term *(citta)prakṛti* – *āgantukakleśa*, a concept characteristic of the *tathāgatagarbha* teaching.

It is common in both Chinese translations that 如來藏 is understood to be a separate entity found in living beings (b). Leaving aside the question why the word *zang* 藏 was chosen to render Skt. *garbha*,[14] this is nevertheless surprising, since 如來藏 could easily be applied as a predicate of living beings, in the sense of living beings *being* the stores of a tathāgata. It seems that already at the time of Buddhabhadra's translation the general idea of *tathāgatagarbha* as an entity within living beings was so prevalent that Buddhabhadra or his collaborators decided—even against the evidence of the sūtra itself—to accept it for their translation into Chinese. This feature thus arose in the translational act and is not related to the Sanskrit text.

It is impossible to say to what extent feature a, the continuous use of the compound 如來藏 throughout Ch_1, is also due to Buddhabhadra's preference for this term.[15] The fact that Amoghavajra also uses the term more often than the Tibetan translation does suggest that one reason for its prominence could be the wider range of its applicability once interpreted as a separate entity: whereas the term in the Sanskrit was only applied as a *bahuvrīhi* relating to sentient beings, the Chinese now had the chance to replace other terms designating the buddha-nature in living beings with it. It could at the same time acknowledge the possible "popularity" of the term, which, after all, formed the sūtra's title. The Tibetans, favoring a literal translation, refrained from an abundant use of the compound and, in this instance, probably faithfully followed the Indian text. It is, however, true that I cannot completely exclude the possibility that the Indian TGS_1 had already taken the term *tathāgatagarbha* in the same sense as seen in Ch_1, and that it appeared more often in it than in TGS_2. Whatever the case, a development from the usage of a variety of designations for the buddha-nature towards the standardized term 如來藏 is definitely a more plausible assumption than the other way round. Speaking in text-historical terms, Ch_1 in this instance is a recension further removed from a common Indian original than TGS_2.

As I will show below, the term *dharmatā* in the *TGS* is used in at least two different meanings.[16] In the passage where Buddhabhadra employs the translation 法爾 *dharmatā* means "the *rule* to which all *dharma*s are subject." It is the only passage in all of TGS_1 with *dharmatā* in this meaning, and I suspect that

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[13] In 9B (the passage concerned is not found in Ch_1 in its entirety).

[14] Regarding this question, see Hirakawa 1990: 73ff. There it is left open whether Buddhabhadra adopted an earlier translation (佛藏) or created one on his own (p. 76). One crucial impact on the rendering of *tathāgatagarbha* with *rulai zang* 如來藏 (indicating an element in living beings) may have had the concept of "five internal organs" *wu zang* 五藏 in traditional Chinese medical theory. Medical works such as the *Suwen* 素問 and the *Lingshu* 靈樞 are familiar with this concept, and it must therefore have been in use as early as the Han 漢 dynasty (see 'Zhong Yi Dacidian' Bianji Weiyuanhui «中医大辞典»编辑委员会 (ed.), *Zhong yi dacidian: Jichu lilun fence* 中医大辞典:基础理论分册, Peking: Renming Weisheng, 1982, pp. 42; 74ff.).

[15] Takasaki (1974: 53) even calls the use of the term 如來藏 by Buddhabhadra "excessive."

[16] The term is also employed in the parallel verses in *RGV* I.100: *vilokya tadvat sugataḥ* ***svadharmatām*** *avīcisaṁstheṣv api....*

Buddhabhadra in his translation chose the characters 法爾 in order to make clear that here *dharmatā* should be understood in its "weak" meaning of "general rule." For him, *dharmatā* expressed with the characters 法性 likely implied the sense of "absolute truth" (see below). This may have led him to refrain from the use of 法性 in the other passages. The meaning of *dharmatā* in TGS_2, except in the passage just mentioned and in another case (see below), is probably simply that of the "nature" of a tathāgata. Hence Buddhabhadra probably felt that the characters 法性 went too far. He therefore avoided the translation 法性 and employed other terms specific to the *TGS*, such as 如來藏, instead.[17]

Feature c arises from the fact that in most cases Ch_1 states that the buddha-nature (and not living beings) is wrapped in defilements. This is in line with the corresponding verses of the *Ratnagotravibhāga*, where living beings are only once described as covered by defilements.[18] Of course, a "correct" allegorical interpretation would tend to require that the buddha-nature, as counterpart of the tathāgata-bodies in the lotuses, be taken as the element covered by defilements rather than living beings themselves. However, no statement can be made in this regard about the degree of "correctness" of the Indian archetype of the *TGS*.

In regard to the replacements for the term "bodhisattva" with less specific terms (e), further text-historical research needs to be done on Mahāyāna sūtra literature in order to establish a comprehensive frame of possible general tendencies in the transmissional history of this genre.[19] The less frequent use of the epithets "Tathāgata, Honorable One and Perfectly Awakened One" in Ch_1 (f) probably has its origins in Buddhabhadra's concise style, and cannot help in reaching conclusions about the relation to the Indian recensions.

Finally, the occurrence of the terms *sattvadhātu* and (*citta*)*prakṛti*/*āgantukakleśa*[20] only in TGS_2 (g) could point to a later addition. The terms are well known for their prominent position within the *tathāgatagarbha* theory, and for this reason it is hardly imaginable that such key words would be dropped in the process of redaction or translation. On the other hand, as Ch_1 tends to standardize to a certain extent, this cannot be maintained without restriction.

This discussion of the unique features of Ch_1 reveals the problems in assessing this translation and its relation to TGS_2. We simply cannot know if it is the translator (and his team) or an earlier redaction of the text in India that was responsible for the differences. Moreover, it is very likely that the work of Buddhabhadra itself was exposed to a redaction by Chinese specialists immediately after its completion, in the process of which many passages could have been made to conform to basic rules of logic or to demands for a more

[17] That 法性 and other related terms suggesting aspects of absoluteness were in fact vividly discussed in the period in which Buddhabhadra was active we can see from the documentation of the different views of Kumārajīva and Huiyuan 慧遠 on this subject in Ren 1985: 694–701.

[18] See *RGV* I.101: *rāgadveṣamalādikośanivṛtaṁ ... jagat*. The buddha-nature as enclosed in defilements is found in I.106, 107, 110, 111, 116, 119 and 120.

[19] For one example of this kind, see Shimoda 1997: 171ff. For the Mahāyānist *Mahāparinirvāṇasūtra* he shows that the word "bodhisattva" is consistently used only in certain sections of the text. Further, he observes that a "bodhisattvaization in terminology" appears at three levels of intensification depending on the different versions, i.e., from the first Chinese translation (416–418 CE) by Faxian 法顯 to the Tibetan translation, and finally the second Chinese translation by *Dharmakṣema (also first quarter of the fifth century, but much longer than the translation by Faxian) with the highest number of appearances of the term "bodhisattva."

[20] See I.125 for similar terminology in the verses of the *TGS* reproduced in the *RGV*.

appealing Chinese style.[21] Other translations bearing the name of Buddhabhadra, ones for which the Sanskrit is available, suggest that they have been done very carefully, more or less literally following the Sanskrit and rarely containing elements introduced through the translator's peculiar way of understanding the text.[22] However, even if translations bear the name of Buddhabhadra, can we be sure that he cooperated always with the same Chinese scholar-monks who were in charge of the redaction of his work? Should we not expect that his coworkers were chosen according to the importance of the text and that the outcome, for a large part, exhibits their own personal style?[23]

If we nevertheless assume that the redactional impact of the translation activities was only minimal, would it be possible to explain some of the differences over against *TGS*$_2$ as the features of an orally transmitted text? Indeed, a memorized text would naturally tend to be smoothed down in the process of unconsciously adapting content and structure of the various passages to the main line of thought and reoccurring patterns. From this we could explain why in several passages *Ch*$_1$ does not loose its thread, whereas the versions of *TGS*$_2$, in several passages, seem to be altogether inconsistent. Also, the reason for the frequent occurrences of the compound 如來藏 could be found here, since one can assume that the central term of the sūtra, and a constituent part of its title, crept into passages and replaced other designations of the buddha-nature. On the other hand, one could easily argue in the opposite direction, namely that a memorized text would hardly allow for alterations to the degree documented in *TGS*$_1$, since once memorized, the text would attain a more or less fixed form. Though I do not want to exclude the possibility that changes in the sūtra were caused by an oral tradition, I rather tend to look for the reason for the origination of *TGS*$_1$ in the Chinese redaction of the text by Buddhabhadra and his coworkers.

Regarding the relation of *Ch*$_1$ to *TGS*$_2$, it is obvious that *Ch*$_1$ represents an earlier stage of textual development of the *TGS* as far as the interpolated passages mentioned above are concerned. I am hesitant to claim that this kind of relation is valid for the parts contained in both recensions which are different in structure, terminology and length. These differences do not seem to be the result of a consistent redactional approach, and the wording in neither recension can be said with certainty to be earlier and more original than that in the other. It is thus

[21] An analysis of the *Chu sanzang ji ji* 出三藏記集 (compiled ca 515 CE) shows that, in general, the teams dealing with the translation were composed of three specialists: the main "translator" and reciter, the actual translator (if the reciter's Chinese was not sufficient), and one or more redactors. See Zacchetti 1996: 350–52; and also Boucher 2001: 104ff. along with the works he provides in n. 35. Zacchetti further points out that, while in the case of the *Mahāparinirvāṇasūtra* (417 CE) Buddhabhadra was supported in his activity by the frequently mentioned translator Baoyun 寶雲, only a short time later, when he translated the *Buddhāvataṁsakasūtra*, Baoyun was no longer mentioned (pp. 353–355). I am not sure if one should follow Zacchetti in his opinion that this must mean that Buddhabhadra had gained enough knowledge of Chinese to translate without help (p. 355).

[22] This holds true for Buddhabhadra's translation of a part of the *TUSN*—the Sanskrit of which we know as a quotation in the *RGVV* (22.10–24.8). The date of the translation of the *TGS* (beginning of the fifth century) falls within the period of Buddhabhadra's translation of the *Buddhāvataṁsakasūtra*, of which the *TUSN* is a part (418–420 CE; see *DZJ* s.v. 大方広仏華厳経).

[23] Zacchetti notes that the central function of the main translator was to recite and interpret the text, whereas the translational work itself was mostly done by the actual translator of the team. From the Buddhist point of view, he argues, the translation would nevertheless be attributed to the reciter, because he was the one familiar with the tradition of Indian thought (pp. 358f.).

impossible to plausibly determine the stemmatic relation between TGS_1 and TGS_2; we are forced to treat them as two recensions, each with a transmissional history of its own. While TGS_1 is the stylistically more concise and consistent recension of the *TGS*, TGS_2 has interpolated several textual additions typical of Mahāyāna sūtra literature and, as might be suspected from the inconsistencies found in all three of its representatives, looks back on a manuscript tradition in India which, in several passages, harbored problematic readings.

Judging from the date of translation as the *terminus ante quem* of the two recensions, there is a gap of more than 350 years between them. In the following I will show that TGS_2, or a version very close to it, already existed before the middle of the fifth century, so that it can be placed much closer to the period in which TGS_1 was translated. We therefore need to focus on the reproduction of the nine similes of the *TGS* in the *Ratnagotravibhāga*. The following points deserve our attention:

- In the second simile of the *Ratnagotravibhāga* it is twice said that the honey-hunter desires honey: *puruṣas tadarthī* (I. 102b), *madhvarthī* (I.104b). This characterization also appears in TGS_2 in 2A and 2.1, but is missing in Ch_1.
- The fourth simile in recension TGS_2 deals with the gold nugget of a traveler which falls into putrid excrement. (The man is mentioned in 4A and 4.1.) The *Ratnagotravibhāga* also tells of this traveler: *suvarṇaṁ vrajato narasya* (I.108a). Ch_1, however, just tells of gold fallen into an impure place without any mention of the traveler.
- In the sixth simile the *Ratnagotravibhāga* mentions the fruit of "mango trees, palmyra palms and other trees": *āmratālādiphale* (I.115a), *tālaphalāmra-* (I.117b). A sequence of four kinds of fruit is found in 6A of TGS_2: that of a mango tree, rose apple tree, palmyra palm and cane (in the verses the mangos are missing). Ch_1, on the other hand, mentions both in the prose and the verses only the fruit of mango trees.
- In 7B of TGS_2 it is explicitly stated that the buddha-nature is also found in animals. The same statement appears in I.119c (*tiryakṣv api*) and I.120 (*tiryakṣv api*) of the *Ratnagotravibhāga*. Further, a quotation-like passage, which could well derive from TGS_2, appears in *Ratnagotravibhāgavyākhyā* 15.11f. (see the note in 7B of my translation). The passages regarding animals do not appear in Ch_1.
- In all three sections of the eighth simile of TGS_2 a poorhouse is mentioned as the residence of a depressed woman. This poorhouse also turns up in all three corresponding verses of the *Ratnagotravibhāga*: *anāthāvasathe* (I.121b), *anāthaśāle* (I.122a), *anāthaveśmani* (I.123b). Ch_1 does not mention the woman's residence.
- The citation of *TGS* 8B.3–4 concerning *tathāgatadhātu* found in *Ratnagotra-vibhāgavyākhyā* 72.11–12 agrees closely with the passages in *Tib*, *Bth* and Ch_2. (See the note in my translation for a more detailed comparison.)

These examples show that the compilers of the *Ratnagotravibhāga(vyākhyā)* must have known recension TGS_2 or a version similar to it. How otherwise could the *Ratnagotravibhāga* share passages with TGS_2 in its corresponding verse or prose sections? The date of the translation of the *Ratnagotravibhāga(vyākhyā)* into

Chinese is 511 CE.[24] As Takasaki (1966) and Schmithausen (1971) have shown, the *Ratnagotravibhāga(vyākhyā)* consists of at least two clearly different layers, namely the original *kārikā*s and a commentary written in verses and prose. The recomposition of the nine similes of the *TGS* in the *Ratnagotravibhāga* is part of the oldest layer of the *Ratnagotravibhāga(vyākhyā)*. The reproduced verses are written in complex meters, and it is hardly imaginable that alterations to the original wording of the *Ratnagotravibhāga* could have been introduced at a later stage. Now, we have to reckon with a complex history, from the time of the first appearance of recension TGS_2, the reformulation of its verses and their adaptation to the *kārikā*s in the *Ratnagotravibhāga*, the completion of one, if not two, commentarial layers to the *Ratnagotravibhāga* (part of which clearly follows a different interpretation) until, finally, the translation of the whole *Ratnagotravibhāga(vyākhyā)* into Chinese in 511 CE. In view especially of the different exegetical approach to the *kārikā*s taken by the commentary, but also the various steps involved in the whole process, I suppose that we can assume a period of at least fifty to one hundred years between the first appearance of TGS_2 and the final Chinese translation of the *Ratnagotravibhāga(vyākhyā)*. This, however, would place the *terminus ante quem* of TGS_2 more or less within the same period as TGS_1. Based on the date of the translation of the *Ratnagotravibhāga(vyākhyā)*, therefore, we no longer have any reason to consider Ch_1 to be an older recension of the *TGS*.[25]

1.2 The Representatives of TGS_2

Bth, *Tib* and Ch_2 doubtlessly derive from the same manuscript tradition. They differ from each other only in some minor points, which, for the most part, can easily be explained as resulting from misreadings or misunderstandings of words or passages, redactional intervention or passages already unclear in the Indian manuscripts.[26] As one might expect, each of the three translations has abundant variants not found in the two other texts. These "single variants" may have their origin in the respective Indian manuscript, faithfully translated into the new language, or in the translation process itself.

As I have repeatedly stated in the notes to my translation, it seems that *Tib* was subject to some process of redaction at the time of its translation or after. I can show in many instances the reasons for such alterations.[27] The most obvious documentation of this process is a comparison of the pāda sequence in the verses

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[24] Here I do not consider the relation of the *RGV* to other texts (such as the *MSA*) and the associated implications for the dating of the *RGV*. I shall deal with this matter in section 4.4.

[25] See section 4.4 where, based on other arguments, I arrive at a *terminus ante quem* of ca 350 CE for the composition of TGS_2. Whether the obvious interpolations found in TGS_2 were at that time already part of TGS_2 cannot be decided, since they do not form part of the central message of the sūtra and can thus hardly be expected to be cited in the *RGV(V)*.

[26] Section 6B is a good example: each of the three versions offers its own way of reading the passage without being completely convincing.

[27] The fact that the translators or redactors of *Tib* deviated in some instances from the Indian text could, for example, be the reason for the different rendering of 8B.3–4, which has come down to us in Sanskrit from a quotation in *RGVV* 72.11–12 (see the note in my translation). There, Skt. *utpanna* is rendered as *zhugs*, and *dhātu* is rendered as *rigs* (usually: *gotra* or *kula*). The translation *zhugs* for *utpanna* is not a common one. Similarly, the preference for *rigs* over *khams* may reflect the choice of the translators/redactors.

of the different versions (see Appendix B): in 26 of the 69 verses, *Tib* has a sequence different from the one common to *Bth* and *Ch₂*. Two main reasons for the alterations in *Tib* are evident. In 14 instances the pāda containing the verb, which governs the whole verse, has been placed at the end of the verse. In 10 cases the editors of *Tib* felt the need to position pādas embracing relative clauses or other specifying elements before the element to be specified. In several instances, the different arrangement of the syntactical units led to a new understanding of the content.

In the prose section, such alterations are not always so easy to determine. If there was reason to assume that redactional intervention has led to a reading only attested by *Tib*, I have always indicated this in the notes to my translation. However, *Tib* is a smooth, well-polished text with a more or less easy flow of sentences. Its terminology accords in almost all instances with the *Mahāvyutpatti*. Precisely because of these characteristics, we should be careful not to follow its argumentation uncritically in the effort to uncover the original content of *TGS₂*.

Regarding *Bth*, we have reason to characterize it as a translation dating from a time when the standard Buddhist vocabulary was not yet established in Tibet, namely up to the eighth century, after which translation activities became more organized and standardized with the aid of compilations of compendiums like the *Mahāvyutpatti* or the *sGra sbyor bam po gnyis pa*. As I have shown elsewhere,[28] a comparison of the terminology chosen by the translators of *Bth* with the corresponding terms in *Tib* reveals that in most of the cases the terminology of *Bth* is not in line with the *Mahāvyutpatti*. In *Bth*, a tendency to a more literal and less idiomatic style of translation seems to prevail. Whereas many of the verses in *Tib* have been rearranged according to the basic needs of the Tibetan syntax (see above), in *Bth* the pāda sequence seems to reflect, if not wholly coincide with, the Sanskrit original, where the main verb of the sentence may not have been positioned at the end. Other refinements typical of the time after the appearance of compendiums like the *Mahāvyutpatti* or the *sGra sbyor bam po gnyis pa* are lacking in *Bth*: verbs in many cases do not indicate the hierarchic level of the subjects involved;[29] the particle *dag* expressing collectivity is less commonly employed;[30] numbers appear which are not in their "Tibetanized" forms.[31] Furthermore, the fact that some of the names of the *arhat*s, translated in *Tib*, are transliterated in *Bth* (cf. 0C) also marks *Bth* as the earlier work, written when many of the (later) standard translations of *arhat* names had not yet been established.[32]

For the prose, it is more difficult to judge how far *Bth* follows the syntax of the Indian original. Verbs are always placed at the end of the sentence. In the case of names, *Bth* clearly follows the Sanskrit, where the name usually proceeds titles, as in *Bth*: *rDorje'i blo gros byang chub sems dpa' sems dpa' chen po* against *Tib*: *byang chub sems dpa' sems dpa' chen po rDo rje'i blo gros* for Skt.

[28] See Zimmermann 1998: 43–46.

[29] Ibid., 47, n. 25.

[30] Ibid., 47, n. 26.

[31] *Bth* throughout uses *brgya stong* instead of *'bum* for *śatasahasra*.

[32] The situation is similar to the employment of the auxiliary verb *'os pa* to express what are gerundives in Sanskrit: in all 18 cases of its appearance in *Tib* it is missing in *Bth*. See Simonsson 1957: 156f. for an example where *phyag 'tshal* in the old version of the *SP* is rendered as *phyag byar 'os* in the revised text (for Skt. *vandanīya*). The auxiliary verb *'os pa* seems at some point to have become the standard for rendering gerundives from Sanskrit.

Vajramatir bodhisattvo mahāsattvaḥ. This principle is also found in the old translation of the *Saddharmapuṇḍarīkasūtra* (see Simonsson 1957: 173f.) and, in the case of the *Akṣayamatinirdeśasūtra*, in the version closest to the Dunhuang fragments as well as in the Dunhuang fragments themselves (cf. Braarvig 1993a: ix). In most of the direct speeches, *Bth* places the verb of speech before the content of the speech, a feature common to the Sanskrit but not attested for *Tib*, where this verb is always found at the end of the speech.

Generally, the style of *Bth* is more prolix and in parts unintelligible, features whose reason may have been that the translators felt uneasy about departing from the original Indian syntax. In some passages this could have led them—faithfully following the (faulty?) Indian text—to place syntactical units one after the other without the least attempt to achieve the necessary consistency and continuity of discourse by introducing connective elements into the Tibetan.

There can be no doubt that Amoghavajra also tried to keep as close as possible to the Indian text. The Sanskrit on which his translation is based must have been largely identical with the Sanskrit from which the Tibetan translations derived. It seems that he followed the Indian text more or less word for word, avoiding any kind of interpretative translations. Even in the syntax, he remains loyal to the Sanskrit: the pāda order is for the most part untouched. The sequence of syntactical units in some passages, at odds with Chinese grammar, is most likely also modeled on the Sanskrit. Amoghavajra's translation style thus again seems to be based on the idea that the single elements of the Indian text should remain discernible and be arranged in the order found in it.

However, as already mentioned above, Amoghavajra takes the term *tathāgatagarbha* (如來藏) as a designation for the buddha-nature itself, that is, as a separate entity within living beings. Further on throughout the text, we find a number of additional or substitutional elements of an explicative nature which could well be commentarial units of the translator that crept into the translation:

- In 0G the flowers in the sky are described as "being united with each other as a whole" (共相合成). The tathāgatas are said to be endowed with the *dvātriṁśan-mahāpuruṣa-lakṣaṇa*s. Neither element is found in the other translations.
- 0M: Besides gods and humans in the list of living beings that pay reverence to the tathāgatas in lotuses, mention is also made of dragons (for *nāga*s), *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṁnara*s, *mahoraga*s, *amanuṣya*s "and others."
- In the last pāda of 1.5, instead of the purification of living beings as the motive for teaching the Dharma, it is stated that sentient beings may thereby attain the three bodies endowed with buddha-knowledge (令得三身具佛智).
- In 3B, between the statements that buddhahood is found in all living beings and that the tathāgata removes their defilements from them, the following insertion is found: 若能悟解，則成正覺，堅固安住自然之智。One possible translation is: "If [one] can (= has the potential to?) awaken, [one] will become a perfectly awakened [one], settled firmly [and] peacefully in spontaneous knowledge."

1.3 Similarities between the Chinese Translations

One surprising feature is the fact that in several cases Ch_2 lines up with Ch_1 against both Tibetan translations. The nature of the differences shows that it is not the wider Chinese context in which Ch_1 and Ch_2 are embedded (or the Tibetan context for the Tibetan translations) that could be held responsible for this. Some of these common differences are:

- Only the two Chinese recensions characterize the withering of the flowers in the introduction and the first simile as taking place "in an instant" (0H, 0I, 0J, 0M). Also, in 7A the death of the man in the wilderness is described as "sudden."
- Both Ch_1 and Ch_2 do not mention the "petals and stalks" of the flowers in the description in 0I. Later, in verse 0.3, the stalks are again not mentioned in either Chinese translation, while the petals are missing only in Ch_1.
- In 0J, Ch_1 and Ch_2 do not mention the putrid smell of the flowers.
- In the enumeration of *buddhadharma*s in 5A, Ch_1 and Ch_2 lack the *āveṇikabuddhadharma*s.
- 6A: The problematic expression *'jig rten (na) gnas pa* (*Tib*) and *'jig rten zhugs shing gnas pa* (*Bth*) in the Tibetan has no counterpart in the Chinese.
- In verse 10.1 only the Tibetan translations mention *explaining* the *TGS* among several other methods of propagating it.
- In 11C both Chinese recensions additionally mention the attainment of the five *abhijñā*s (五神通) by those being touched by the light of the bodhisattva *Sadāpramuktaraśmi. The Tibetan is restricted to the attainment of the incapability of turning back from supreme and perfect awakening (*avaivartikā anuttarāyāṁ samyaksaṁbodhau*).
- Instead of the problematic *'di 'dra* (*Tib*) or *de 'dra* (*Bth*) in verse 11.1, the Chinese has 常 ("continuously").

Up to now, I have no firm idea how to explain these common points in the Chinese. If we do not want to assume that Amoghavajra, to whom Buddhabhadra's translation was certainly known and probably accessible, adopted some of the common points from the fifth-century translation, we need to reckon with the possibility that at least the cases where elements are missing in the Chinese came into existence coincidentally.

1.4 Structure, Contents and Textual History of the *TGS*

The *TGS* is clearly dividable into seven main sections:

I. (0) The setting in Rājagṛha, including the manifestation of supernatural phenomena
II. (1–9) The nine similes: the actual *TGS*
III. (10) The description of merit resulting from the propagation of the *TGS*
IV. (11) The story of *Sadāpramuktaraśmi and *Anantaraśmi
V. (12A–B) The question of Ānanda
VI. (12C) Homage to the one who holds the *TGS* in one's hands

VII. (12D) Description of the delight and praise on the part of the onlookers (return to the scene of 0)

Without a doubt, the nine similes form the essential part of the *TGS*. Not only is the title of the sūtra derived from the description in the first simile, but the text itself also regards the nine similes as the actual *TGS*: in sections 0 and 10–12 the *TGS* is frequently referred to. This sūtra within a sūtra, the nine similes, is narrated by the Buddha himself. It is this section alone which is usually dealt with by later commentators. The nine similes contain the new message and the doctrinally relevant passages for which the *TGS* is known. They are enclosed by a frame (0 and 12D) which is common to most, if not all, sūtras of the Mahāyāna. Between the similes and the end scene, three more units are found (10, 11, 12A–C). Whereas the description of the merit resulting from the propagation of the *TGS* is a common element in many other sūtras, the story of *Sadāpramuktaraśmi and the (probably later interpolated) question of Ānanda seem peculiar to the *TGS*. Later we will have to face the question what their relation to the similes might be.

As mentioned above, the main speaker after the introductory description is the historical Buddha himself, who is interrupted only by the two questions of Vajramati and Ānanda, his narration ending with a return to the setting. The text is in prose, with verse portions that repeat, usually at the end of a short unit, the main issues contained in prose before.[33] This structure of verses ending a prose section is well attested in many other Mahāyāna sūtras.

At first glance, the introductory section 0 and the following exposition of all nine similes seem to be from one mold. The Buddha narrates in the third person, with his thoughts interspersed in the first person. The descriptions in the similes are all vivid and concrete. The similes appear to be constructed in a unified fashion. They all start with the description of a more or less well-known occurrence or process met with in daily life (with the exception of the lotus flowers in the sky), and then draw a comparison between it and the spiritual sphere. At the end, the prime role of the Tathāgata is illustrated as that of teaching living beings about their unknown potential. From a doctrinal point of view, too, there seems to be no reason to assume that the similes are not the creation of a single author or group of authors put forward as a monolithic block. Nevertheless, an analytic examination of the first simile leads to several observations which clearly go against the assumption that the introduction and the nine similes had already been arranged in their present form at the very beginning.

The most obvious manifestation of textual heterogeneity is the first simile itself. After his announcement that he would expound the *TGS*, in 0M the Buddha sets about formulating the first simile, which, regarding the *upamāna*, that is, the part of the simile used to illustrate the subject matter, is taken from the setting of the introductory section. Then, in 1A, he abruptly starts again to recount this first simile, this time with emphasis on different elements. A close look at both "versions" of this first simile, that is to say, version 0M and version 1A, reveals the following differences:

(1) In 0M, the *upamāna* is very close to the description in the introductory setting: The lotuses are mentioned as supernatural creations of the Tathāgata;

[33] The fact that the section with the question of Ānanda does not end with verses repeating his question is one sign that it is most probably not a part of the oldest Indian recension of the *TGS*.

the tathāgatas sitting in their center emit rays of light; the spectators recognize the tathāgatas and pay homage (without mentioning the divine vision); the flowers are, as stated in the introduction, open.

This is all in contrast to 1A: there nothing is said about light effects, a central element of the introductory part; the flowers are not explicitly characterized as supernatural manifestations of the Buddha; no spectators and their act of homage are mentioned; instead, there appears a person endowed with divine vision who "desires to look at the forms of the tathāgatas." This last expression is reminiscent of simile 2, where the honey-hunter is described as "desirous of honey" (2A; 2.1), and of simile 3, where men and women want to remove the kernels from their husks because they desire to obtain edible food (3A). Further, the person in 1A is in need of a divine vision to see the tathāgatas in the middle of the flowers because they are "not blooming and not open."

(2) In contrast to the introduction and to 0M, in 1A the person with divine vision then removes the disgusting petals of the lotuses and cleans the tathāgatas sitting inside. The process of purification in the *upamāna* is a completely new element not found in the sections preceding 1A but common in the other similes.

(3) Regarding the *upameya*, that is, the subject matter to be illustrated in the simile, in both 0M and 1A the term *tathāgatagarbha* appears. However, the sentence containing the term in 0M is found at the end of the chapter and is, furthermore, missing in *Ch₁*. I consider it to be a later addition in *TGS₂*. This seems to be supported by the uncommon position of the sentence: the act of perceiving the buddhas within living beings had already been dealt with before. Meanwhile the Buddha had been stressing the equality between the tathāgatas within and himself. Why should he again mention the act of perceiving? Further, the whole of the sentence, as it is found in the Tibetan, seems very uncommon and strange in the context of the *TGS*, the *tathāgatacakṣus* ("tathāgata-vision") being characterized as **prāsādika* (*mdzes pa*; in my translation rendered as "admirable"), a term usually applied to persons.[34] A plausible reason for interpolating the passage may have been the wish to use the central term *tathāgatagarbha*, which until this passage had not come up in 0M.

(4) The simile in 1A ends with the statement that living beings realize buddhahood. How, then, are we to deal with chapter 1B? 1B starts with the paradigmatic statement that the Essential Law (*dharmatā*) of all *dharma*s consists in the fact that all living beings are *tathāgatagarbha*. It is this statement which has been cited word for word by the *Ratnagotravibhāga-vyākhyā*. Bu ston, in his *mDzes rgyan*, quotes from the beginning of 1A till the end of this passage. The text in the *TGS*, however, goes on to state that the Tathāgata teaches the bodhisattvas, that the bodhisattvas thereupon follow his teachings, and that they finally realize buddhahood and perform the tasks of a buddha for other living beings. All this is repetitive since it is already stated in 1A that, having accepted the Buddha's teaching, the "tathāgatas of living beings are established in perfection," which can only be understood as the

[34] See *BHSD* s.v. *prāsādika*.

attainment of buddhahood.

The structure of the passage extending from 0M till 1B, however, is seen in a completely different and plausible way once we read through it without the last (interpolated) sentence in 0M, without the whole of 1A, and without the categorical statement at the beginning of 1B. The "repetitive part" in 1B thus becomes the natural continuation of the narration from 0M: After the Tathāgata has confirmed the equality of the buddhas within living beings with himself in 0M, in 1B he then decides to teach the Dharma to the bodhisattvas. The bodhisattvas "apply themselves" to his teaching and finally become buddhas. The simile begun in 0M is thus expanded on logically and is rounded off at the end of 1B. The paradigmatic statement at the beginning of 1B, on the other hand, is not part of the simile. As a part of simile 1A, it may have served the function of a summarizing formula which repeats the foregoing in traditional words.

(5) Finally, I shall deal with the five verses following the prose passage. Section 1.1 shows a close affinity with 1A. The verse describes the flowers as "not opened" and mentions the person with divine vision. In the second verse the purifying activity takes place on the *upamāna* level (missing in 0M). The following three verses, too, follow clearly the narrative in 1A. They close with the establishment of the buddha-bodies (in the perfection of the tathāgatas), a parallel to the last sentence in 1A. There can be no doubt that the verses represent the simile as it is found in 1A. The categorical statement at the beginning of 1B is not reflected in them.

The above analysis leads to the following results: In sections 0M to 1C two lotus similes have been combined. One is found in 1A (and possibly also the first sentence of 1B) and the verses of 1C; the other one comprises chapters 0M (without the last sentence containing the term *tathāgatagarbha*, which is probably a later insertion) and 1B (without the first sentence). The term *tathāgatagarbha* is thus only found in simile 1A. Simile 0M draws upon the introductory setting described from 0G to 0K. Simile 1A, on the other hand, clearly follows the other eight illustrations of the *TGS*[35] and, with the introduction of a person with divine vision, adapts the *upamāna* to the *upameya*, where the Buddha recognizes the buddha-nature of living beings with his buddha-vision. In terms of the homogeneity of the two parts of the simile, 1A thus proves superior, since it aligns the lotus imagery smoothly with the idea of the hidden buddha-nature of living beings which needs to be set free.

Concerning the conformity of simile 0M to the introduction, I have stated that they mesh: no supernatural vision is necessary since the flowers are open. There are, however, some phraseological inconsistencies between the two sections. In all the descriptions of the buddhas seated in the calyxes up to 0J, *Tib* employs the term *sku* (Skt. *kāya*, *ātmabhāva* or the like) when referring to the buddhas in the lotuses. Then, from 0M onwards, the terminology in *Tib* shifts suddenly to *gzugs* (Skt. *rūpa*?). Though *Bth* consistently employs *sku*, this change is confirmed by *Ch*$_2$, in which the character 形 (for *rūpa*?) appears here for the first time in the text to designate the tathāgatas in the flowers. Parallel to this,

[35] Whilst simile 1A contains the introductory formula *rigs kyi bu dag 'di lta ste dper na* / (Skt. **tadyathāpi nāma kulaputrāḥ*), which is the common formulation applied in all other eight similes, in 0M the introduction runs *rigs kyi bu dag ji ltar*. (In *Bth*, however, the introductory formula in 0M is identical with the other similes: *rigs kyi bu 'di lta ste*.)

again from 0M onwards, there is a different term to denote a very high number. Whereas up to 0J we find *koṭīniyutaśatasahasra*, from 0M onwards we find only *koṭīśatasahasra*. Later, in the part following the similes, the former, longer expression is used again. Worth mentioning, too, is a change in the audience. In the chapters up to 0K the ones watching the supernatural manifestations are said to be "the whole multitude of bodhisattvas and the four assemblies" (0H; 0I), "the world with [its] gods, humans and *asuras*, all the bodhisattvas, and the four assemblies" (0J), or "myriads of living beings" (0J). In 0L, however, the Tathāgata answers merely to the "whole multitude of bodhisattvas," while in the simile 0M itself only "gods and humans" are mentioned. Though such differences between the two sections are definitely minor in view of their homogeneity, they nevertheless indicate some unevenness. I will come back to this point later.

Concerning the textual history of the *TGS*, we are now confronted with a complex situation. The simile of the lotus occupies, no doubt, a special position among the nine similes. The fantastic description of lotus flowers rising to the sky marks a contrast with the realistic spirit of the other eight illustrations. I can hardly imagine a reason for its inclusion among the set of eight others than the need to build a bridge to the lotus scenery of the beginning which, for whatever reason, had been chosen to introduce the similes.

We do not know how the Mahāyāna sūtras came into existence. Any discussion would soon become very speculative and go far beyond the limits of this work. However, it is reasonable to suppose two separate parts, namely the eight similes and the lotus scenery of the introduction, which originally existed independently of each other. To assume anything else would make it difficult to account for the differences in the basic conception between the introduction and the eight similes (supernatural vision, unopened flowers etc.). If the introductory scenery had been composed especially for the eight similes, it could have been adapted perfectly to the needs of the similes. But, as I have shown above, this is not the case. I therefore conjecture that when looking for a relatively fitting setting for the eight similes, the compiler decided to arrange the description of the fading flowers (taken from a different context) into an introduction to the similes. But then he was forced to compose parts 0M and 1B (without the sentences including *tathāgatagarbha*) in order to explain plausibly the relation between the scenery and the eight similes, starting with the honey in the honeycomb. He tried to remain as faithful as possible to the lotus scenery but nevertheless unwillingly introduced the changes in phraseology discussed above (**kāya* for **rūpa* etc.). Most likely, this newly created first simile did not include a verse portion. The reason for this could lie in the fact that at this stage the other eight similes, too, existed only in prose, or that the first illustration was felt to be but an introductory bridge between the lotus scenery and the similes of the honey and the rest, rather than an independent simile with a corresponding verse section.

In a later step, simile 1A and the attendant verses would then have been interpolated. The compiler took great care to preserve the old lotus simile in its entirety and to insert the new simile in a position which would make it difficult to recognize any traces of such an insertion. The respect he paid to the old lotus simile by preserving all of 0M/1B makes it more difficult to argue that the same

compiler replaced a hypothetical old verse section with his new one. It is more likely, as suggested above, that the old simile had been without verses, or that it was at this stage that all similes became newly fitted out with a verse portion. This question cannot be answered wholly satisfactorily.

The insertion of 1A could have been caused by the advent of the term *tathāgatagarbha*, which till that insertion had not been used anywhere in the introduction and the similes. At the same time, the wish to transform the lotus simile into a "classically" structured one conforming to the style of the following similes (with homogeneous correspondences between *upameya* and *upamāna*, and including verses), and doing justice to the *tathāgatagarbha* concept, could have been one main factor at work. The compiler could thereby also compensate for the incompatibility between the introductory setting and the basic idea behind the eight similes: the missing person with divine vision representing the Tathāgata, the fact that the tathāgatas in the flowers are recognizable by everyone,[36] and the lack of the purifying activity.

The main reason, however, was probably the compiler's wish to introduce the term *tathāgatagarbha*. We cannot be sure what exactly led to the eminence of the term. As long as we have no other early text which could have coined the term, we should assume that it developed in fact from the lotus image in the first stage of the *TGS*. We can even imagine that the author(s) of the incomplete *TGS* (without 1A) searched for a designation for their new idea of the buddha-nature, and possibly also for a title of the sūtra meant to expound their theory. Once they had discovered that the term *tathāgatagarbha* (with the rich nuances described below) could serve their needs well, they strove to give the term a place in the sūtra itself. This may have been their motivation for inserting chapter 1A (and probably also the first sentence of 1B: ... *dharmāṇāṁ dharmatā* ...). 1A serves to provide a definition of the term *tathāgatagarbha*. This can still be felt in the first sentence when it is said "... recognize that there are tathāgatas sitting cross-legged in their center (**madhya*), in the calyx of [each] lotus (*padmagarbha*),…." My impression is that the author(s) here deliberately used the term *tathāgata* (and not **tathāgatarūpa* as later on) and that specifically in this passage they glossed *garbha* as **madhya* in order to draw readers' attention to the meaning of the term *garbha* and its role in the compound *tathāgatagarbha*.

If my hypothesis is right, the textual history of the *TGS* can now be divided into at least three major steps: first, the composition of the eight similes; secondly, their combination with the introductory lotus scenery and the composition of the "old" lotus simile (0M; 1B); thirdly, the interpolation of the "new" lotus simile 1A with its verse section and the inclusion of the term *tathāgatagarbha* (and probably also the selection of the title for the sūtra).

The *upameya* of the "old" lotus simile (0M; 1B) deserves special attention. As it came into existence after the compilation of the other eight similes, and thus represents the essence of the different metaphorical approaches to the idea of a buddha-nature in living beings, it reflects what the author at this stage of the text's development thought to be the underlying pattern of the *upameya*. Furthermore, it has the advantage of not being constrained by a dominant *upamāna*: the fantastic

[36] It is definitely possible to use the term *padmagarbha* in the case of a fully blossoming lotus. Even when flowering, the petals will not open completely, so that a kind of interior space (*garbha*) remains.

introductory lotus setting is formulated loosely enough to allow different kinds of construction for the *upameya*. It does not force the author to adapt the *upameya* to the requirements and the elements of a realistic *upamāna*. It is therefore probably no coincidence that we find here the most explicit formulation of the liberating path in the whole sūtra. The passage asserts that the Buddha teaches the bodhisattvas, that he incites their faith, and that the bodhisattvas, by applying themselves to his teachings, attain buddhahood. Though the activity of the bodhisattvas (or living beings) in their own process of liberation is sporadically delineated in some of the other similes (but on the whole seems to remain in the background), it is clear that at least for the person(s) who creatively combined the similes with the introduction, be they the authors of the similes or not, this active participation of the bodhisattvas was seen as a very important element.

If we now turn to the parts of the sūtra following the similes, it is difficult to avoid the impression that we again are dealing with more or less originally independent elements added to the similes for various reasons. Let us first have a short look at the content of these sections. The description of merit arising from the propagation of the sūtra (10) is a common theme in Mahāyāna literature. Though other methods of attaining merit, with which the sūtra-related activities are contrasted, can differ according to the text,[37] the propagation of the sūtra by preserving, reciting, copying and teaching it is very common. First, the *TGS* announces in a general way the positive result for one's merit from applying oneself to the propagation of the sūtra (10A). It goes on to illustrate this fact impressively by contrasting it with the meaningless production and donation of myriads of pavilions to myriads of buddhas and bodhisattvas or the bestowal of hundreds of thousands of flowers upon them for a hundred thousand *kalpa*s (10B–C). It is even said that the internalization of a single simile of the *TGS* or the simple joyful approval (*anumodanā*) of what has been heard would by far outweigh the merit attained through such donations. This second idea of joyful approval leading to the accumulation of merit does not seem to be part of the common descriptions in other Mahāyāna sūtras but does appear in the *Saddharmapuṇḍarīkasūtra*. Rather than enter into a discussion of the complex issue of the veneration and propagation of a text, and its development and social meaning, I shall simply propose that the underlying tendency here is to redirect emphasis to the internalization of religious values. If we keep in mind that the propagation of the sūtra also encompasses its "understanding" and "explanation to others," it is only natural that this process presupposes personal participation and reflection, elements which easily tend to be discarded during mainly external acts of veneration. The appearance of the term *anumodayati*, in the sense of cultivating an active and joyfully approving attitude towards the teaching, supports such a conclusion.

This section on merit might otherwise have been the end of the sūtra, which is the position it usually occupies in other texts, were it not for the fact that it is followed in the *TGS* by two other parts, with which I will now deal. The story of *Sadāpramuktaraśmi and *Anantaraśmi (11) was probably added to raise the authoritative status of the sūtra by embedding it in a quasi-historical context,

[37] As mentioned in the notes to my translation, a passage in the *KP* resembles the *TGS* most in this respect. *SP* 332.9ff. contrasts the hearing of the *SP* with the practice of the five *pāramitā*s of *dāna*, *śīla*, *kṣānti*, *vīrya* and *dhyāna*. For the *RGV* see V.3–6, where the comparison is with only the three virtues of *dāna*, *śīla* and *dhyāna*.

which is at the same time the history of its transmission. The story itself may have been an independent entity before it became incorporated into the sūtra. It contains two connecting links with the core sūtra: one is the fact that the tathāgata *Sadāpramuktaraśmi taught the *TGS* for five hundred great cosmic cycles, in consequence of which the listeners finally attained awakening; the second is the identification of *Anantaraśmi, who had asked *Sadāpramuktaraśmi to teach, with the main representative of the audience, Vajramati. *Anantaraśmi together with three other well-known bodhisattvas did not attain awakening. The sections before describe *Sadāpramuktaraśmi, from the time in the womb of his mother till his form as earthly remains, as emitting light that has a highly beneficial effect on all living beings. I can hardly see any connecting link between this story and the core sūtra, aside from the (surely not central) fact that *Sadāpramuktaraśmi also emits light while in the womb (**garbha*) of his mother.

Seemingly even more unrelated is the question of Ānanda (12A–B), which is missing in *TGS₁* and is thus probably a later interpolation. Ānanda asks the Tathāgata how many buddhas one has to hear the Dharma from in order to attain perfection. In his answer the Tathāgata does not restrict their number, but stresses the importance of generating the aspiration to awaken immediately. As stated above, one reason for the interpolation of this story with Ānanda as the main figure could be his role as the one who is usually entrusted with the preservation of the teaching. However, this section does not contain any topical link with the other parts of the sūtra.

Another minor observation further highlights the heterogeneity between parts 10 to 12 and the similes: whereas throughout the similes the Tathāgata addresses a large audience led by Vajramati (*kulaputrāḥ*), in the following sections he only speaks to Vajramati. This strengthens the conclusion that we have a core sūtra, consisting of the nine similes, embedded in an introduction and other essentially unrelated elements at the end. Particularly in regard to the story of *Sadāpramuktaraśmi, the reasons for its inclusion in the sūtra remain unclear, if it was not simply the need to extend the sūtra's length.

1.5 The Structure, Nature and Contents of the Nine Similes

As mentioned above, all similes with the exception of the first one bear witness to a realistic, down-to-earth spirit. They are of a mundane nature; the scenes described can be easily imagined by readers and, for the most part, are taken from daily life. As I have argued above, the inclusion of the first image, though exceptionally fantastic in nature, was due to the fact that the compilers wanted to combine the eight similes with the introductory element centering on the lotuses, and therefore felt compelled to expand upon the setting of the introduction in the form of a simile. All the similes show the same specific structure:[38] they first start

[38] See the entry in *Meyer* s.v. *Gleichnis*: "Sprachliches Gestaltungsmittel, bei dem eine Vorstellung, ein Vorgang oder Zustand (Sachsphäre) zur Veranschaulichung und Intensivierung mit einem entsprechenden Sachverhalt aus einem anderen, meist sinnlich-konkreten Bereich (Bildsphäre) verglichen wird. Bild- und Sachsphäre sind im allgemeinen durch Vergleichspartikel („so ... wie") ausdrückl. aufeinander bezogen, sie decken sich aber nicht wie in der Allegorie in mehreren Einzelzügen, vielmehr konzentrieren sich die einander entsprechenden Züge beider Sphären in einem einzigen, für die Aussage wesentlichen Vergleichsmoment, dem Tertium comparationis, in dem die beiden Seiten sich berühren. Das Gleichnis ist vom bloßen Vergleich

with the description of a situation or process in the material sphere (*upamāna*; “Bildsphäre”) to which the assumed factual situation (*upameya*; “Sachsphäre”), namely the existence of buddhahood in all living beings, is then compared. In contrast to what we normally call “allegory,” a simile does not allow parallels to be drawn between a whole range of congruent factors featuring in the *upamāna* on the one hand and in the *upameya* on the other. Rather, the two spheres merely share a common *tertium comparationis*, the central point of comparison, which it is the aim of the simile to illustrate. Some of the similes do seem to call for an allegorical interpretation. In 4B the elements of the material sphere are explicitly compared to their counterparts in the spiritual realm. Nevertheless, what A. Jülicher has convincingly demonstrated for the interpretation of similes in the New Testament, namely that they were undermined by the “Gefahr unsachgemäßer allegorischer Auslegung, als man jeden Zug in ihnen tiefsinnig zu deuten versuchte,”[39] should serve as a warning for the interpretation of our similes. Let us keep in mind that it was not the intention of the author(s) to construct allegories with perfect proportional relations in regard to all single elements.

What, now, is the *tertium comparationis* of our similes? Generally speaking, it is the notion that a precious element, pure in nature, but hidden and unsuspected, truly exists, and while it is covered by impurities, its nature remains unaffected. The similes, though they each emphasize different aspects of this *tertium comparationis*, are meant to illustrate the same basic situation. As a further element common to most of the similes, and thus a second *tertium comparationis* of sorts, we find the description of the release of this precious element with the attending beneficial consequences for living beings. In the following, I will summarize the content of the similes and try to point out what each of them emphasizes.[40]

As suggested above, the first simile was probably not part of the earliest set of eight. However, with the decision to adapt the introductory lotus scenery to

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durch die breitere Ausgestaltung und eine gewisse Selbständigkeit des Bildbereichs unterschieden, wird des öfteren auch gleichbedeutend mit Parabel verwendet; vielfach werden jedoch beide Begriffe in dem Sinne unterschieden, daß bei der Parabel die Sachseite nicht ausdrückl. genannt ist, sondern erschlossen werden muß (demnach setzt die Parabel das Bild *statt* der Sache, das Gleichnis setzt es *neben* sie).“

[39] See Meyer s.v. *allegorische Schriftdeutung*; further Adolf Jülicher, *Die Gleichnisreden Jesu*, Freiburg, 1899.

[40] Though the similes shed light on the *tertium comparationis* from different angles, they are similar enough to convince one that (with the exception of the first simile, as argued above) they were composed and arranged by a single person or a group of persons who worked in very close cooperation. There are, nevertheless, some minor observations which suggest a kind of loose grouping of similes 2, 3, 4 and possibly 1A (= the “new” lotus simile) on the one hand and similes 0M/1B and 5 to 9 on the other. That the newly introduced simile 1A mirrors partly similes 2 and 3 (e.g., the person is *desirous* to see the tathāgatas: ... to get the honey (2), ... to have food (3)) is natural since they were the ones immediately after 1A, and so the obvious prototypes. A common element of 2, 3 and 4 (verse 4.4 in Ch_1) is the term *buddhatā/°tva /tathāgatatā/°tva* to designate the buddha-nature of living beings. Similes 0M/1B, 5, 6, 7, (8) and 9, on the other hand, share the term *tathāgatajñāna* and, what may be of more significance, they state that the Buddha teaches bodhisattvas (and not common living beings) in order to remove their defilements. The awakened bodhisattvas are then expected to help again other living beings. However, I do not think that these differences are enough to support further text-historical conclusions, which could only be highly speculative.

the eight similes, and the formulation of the lotus simile itself,[41] it became the most arresting, impressive and comprehensive illustration. The compound *tathāgatagarbha* itself, mentioned in close relation to the term *padmagarbha*, the "lotus calyx," probably also developed from it. The lotus, by far the commonest flower in Buddhist literature, and a symbol of the spotlessness of the bodhisattva acting in saṁsāra, its flowering being compared with the manifestation of the virtues of buddhahood,[42] is worthy of the prominent position accorded to it in the first simile. The illustration draws a contrast between the ugly, withered flowers and the brightly shining tathāgatas sitting in meditation in their calyxes. Just as these tathāgatas are found inside the lotuses, completely unaffected by their abhorrent surroundings, so too do sentient beings contain fully developed tathāgatas within themselves. In the *upameya* the author still presents the picture of a very concrete tathāgata situated in living beings, an image borrowed from the material sphere of the same simile. The second main point of the illustration is the removal of the withered petals by a person with divine vision. Obviously only he can know about the tathāgatas hidden in the petals. The act of removal is compared to the teaching activity by which the Tathāgata induces or directly accomplishes the elimination of the defilements of living beings, which had hitherto veiled their buddha within.

The simile of honey shielded by bees contains one irritating element, namely the collecting of honey, which is a highly destructive activity that robs bees of a source of life.[43] Nevertheless, it was used by the author to illustrate how a person with skill in means would know about the honey contained in the comb and manage to expel the insects. This is compared to the removal of the defilements by the Tathāgata. The honey is then used in an "appropriate" way.

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[41] To be exact, we need to deal in terms of an "old" and a "new" lotus simile (see above). However, here I will not differentiate between them but consider both as a unit. This is how the reader would understand things, and also follows the traditional exegetic approach.

[42] See *RGV* II.8.

[43] Not much is known about honey-collecting activities in India. In a publication of the year 1988 Eric Valli and Diane Summers describe how a group of "honey hunters" of the Gurung tribe in Central Nepal make their living by collecting and selling honey. They go into jungle areas and climb rocky cliffs where the bees, usually the *Apis laboriosa*, the largest honeybee in the world, have their combs. These nests may be as big as a human being, and contain between 50 and 60 kg of honey. A group of hunters, consisting of five to ten people, takes about one hundred nests a year. Amounts reported for the days of their grandfathers are about ten times as high, but yields are continually decreasing due to "the destruction of existing nests and the diminishing forest." (This and all following quotations are taken from the introduction in Valli and Summers 1988.)

The work is very risky, since one of the hunters has to climb down a 50-m-long swaying rope-ladder from above the cliff and to cut out the comb. Before he can do that, he has to expel the bees with flaming bundles of leaves pushed under the comb. The bees react aggressively and "attack any moving creature" who does not protect itself with the smoke of leafy branches fed into a fire. Once the bees have left, the comb is partially cut out and lowered down to the ground in a basket. The authors remark that "unknowingly, the hunters have become terrible predators. Entire colonies of bees are destroyed when Mani Lal [the leader of the hunters] cuts down their nests. If the queen and enough worker bees escape and return, the colony can be quickly reconstructed and, within a month, the nest can be sufficiently pregnant with honey for another expedition to be launched."

All parts of the comb are exploited: the larva cells, rich in protein, are consumed as tonics; the melted and filtered wax "is sold in Katmandu to the artisans who use it in the lost-wax process of casting statues" (see simile 9); the precious honey, "valued as a universal remedy and tonic, is sold to villagers or exchanged for grain, yogurt, milk, a chicken, or even a day's work." The price in 1988 for 454 g (1 pound) of honey was ten Nepalese rupees, a sum which must be seen in relation to the average two rupees a day on which about 60 percent of the rural population then lived.

The beneficial result is likened to living beings who become tathāgatas and can perform buddha-acts for the good of other sentient beings.

In the third simile of kernels enclosed by husks, the main emphasis lies on the obviously aberrant belief, as Ch_1 puts it, that kernels in their husk have no use. The author is assured that every listener knows about the relation between kernels and husks in the case of cereals—on which the simile is based. It thus seems that in this illustration the author wanted to stress the commonness of the fact that buddhahood is found in all living beings (covered by defilements) and the normality of its manifestation. He compares the manifestation of buddhahood to the ordinary process of turning cereal to account by extracting edible grains. The usual *tertium comparationis*, namely the fact that something valuable is hidden in impurities, does not seem to be of primary significance here.

A gold nugget in excrement is at the center of the fourth simile. The contrast between a nugget of pure gold and its surroundings, a "place of decaying substances and filth, a place full of putrid excrement," could hardly be greater. The nugget remains hidden in this place for many hundreds of years. No one would expect such a place to be the depository of a gold nugget. The simile draws the reader's attention to two points: first, the imperishable nature of the gold, which is later compared to the true nature of living beings. Its nature guarantees that the gold remains without any decay in spite of its surroundings. Secondly, the highly unexpected nature of the simile is meant to induce one to believe that the hidden buddha-nature will one day be revealed even in a sentient being who hardly anybody would think capable of becoming a buddha. The role of the divinity which in the *upamāna* advises a person to look for the nugget and clean it, is filled in the *upameya* by the Dharma-teaching Tathāgata.

The topos of a hidden treasure beneath the house of some poor person for the unknown buddha-nature in living beings is, with some variations, also found in the *Mahāparinirvāṇasūtra*.[44] The simile in the *TGS* is replete with oppositions: The house owner (or nobleman) (*gṛhapati*) lives in poverty, though right below his house is a huge treasure of precious materials. He walks up and down lost in his thoughts, while the treasure, the solution to his problems, lies untouched. He is unaware of the treasure and nobody, not even the treasure itself, can inform him, even though it is a *gṛhapati*'s duty as one of the seven jewels of a *cakravartin* ruler to find hidden treasures. Indeed, he himself is obviously in need of a person with a supernatural eyesight to make him see that all he requires is beneath him. Such a person is not mentioned in the *upamāna* of the simile, but appears as the Tathāgata in the *upameya*. After the Tathāgata has revealed the existence of such a treasure—living beings' buddha-nature—to the bodhisattvas, they set about digging it out. It is clear that in this fifth illustration the author wanted to draw the attention of the readers to their unawareness of the "treasure" within themselves and, consequently, to the fact that there is no reason to think of themselves as spiritually poor.

The sixth simile of a sprout in the seed and the eighth of the desperate woman with the *cakravartin* embryo in her womb apparently embody a different notion. Here, at first glance, it is the process of growing, the ripening of the sprout into a "great king of trees," around which the comparison turns. This would at

[44] See *MPNS S* 184b1ff.; *Q* 105b6ff.; see also Takasaki 1974: 144f.

least be the reader's first impression. I will argue below that, though this notion may be evoked, this is not the main intent of the authors, and that we should take care here not to fall into the trap of too allegorical an interpretation. A closer analysis of the wording will show rather that the essential sameness of sprout and full-grown tree, their alternate generation, and the fact that the tree is contained in its complete but not yet fully unfolded form already in the seed go to make up the focus of the simile. In contrast to most of the other similes no act of purification is needed. The ripening is described as a more or less automatic process once the seed has fallen on the soil. Section 6B, representing the *upameya*, can be said to be quite unusual for the *TGS*. The difficult and terminologically laden content differs in each translation, and follows a more abstract line: it seems to offer a definition of the term *sattva*, the term *sattvadhātu* appears, and describes a tathāgata who discloses the Dharma as a "supreme, great accumulation of knowledge."

A dangerous wilderness, further on compared to *saṁsāra*, is the setting of the seventh simile. The statuary image of a tathāgata wrapped in rotten rags was dropped and lies on the path. Travelers, unaware that the rags contain such an image, pass by in disgust. Only after a divinity orders a group of people to open the bundle does the image inside receive the veneration it deserves. In this simile two main features seem important to note: first, as with the gold nugget in excrement, the complete inappropriateness of where the object is deposited and thus the unexpectedness of the finding; secondly, the illustration plays up the contrast between contempt and veneration: nobody, however contemptible he or she may appear, should be looked upon as such, because everyone has a nature deserving of veneration. This is also the message found in the associated verse 7.5, where the Tathāgata wants the awakened bodhisattvas to know that all living beings have the buddha-nature and, one could add, therefore encourages them to apply themselves to the development of that spiritual capacity in living beings.

A more direct call for concrete consequences based on the *tathāgata-garbha* teaching is contained in the simile of the poor, depressed woman. An ugly, orphaned woman lives under desperate conditions in a poorhouse, despising herself. She is unaware of the fact that she has a future universal emperor (*cakravartin*)—the buddha-nature—in her womb. The illustration contrasts the apparently hopeless situation of the woman with the majesty and glory of the *cakravartin*. Of course, the idea of an embryonic *cakravartin* may, as in the sixth simile, embody the notion of a not yet fully developed element, the basis for awakening in the future. The main point in this simile, however, seems to be to show the Tathāgata's encouragement of living beings, who are again unaware of their buddha-nature, and his urging them to overcome defeatism: "Apply energy without giving in to despondency!" In this illustration, too, no activities to reveal the buddha-nature are necessary; the embryo is growing without help from outside, and his birth and future empowerment are inevitable. Section 8B contains the only passage in the *TGS* where the three-stage career *sattva* → *bodhisattva* → *tathāgata* is explicitly mentioned.[45]

In the last simile of golden figures within burned clay molds the process of casting golden statues according to the *cire-perdue* method is described. The

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[45] See Takasaki 1974: 62ff.

expertise of a smith is necessary in order to decide when the right time for striking the molds with a hammer has come so that—in an instant—the dirty black molds fall apart and the clean figures appear. For the Tathāgata, too, "who uses the Dharma as a hammer," the knowledge of the right time is necessary. The bodhisattvas he purifies have to "become calm and cool."[46] The illustration seems to stress the suddenness with which the golden figures come out. Nevertheless, this should probably not be taken as promoting the idea of a sudden awakening. Nothing that would substantiate such an idea occurs in the description of the spiritual sphere. This description serves rather to underscore the surprise and complete unexpectedness arising the moment the burned and ugly mold is replaced by a golden image from inside. The simile describes accurately and in detail this method of casting, which is still practiced among artisans in India and Nepal.[47]

2. The Meaning and Occurrences of the Term *tathāgatagarbha*

2.1 The Term *tathāgatagarbha*

As the summary of the similes above has revealed, the idea that all living beings have the buddha-nature is not illustrated in a completely homogeneous way. We should therefore try to grasp more clearly the conceptual elements which underlie the notion of this nature in the *TGS* and the relationship of the level of ordinary, still unrealized living beings to the level of a tathāgata's perfect realization. Here it may be useful to begin with the term *tathāgatagarbha*, which gave its name to the sūtra itself, and became well established in its Chinese translation *rulai zang* 如來藏 as the main designation for the buddha-nature theory in East Asia.

First of all, it should be noted that the term *tathāgatagarbha* is not as pervasive in the *TGS* as one would expect, judging from the later tradition. Its use in the similes is restricted to the "new version" of the first simile.[48] There, however, it occurs in the passages which seem to impart in concise form the main message of the sūtra: In 0M and 1A it is stated that the Tathāgata perceives all living beings as *tathāgatagarbha*.[49] Then, in 1B, a passage which is cited word for word in the *Ratnagotravibhāgavyākhyā* contains the main message of the *TGS*. The Sanskrit citation in the *Ratnagotravibhāgavyākhyā* reads as follows:

> *eṣā kulaputra dharmāṇāṁ dharmatā / utpādād vā tathāgatānām anutpādād vā sadaivaite sattvās tathāgatagarbhā iti /* (*RGVV* 73.11–12)[50]

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[46] Cf. *SP* II.48 (45.13f.).

[47] Reeves (1962: 118) reports that among smiths in Madras the hollow inside the mold is called *karu* ("womb" (= Skt. *garbha*); see Miron Winslow, *Tamil-English-Dictionary*, reprint of the edition from 1862, ed. K. L. Janert, Wiesbaden: Steiner, 1977, s.v. *karu*).

[48] See section 1.4. The "new version" comprises the last sentence in 0M, all of 1A, and the first sentence of 1B.

[49] 0M (probably a later interpolation into *TGS*$_2$; see section 1.4): *de bzhin gshegs pa'i mig des sems can thams cad* ***de bzhin gshegs pa'i snying por*** *mthong ngo //*; 1A: *rigs kyi bu dag de bzhin gshegs pas kyang sangs rgyas kyi mig gis sems can thams cad* ***de bzhin gshegs pa'i snying por*** *mthong nas / ...*

[50] 1B: *rigs kyi bu dag 'di ni chos rnams kyi chos nyid de / de bzhin gshegs pa rnams byung yang rung ma byung yang rung /sems can 'di dag ni rtag tu de bzhin gshegs pa'i snying po yin ...*

> Son of good family, the True Nature (*dharmatā*) of the *dharmas* is this: whether or not tathāgatas appear in the world, all these sentient beings contain at all times a tathāgata.

This passage was probably inserted together with the "new version" of the first simile. Placed at the end of the "new" simile, it was meant to summarize the main point of that simile, and should thus be considered the nucleus of the doctrinal message of the *TGS*. That the passage was felt to have such an eminent position is also attested by the fact that the *Ratnagotravibhāgavyākhyā* quotes it word for word. The author of this passage knowingly associates the claim that living beings are always *tathāgatagarbha* with the well-known Buddhist formula *dharmāṇāṁ dharmatā* ..., which is usually employed to introduce the fundamental law of *pratītyasamutpāda*. This attests that he himself regarded the passage *sadaivaite sattvās tathāgatagarbhāḥ* as the essence of the sūtra, a standpoint which (if the authors of the "old" eight or nine similes and the "new lotus simile" are indeed different) would probably be shared by the composers or compilers of the other similes.[51]

An interpretation of the meaning of the term *tathāgatagarbha* must, as a matter of course, start from the context in the *TGS* in which it originates.[52] The context is that of the withered lotuses with beautiful tathāgatas sitting in the center of their calyxes (*padmagarbha*). In the same way that full-fledged tathāgatas sit in the flowers, so also, according to the sūtra, are buddhas contained in living beings.[53] If living beings are said to contain a tathāgata, they should function as receptacles, and the compound *tathāgatagarbha* must accordingly be understood either as a *bahuvrīhi* in the sense of "containing a tathāgata" or as a *tatpuruṣa* meaning "store of a tathāgata." However, in order to reach an adequate interpretation of the compound, I need to preface some remarks on the term *garbha*, and then give an overview of the range of possible interpretations of the whole compound, in part offered by the texts which succeeded the *TGS*.[54]

Concerning the term *garbha*, the *Etymologisches Wörterbuch des Altindoarischen*[55] provides us only with the two meanings "Mutterleib; Leibesfrucht, Embryo, Neugeborenes." It seems, however, that, starting from this biological background, *garbha* took on other, less specific senses, such as "the inside, middle, interior of anything, calyx (as of a lotus), ... any interior chamber, adytum or sanctuary of a temple &c." (*MW*), or, as Hara has shown for epic literature, "germ, seed, infant, child" and, by analogy with the vocable *putra* as the last member of a compound, even simply "member (of a family lineage)."[56] Also familiar is the function of *-garbha* at the end of a *bahuvrīhi* compound, indicating that the prior member(s) of the compound is/are *contained* in the

[51] See also Zimmermann 1999: 158.

[52] For the occurrence of the term *tathāgatagarbha* in the *Gaṇḍavyūhasūtra* (*GV* 221.2–6), a controversial interpretation of it, and what this means for the relation between the *Gaṇḍavyūhasūtra* and the *TGS* see Takasaki 2000: 75f. (with his references to Matsumoto 1994).

[53] Explicitly so stated in 0M and verse 1.3.

[54] An excellent discussion of this complex problem from different angles is found in Seyfort Ruegg 1969: 499ff.; 1976: 352f.

[55] Manfred Mayrhofer, *Etymologisches Wörterbuch des Altindoarischen*, 2 vols., Heidelberg: Carl Winter Universitätsverlag, 1992–1996, s.v. *garbha*.

[56] See Hara 1994.

subject the compound refers to.[57] Especially in the last case it is difficult to judge how far a biological, embryonic shade of meaning was still felt, that is, to what degree *-garbha* had become a purely grammatical unit used at the time our sūtra came into existence to express a relation of inclusion void of any strong lexical connotations. However, the original embryo-related meaning of *garbha* did not completely fade out in later centuries; indeed *garbha* even became associated with the semantic field of "offspring." This suggests that the grammatical application of *-garbha* never became totally free of the underlying idea of an embryo still in need of development in a nurturing, womb-like container, if the context in question was susceptible of such a nuance.

But there is another secondary semantic field with which the term *garbha* seems to be closely associated, namely the "central part" or "essence" of something. This development is mirrored in the regular choice of Indo-Tibetan translators to render *garbha* into Tibetan as *snying po*: "the chief part, main substance, quintessence" (*Jä* s.v. *snying po*; see also *snying*: "the heart, ... the mind"). To be sure, this meaning is not supported by the Sanskrit dictionaries, nor by Pāli. At best, the meanings "inner chamber" or "adytum" as the central and most holy part of a temple might suggest something in this direction. However, the corresponding forms of *garbha* in a number of modern Indian languages can also have the meaning of "core," "heart," "pith" and the like, and this thus further strengthens the case that Skt. *garbha* from a certain time on must have embraced this sense.[58] If this is so, we must also allow that the employment of *-garbha* at the end of a *bahuvrīhi* compound could have such a nuance: "to contain *essentially*." Whatever the case, from a certain time on, as Matsumoto has demonstrated, the use of the term *garbha* became widespread in Indian Buddhist scriptures, for example, in the *Gaṇḍavyūha* and the *Daśabhūmikasūtra*.[59] Names containing *garbha* as a member, such as the long list of bodhisattva names in the introduction of the *Daśabhūmikasūtra* (a list which is not yet in the earlier translation of Dharmarakṣa), came into use. The term *garbha* proved highly popular, and one wonders if it was always possible to decide on an exact equivalent in a translation. Indeed it seems that once *garbha* became a fashionable term it was easily compounded with other words without itself exhibiting a very concrete meaning.

Let us now turn to the compound itself. I have grouped the alternatives according to grammatical categories.

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[57] See *PW* s.v. *garbha*: "Uebertragen am Ende von adj. compp. (f. ā): dieses als Leibesfrucht tragend, in seinem Innern bergend, enthaltend...."

[58] See *Turner* no. 4055 (*garbha-*): "... Sindhī *gabhu* ... kernel, pith; ... Nepāli ... *gābho* core, inside (e.g. of a fruit); ... Hindī ... *gāb* pulp, pith; ... Marāṭhī ... *gābhā* heart, core; ... Koṅkaṇī ... *gābbo* inner core of plaintain stem...." H. Isaacson kindly drew my attention to three relatively late passages: one in the *Yogaratnamālā*, a commentary on the Hevajratantra, where *garbha* in the term *vajragarbha* is synonymized as *hṛdaya* (David L. Snellgrove, *The Hevajra Tantra, A Critical Study, Part 2: Sanskrit and Tibetan Texts*, London: Oxford Univ. Press, 1959, p. 136); the second, in Ratnākaraśānti's as yet unpublished *Muktāvalī*, another commentary on the *Hevajratantra*, where the same gloss is given (National Archives, Kathmandu, MS 4-19 = Nepal-German Manuscript Preservation Project Reel No. A 994/6, f. 80r1; Tokyo University MS 513, f. 57r6); the third, in the commentary on the *Tantrāloka*, the *Tantrālokaviveka* by Jayaratha, where *garbha* is interpreted as *sāra* (Mukund Rām Shāstrī (ed.), *The Tantrāloka of Abhinava Gupta with Commentary by Rājānaka Jayaratha*, vol. 1, Kashmir Series of Texts and Studies 23, Allahabad: The Indian Press, 1918, commentary to 2.32).

[59] See Matsumoto 1994: 411ff., in particular pp. 421, 460, 471.

① *Tathāgatagarbha* as a *tatpuruṣa* compound. Here three cases need to be considered:

a. The prior member of the compound can be determined as having an elided genitive case ending: *tathāgatasya* or *tathāgatānāṁ garbhaḥ*: "the embryo of a/the tathāgata(s)."[60] This interpretation seems to be the most common one in the tradition following the *TGS*. The word can in this case be understood as referring to the "embryo of a/the tathāgata(s)" within all living beings. In the *TGS*, however, *tathāgatagarbha* cannot have this meaning for two reasons. First, in the statement *sattvās tathāgatagarbhāḥ* the compound cannot be understood as a *tatpuruṣa* designating the "embryo *within*" because grammatically it is the predicate of *sattvāḥ*. Secondly, as mentioned above, rather than with the embryo of a/the tathāgata(s) the *TGS* deals with *full-fledged* tathāgatas in flowers (and in living beings).

b. A living being as the "womb of a tathāgata": A living being as the womb of a tathāgata seems to accord with the image of lotuses enclosing tathāgatas within their womb-like calyxes in the *upamāna*. Matsumoto adopts the translation "container of a tathāgata" (如来の容れもの) for the *TGS*, rejecting Schmithausen's and Ruegg's categorical statement that the compound *tathāgatagarbha* can never mean "matrix of the Tathāgata" in Indian texts.[61] In his argument why the compound within the *TGS* should be interpreted as a *tatpuruṣa*, Matsumoto obviously does not consider the alternative provided in ②a below. He argues that the author of the *TGS* had first to "invent" the concept of *padmagarbha*, the "lotus calyx" where the tathāgatas are seated, in order to construct the analogy between the lotuses and living beings. Once *padmagarbha* was adopted as the interior space of a lotus (蓮華の内部空間), the author of the *TGS* could develop the analogy of tathāgatas seated in the interior space (*garbha*) of living beings. Matsumoto asserts that once living beings are the referent, they could accordingly be denoted as "containers of a tathāgata." He admits that the author of the *TGS* thus operates with two meanings of *garbha*, namely "interior space" and "container," and that the author was well aware of this fact.[62]

Now, I think Matsumoto's argumentation is less than conclusive. First of all, the meaning of "container" for *garbha* seems not to be very common, if documented at all. On the basis of its meaning "womb," *garbha* designates a space within rather than a container or a sheath around something. This is clear from the entry under *garbha* found in the *PW* and *MW*: "Mutter*leib*," "interior chamber." Regarding the second point, I agree with Matsumoto that the terms *padmagarbha* and *tathāgatagarbha* are probably intentionally employed by the authors in some kind of analogy. But if this is the case, should we then not argue that -*garbha* expresses in both cases a comparable sense, namely the *inside* of a lotus and the *inside* of living beings respectively? This at least would make things less complicated. Alternative ②a proceeds along these lines. Admittedly, from a purely grammatical point of view Matsumoto's argumentation avoids the somewhat disturbing situation that the compounds, if

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[60] See e.g. *LAS* 223.14: *garbhas tathāgatānām*; *LAS* 357.15 (*Sagāthakam* 346c): *garbhas tathāgatasya*.

[61] See Matsumoto 1994: 498ff., referring to Schmithausen 1971: 133, n. 44 (and further p. 156), who finds confirmation in Seyfort Ruegg 1969: 499ff.

[62] See Matsumoto 1994: 495ff.; 526f.

we follow ②a, belong to two distinct categories, namely *tatpuruṣa* (*padmagarbha*) and *bahuvrīhi* (*tathāgatagarbha*). However, even if we follow his suggestion, the relation between the members within the two *tatpuruṣa* compounds would have to be analyzed differently as a *genitivus subjectivus* in the first case and a *genitivus objectivus* in the latter.

One final remark: Matsumoto insists, on the one hand, on employing *garbha* in the sense of "receptacle," while, on the other, he vehemently rejects the translation "womb" or "matrix," the rendering adopted by Takasaki in his English translation of the *Ratnagotravibhāga(vyākhyā)*.[63] I do not find any fundamental difference between the two concepts, and do not think that the translation "womb of a tathāgata" is impossible, at least any more so than Matsumoto's own rendering.

c. The living being as "embryo of the Tathāgata": The idea that all living beings are penetrated by the *dharmakāya* and thus are the embryos or, as Hara has shown, the children of the Tathāgata is found in the *Ratnagotravibhāgavyākhyā*.[64] Nothing in the *TGS* suggests that this understanding could be applied to the relation between living beings and the Tathāgata. It is therefore not relevant for our discussion here.

② *Tathāgatagarbha* as a *bahuvrīhi* compound:

a. The most "natural" analysis of the compound would be as a *bahuvrīhi*. The *PW* (s.v. *garbha*) provides us with plenty of examples with *garbha* at the end of the compound meaning simply "to contain" (see above). The sentence *sattvās tathāgatagarbhāḥ* should thus be understood as "Living beings contain a tathāgata." (*tathāgato garbho yeṣāṁ te tathāgatagarbhāḥ*).[65] In order, however, to understand *garbha* in a more characteristic way, we need to bring out its biological nuance or else the nuance, assumed above, of essence. The first case would result in a translation (1) "Living beings contain a tathāgata *as an embryo*."[66] In the second alternative we would have to translate (2) "... have a tathāgata *at their core*," or, more abstractly, "... have a tathāgata *as their nature*." The image of the lotus renders both alternatives possible, since the tathāgatas are seated in the center of their womb-like calyxes (*garbha*). They thus have become the core of the lotus, unaffected by the withered parts of the flowers, and "emitting hundreds of thousands of rays of light." Nevertheless, in this first simile, as in most of the following illustrations, no growing process or

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[63] See Matsumoto 1994: 498; Takasaki, in his later translation of the *RGV(V)*, no longer employs this rendering (Takasaki 1989).

[64] *RGVV* 70.16–18: *tathāgatadharmakāyena niravaśeṣasattvadhātuparispharaṇārtham adhikṛtya* ***tathāgatasyeme garbhāḥ sarvasattvā*** *iti paridīpitam* /. For a different interpretation, cp. Matsumoto 1994: 498ff.

[65] See e.g. the parallel verse to the first simile in the *RGV* (I.101) where the following compound referring to living beings appears: ... *saṁbuddhagarbhaṁ jagat*: "... [having seen] living beings as containing a perfect buddha."

[66] This alternative would semantically be the equivalent of "... have a tathāgata in their womb" (***tathāgato garbhe yeṣāṁ te tathāgatagarbhāḥ***), which is based on *AiGr* II, 1 § 109c, p. 279 ("Bahuvrīhis mit kasuellem Vorderglied"): "Sehr oft bezeichnet das Hinterglied einen Körperteil und dann das Kompositum denjenigen, der am betr. Körperteil etwas im Vorderglied genanntes hält oder haften hat z.B. ... *vajra-bāhu-* der den Donnerkeil im Arme hat ... *kilālodhnī* Kilāla im Euter habend...." In contrast to the rendering above ("... contain a tathāgata as an embryo"), the main thrust here should not be to characterize the tathāgata as an embryo but to point out the fact that he is found ***in the womb***.

any other process of change is implied regarding the tathāgatas. To speak of a tathāgata-embryo can therefore be quite misleading, since the process of a gradual development and maturing is usually implied when speaking of an embryo in the womb. For this reason I have decided to adopt the simple rendering "... contain a tathāgata" in the translation. That, as discussed in the second alternative, this tathāgata represents the nature of all living beings need not be mentioned explicitly. It is the aim of the sūtra itself to illustrate this fact by way of the nine similes.

b. Although in ②a. the term *garbha* was understood in the "weak" sense of "containing," it can also be interpreted in its original meaning "womb" or "embryo." Taking it as such, we would have to translate the *whole* compound in a possessive relation to living beings as:

I. "Living beings have an embryo of a tathāgata" (*tathāgatasya garbho ('sti) yesāṁ te tathāgatagarbhāḥ*).

II. (1) "... have a tathāgata in their womb (*garbha*),"[67] or

(2) "... have a tathāgata as an embryo (*garbha*)."

III. Or, assuming that *garbha* can have the meaning "core, essence," as

(1) "... have the tathāgata-core" or

(2) "... have a tathāgata at their core."

Position III.(1) mirrors the understanding of the Tibetan when rendering the statement cited above as *sems can 'di dag ni rtag tu de bzhin gshegs pa'i snying po (can) yin....*[68]

Semantically, there is no difference between having the embryo of a tathāgata (②b.I) or containing a tathāgata as an embryo (②a.1/②b.II (2)). In both cases the embryo still has to develop into a full-fledged tathāgata,[69] a notion by no means expressed in the lotus image. One might argue that the situation in the *upameya* cannot be compared very smoothly to the *upamāna*. However, the other parts of the first simile clearly demonstrate that it is not an embryonic seed or such that is contained in living beings but a tathāgata itself. Further, if a philological analysis like that provided in ②a allows us to interpret the compound in a sense not contradictory to the setting of the material sphere, there can be no reason to adopt another alternative.

Regarding the third translation in ②b, namely that of III.(1) "… have the tathāgata-core" or III.(2) "… have a tathāgata at their core," III.(2) is simply a grammatically different rendering of the translation given in ②a.2 ("... have a tathāgata as their nature."). If we follow III.(1), the alternative that introduces the tathāgata-core as a separate element, we reach a more abstract formulation of the same basic thought, more or less disengaged from the concreteness of the material sphere. This rendering manifests a stronger monistic inclination,

[67] An analysis of this alternative has been discussed in the preceding note.

[68] For the inclusion of the particle *can* see below.

[69] Prof. Seyfort Ruegg, in a personal communication, warns that to associate the word "embryo" with the ripening process ahead could lend itself to misunderstanding. If I interpret him correctly, he is implying that the term "embryo" (*garbha*) in India at that time primarily denoted a nucleus or core embedded in some shielding environment rather than a still completely mother-dependent being undergoing further growth. I agree with him insofar as the term *garbha* in its meaning "embryo" might certainly have evoked different associations according to the field in which it was applied (anatomy, genealogy, etc.). However, I do not think that the general readership of the sūtra, be it in ancient India or in the modern world, would exclude the notion of ripening in connection with the term "embryo."

since it may be supposed that there is only one such buddha-nature. In contrast to this, the philosophically somewhat clumsy rendering of III.(2) has to a greater degree remained true to the imagery of a multiplicity of buddhas sitting each in his own calyx.

c. A final theoretically possible interpretation is that of *tathāgatagarbha* in the sense of "having a tathāgata as a womb," that is, "born from a tathāgata."[70] The compound would then refer to living beings themselves as "born from a tathāgata/the Tathāgata." Whereas the simile of the *cakravartin* in the poor woman is based on the biological metaphor of an embryo found in the womb, none of the other similes involves such a context. Nor is the *cakravartin* said to be born from a tathāgata. The interpretation "born from a tathāgata/the Tathāgata" would thus violate the thrust of the *upamāna*s and so cannot be applied in the *TGS*.

The above analysis has revealed that, in light of the *upamāna*, the grammatically adequate interpretation serving as the basic one of the compound *tathāgatagarbha* is that of a *bahuvrīhi* meaning "containing a tathāgata." However, it would be wrong to assume that the term *tathāgatagarbha*, once the context of the first simile is left behind, would be restricted in the minds of readers to such a clear-cut definition. Having read the other eight similes, among them two employing the image of a seed and an embryo, the term *garbha* in its meaning "embryo" would automatically acquire greater prominence, and possibly overshadow the first interpretation based on the lotus imagery. The richness of the term *garbha*, which means "containing," "born from," "embryo," "(embracing/concealing) womb," "calyx," "child," "member of a clan" and even "core" would from the very beginning tend to keep its semantic range from being reduced to a single word.

To judge by the textual history of the *TGS*, on the other hand, the introduction of the term *tathāgatagarbha* with the "new lotus simile" (1A) took place after all the other similes had already been composed. We may thus assume that the author of this simile chose that term because it covered the whole variety of themes illustrated in the similes.[71] At the same time, *garbha* is also part of *padmagarbha*, a term expressing a central image in the introduction. The compound *padmagarbha* itself is also well known as a designation for the god Brahman, who is said to be "born from a lotus" (*padmagarbha* as *bahuvrīhi*). This may have been another, highly venerable association for someone reading in the sūtra of a tathāgata seated in a *padmagarbha*. As attested by the prevailing use of the word *tathāgatagarbha* in other writings, and in the *Ratnagotravibhāga-vyākhyā* itself, as a *tatpuruṣa* compound (the "embryo of a tathāgata" as a separate entity), a tendency towards a grammatically non-adjectival use of the term was inherent from earliest times. The title of the sūtra further stimulated such an independent understanding, and with the appearance of the concept of *buddhadhātu* in the Mahāyānist *Mahāparinirvāṇasūtra* as more or less a synonym for *tathāgatagarbha*, the temptation to interpret this latter as a *tatpuruṣa* probably proved irresistible. In the *TGS* this is documented by at least three of the four translations into Chinese and Tibetan, where the compound is regularly rendered

[70] See Seyfort Ruegg 1969: 511, n. 4.

[71] The vocable *dhātu*, too, has a wide range of meanings, the most notable being "primitive matter, constituent part of the body, mineral, relics."

as a separate entity found in living beings in the sense of "store of a tathāgata" or "essence of a tathāgata."[72]

2.2 The Textual Occurrences of the Terms *tathāgatagarbha* and *garbha*

Besides the title of the sūtra itself, the term *tathāgatagarbha* is found in several passages. Let us, in the following, see to what extent the passages containing the whole compound or merely the word *garbha* fit the interpretations suggested above.

1. In a series of nearly identical formulations, the *TGS* repeats three times that living beings are *tathāgatagarbha* (0M, 1A, 1B).[73] The passage in 1B is cited in the *Ratnagotravibhāgavyākhyā*, and thus we know the Sanskrit text: *sadaivaite sattvās tathāgatagarbhāḥ*. *Bth* renders the compound as *de bzhin gshegs pa'i snying po*. The manuscript tradition in *Tib*, however, observes two ways of rendering it. One is identical with *Bth*. A second strand adds the particle *can* at the end of the compound: *de bzhin gshegs pa'i snying po* ***can***. This second strand is represented by:
   - *BDJNQ* in 0M,
   - by no ms or print in 1A, and by
   - *DLSTP$_3$* in 1B.

   Now, the old translation *Bth* does not have the particle *can*. From this and the fact that no edition in 1A, and only some manuscripts and prints in the other passages, testify to the particle, we can be fairly sure that it was only inserted by Tibetan editors at some late revisional stage. The particle *can*, as Seyfort Ruegg points out,[74] may serve to indicate that the translated compound was understood as a *bahuvrīhi*. The fact that it is not found in the earlier transmission could mean that at that time the rendering of a *bahuvrīhi* compound by means of *can* was not yet common practice, if ever it was, or that they tried to retain the interpretational ambiguity inherent in the Sanskrit compound by resorting to a rigorously literal translation technique. A Tibetan reader with a background in Indian grammar would probably be aware of the range of possible interpretations of such a compound in Tibetan. For a less grammatically educated Tibetan, however, a sentence like *sems can 'di dag ni rtag tu de bzhin gshegs pa'i snying po yin*.... would likely be understood as "All these sentient beings *are* at all times the essence of the Tathāgata," a statement which does not seem to be very precise. This disturbing fact may have been the reason why later redactors of *Tib* decided to add the particle *can*. They felt it necessary to differentiate explicitly between living beings and the essence contained in them, or, in the words of Seyfort Ruegg, to point out the difference between *guṇa* ("attribute") and *guṇin* ("bearer of the attribute").[75]

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[72] For the Tibetan translation from Bathang see below.

[73] *Tib*: ... *sems can 'di dag ni rtag tu de bzhin gshegs pa'i snying po (can) yin* ...

[74] See Seyfort Ruegg 1969: 510.

[75] For the particle *can* in the concerned compound in the texts of the *tathāgatagarbha* theory see Seyfort Ruegg 1969: 509ff. On p. 511 Seyfort Ruegg argues that the *TGS* itself denies the identification of living beings (*sattva*) as *tathāgatagarbha*. He supposes that the treasure in the fifth simile is compared to the *tathāgatagarbha* and argues that there the treasure is said to be the *cittasvabhāva* ("l'être propre de la Pensée") rather than the *sattva* (5A). However, I cannot find

2. Verse 1.1 contains the compound *tathāgatagarbha* in pāda c.

Tib:
ji ltar padma smad par 'os gyur pa //
de'i mdab ma sbubs gyur ma gyes la //
de bzhin gshegs pa'i snying po ma gos te //
mi 'ga' la las lha yi mig gis mthong //

Bth:
ci ltar pad mo smad[1] *pa de ni*
de'i lo ma rnaṁs kyi +++ ma gyes /
de bzhin gshegs pai[1] *snying po de yang ni //*
dri ma ma gos skyes[2] *pas 'phrul mig*[3] *mthong //*
[1] for *spyad*; [2] for *bskyes*; [3] for *mi*.

Ch$_1$

譬如萎變花　其花未開敷
天眼者觀見　如來身無染

Ch$_2$

如彼蓮花可厭惡　并其胎葉及鬚蘂
譬如天眼而觀見　是如來藏無所染

Parallel verse *Ratnagotravibhāga* I.99
yathā vivarṇāmbujagarbhaveṣṭitaṁ
tathāgataṁ dīptasahasralakṣaṇam /
naraḥ samīkṣyāmaladivyalocano
vimocayed ambujapattrakośataḥ //

Parallel verse *Ratnagotravibhāga* I.101
yadvat syād vijugupsitaṁ jalaruhaṁ saṁmiñjitaṁ divyadṛk
tadgarbhasthitam abhyudīkṣya sugataṁ patrāṇi saṁchedayet /
rāgadveṣamalādikośanivṛtaṁ saṁbuddhagarbhaṁ jagat
kāruṇyād avalokya tannivaraṇaṁ nirhanti tadvan muniḥ //

A translation based on *Tib* would most naturally run:

> It is as if [there is] a disgusting lotus whose [unsightly] sheath-[like] petals are not opened out, yet the *tathāgatagarbha* is unpolluted [by the petals], and a person with divine vision will perceive [it].

The fact that the term *tathāgatagarbha* can here hardly be taken as a *bahuvrīhi* referring to living beings, the usage attested for 0M, 1A and 1B, is cause for surprise, and sets this verse off from the prose section. The term *tathāgatagarbha* is not expected in the *upamāna*, it clearly being an element of the *upameya*. Had the Tibetan versions, as *Ch*$_1$ does (如來身), employed *lus* or *gzugs* in the *upamāna* instead of *snying po* (Skt. *garbha*), there would have been no irregularity. However, both Tibetan versions read *snying po*.

A clue to how the pāda should be understood can be obtained by reference to the parallel verses in the *Ratnagotravibhāga*. There, in the first pāda of I.99, the tathāgata in the *upamāna* is described as *vivarṇāmbujagarbhaveṣṭita*: "enclosed in the calyx of a lotus of ugly color." Similarly in *Ratnagotravibhāga* I.101 the *sugata* is said to be found in "its (= the lotus's) calyx" (*tadgarbhasthita*). In both cases the term *garbha* appears, and designates clearly the inside, the calyx, of the lotus. If we interpret the compound in *TGS* 1.1 in this way, namely with *garbha* referring to the inside of the lotus, we end up with a reading perfectly in accordance with the situation

any explicit identification of the treasure with the term *tathāgatagarbha*. Accordingly, and in light of the version from Bathang, my understanding of the passage differs from Seyfort Ruegg's translation (see the note in my translation). Further, in 5B the bodhi*sattvas* are compared to the treasury of the qualities of a buddha.

described in the prose before: "... yet *the inside [of the lotus containing a] tathāgata* is unpolluted [by the petals],...."[76] This reading makes it very clear that *garbha* can only be taken as the inside of the flower, in contrast to the sheath-like petals mentioned in the pāda before. In the *TGS* these tend to be referred to by the term *kośa*.

3. A translation of the compound *tathāgatagarbha* also appears in all manuscripts and prints of *Tib* in 5A, in an enumeration of buddha-qualities said to be present in living beings.[77] The only way of interpreting the compound there is as a separate entity found in living beings. However, a parallel in 5B, *Bth* and the Chinese versions leads one to believe that the reading should be *tathāgata**jñāna*** instead of °*garbha*:
   - For the parallel with *ye shes* instead of *snying po* in *Tib* see 5B.12f.
   - *Bth*: *de bzhin gshegs pa'i **yeshes** dang : stobs dang : mi 'jig pa dang : sangs rgyas kyi chos ma 'dres pa mdzod //*
   - *Ch₁*: 如來知見、力、無所畏大法寶藏在其身內，...
   - *Ch₂*: 而有如來智慧、力、無所畏諸佛法藏，...

   I have accordingly concluded (see translation and note) that the reading in the Sanskrit must originally have been *tathāgata**jñāna***.

4. Much more problematic is verse 10.10.[78] Given that the content of this verse varies widely in the different translations, it would seem impossible to draw conclusions about the original Sanskrit text. However, the lotuses have withdrawn far into the background, so that an interpretation like the one suggested in my translation, with *tathāgatagarbha* meaning "embryo of a tathāgata," seems all but unavoidable.

   The verse has no correspondence in the prose, which deals with the merit attained through propagating the *TGS*. The verse parallels to the prose come to a natural end in verse 10.9. Verse 10.10 causes wonder owing to its sudden return to a doctrinal message and the occurrence of *dharmatā*, which is referred to with the pronoun *'di*, even though it has not been mentioned before. We have therefore good reason to assume that the verse 10.10 is a later interpolation into the common ancestor of TGS_1 and TGS_2. It could in fact be a citation from another work. If so, it would not come as a surprise that our compound turns out to be a *tatpuruṣa*—the prevailing usage in later times.

The term *garbha* appears frequently in the *tatpuruṣa* compound *padmagarbha* and also as a single word designating the calyx of a lotus (in the sense of its interior). This usage is attested in 0G, 0H (twice), 0I, 0M, 1A and, if my analysis above is right, also in 1.1 as part of the compound *tathāgatagarbha* (*tatpuruṣa*; see above).

In verse 1.3, *Bth* twice uses the term *snying po*, once to designate the inside of living beings and then to refer to the lotus whose *snying po* is said to be

[76] Alternatively, the Sanskrit construction may have been *tathāgato/°taṁ garbha anupaliptaḥ/°taṁ* or something similar (depending on the metrical structure; *garbha* for the locative case *garbhe*). If we assume that the verses were composed in Buddhist Hybrid Sanskrit, we might even expect simply *tathāgata garbha* ..., with *-ta* replacing a classical Skt. *-taḥ* or *taṁ*. Later translators, already used to the compound *tathāgatagarbha*, would then have automatically interpreted the phrases as a compound.

[77] The grammatical relation between the compound and the following qualities is not clear: whereas *L*, *S* and *T* place a genitive particle between *de bzhin gshegs pa'i snying po* and *stobs dang /*..., in all other texts of *Tib* no such particle is found.

[78] See also the note in the translation.

disgusting. The word for the inside of living beings (*Ch₂*: 内) in *Tib* is *dkyil*. If the Sanskrit for *dkyil* (*Tib*) or *snying po* (*Bth*) was in fact *garbha*, as the rendering of the passage in the *Ratnagotravibhāga* suggests (*saṁbuddha**garbhaṁ** jagat*; I.101),[79] it would be hard to explain why the translators of *Tib* refrained from a rendering with *snying po* for the "inside" of living beings. I thus tend to assume that the Sanskrit had *madhya* or something similar instead.

In the second case, *Bth* speaks of the disgusting calyx (*snying po*), which is compared to the coverings of defilements in the *upameya*. *Tib* does not have the term *snying po* and instead employs *sbubs* (so also *Ch₁*: 花纏), a term in *Tib* usually associated with the *kleśa*s, an element of the *upameya*. However, in 1.1 *Tib* also compares the petals of the lotus to sheaths (*de'i mdab ma **sbubs** gyur*).[80] In view of the meaning "interior of something" of *garbha* and the clear differentiation in verse 1.1 between *snying po* (*garbha*) as the inside of the calyx, on the one hand, and the sheath-like petals that constitute the enclosure, on the other, the use of *snying po* in this context is odd: in verse 1.1 above it was said that the *snying po* of the lotus remains unpolluted. To now call this same *snying po* disgusting is a clear contradiction, obviously not noticed by the translators of *Bth*. The term *sbubs*, probably a rendering of Skt. *kośa*, is not found once in *Bth*. To denote the sheaths of *kleśa*s, *Bth* resorts to *mdzod*, another translation for *kośa*. One can only wonder why, in the case of the lotus sheaths (**padmakośa*), the translators of *Bth* refrained from a translation with *mdzod* and applied the obviously unfitting *snying po*.

In 6B the passage *sbubs kyi nang na **snying por** gyur pa de bzhin gshegs pa'i chos nyid* could be interpreted as "... the true nature of the tathāgatas, having become the *essence* inside the sheaths...." or "... that true nature of a tathāgata in an *embryo*-like state" (see note in the translation). The compound *snying por gyur pa* probably renders Skt. *garbhastha* or *garbhagata*, since *Bth* reads ... *dbus*[a] *kyi **snying por** de bzhin gshegs pa'i chos nyid kyang **gnaso*** // [[a] for *dbul*]. As an analysis of compounds of this form—though chiefly restricted to the *Mahābhārata*—in Hara 1994: 38, n. 4(1) has proved, *garbha-* bears in this combination the meaning "womb," and should consequently—if probably against the intention of the translators—also be understood in this way in our passage: "... the true nature of the tathāgatas who are in the womb/who are in the interior/who are within." The parallel verse in the *Ratnagotravibhāga* (I.117) reads *phalatvagantaragataḥ saṁbuddhabījāṅkuraḥ*. There °*gata* also refers to the place and not to the state in which the sprout is found (for which one would expect a formulation such as ... *garbhatvaṁ gatā*). However, the translators of *Tib* may have been thinking that *snying po* designates here the embryonic essence and not the womb. Besides this instance there is no other example of *snying po* denoting the inside or the womb of living beings in *Tib*.

In *Bth* the term *snying po gnas* for, probably, *garbhasthāna* or *garbhavasati* ("womb") appears in 8.5. The equivalent in *Tib* is *mngal gnas*, which usually means "embryo," but which I take as a literal rendering of the Skt. compound. (See the note in my translation for further arguments.)

In a passage in 8B, *Tib* designates the interior of living beings with *khong*, while *Bth* has *snying po*. Fortunately, this passage has been preserved in Sanskrit

[79] The compound *saṁbuddhagarbha* in I.101 is a *bahuvrīhi*. The grammatical structure of the verse in the *TGS* is different.

[80] Unfortunately the corresponding word is not readable in *Bth*.

in a quotation of the *Ratnagotravibhāgavyākhyā* (72.11–12), where we find ***garbha**gata*. The reason why *Tib* prefers *khong* could be a word play with *khong* in the part immediately following: ... ***khong** na yod kyang sems can de dag gis **khong** du ma chud do* //. On the other hand, in view of the fact that, in contrast to *Bth*, *Tib* avoids *snying po* as the term to designate the interior of living beings in 8.5, and possibly also 1.3, one could argue that the translators of *Tib* refrained from using the term *snying po* when speaking about the inside of living beings and reserved it for exclusive use in the *upameya*, in cases where they meant it to imply "essence, embryo" (as in 6B). This would mean that they wanted to employ the vocable *snying po* in only one meaning in each part of the simile, namely lotus "calyx" in the *upamāna* and "essence, embryo" in the *upameya*, whilst the translators of *Bth* stuck to a rigorously literal translation, mechanically rendering *garbha* as *snying po* in all instances.

Finally, *garbha* appears as a part of names. There are two bodhisattva names including *garbha* in 0E: (20) *Śrīgarbha*, *Tib*: *dPal gyi snying po* (*Bth*: *dPal kyis snying po*) and (21) *Sūryagarbha*, *Tib*/*Bth*: *Nyi ma'i snying po*. The name of the pavilion where the Buddha is staying is given as "Candanagarbha" (in the compound *candanagarbhakūṭāgāra*): *tsan dan gyi snying po'i khang pa brtsegs pa* (see my note in 0B). Bodhisattva names with *°garbha* at the end of a compound are common in Buddhist literature. *Garbha* as part of the pavilion's name was probably chosen or added[81] owing to the central role of the term *garbha* in the description of the introductory scene in the *upamāna* (viz., *padmagarbha*) and the *upameya* (viz., *tathāgatagarbha*).

3. The Buddha-Nature Doctrine in the *TGS*

As has become clear in the summary of the similes above, the doctrine of the *TGS* describes living beings as bearing a full-fledged tathāgata within themselves. Though this is the case, living beings are not yet buddhas, since they are not aware of their own precious content, the tathāgatas within being covered by sheaths of *kleśa*s. Nevertheless, it is stated that the nature of living beings is not different from that of the Buddha and these living beings will become buddhas themselves once the sheaths of defilements have been removed. In the following I shall deal with three crucial questions:

- What do the terms used by the authors to designate the buddha-nature of living beings imply?
- How can the process of attaining buddhahood be described?
- What actually leads to that realization of buddhahood?

3.1 The Buddha-Nature

Regarding the first query, we need to look at the terminology utilized in the *upameya*s when referring to the buddha-nature of living beings in the state of not yet being tathāgatas. In the chart below I shall restrict myself to the Tibetan

[81] In Ch_1 a translation for *°garbha* is missing.

wording and its inferred Sanskrit equivalents:[82]

0M: *de bzhin gshegs pa*;	*tathāgata*
de bzhin gshegs pa'i chos nyid;	*tathāgatadharmatā*
de bzhin gshegs pa'i snying po (can);	*tathāgatagarbha* ("containing a tathāgata")
1A: *de bzhin gshegs pa'i snying po*;	*tathāgatagarbha* ("containing a tathāgata")
de bzhin gshegs pa;	*tathāgata*
1B: *de bzhin gshegs pa'i snying po (can)*;	*tathāgatagarbha* ("containing a tathāgata")
de bzhin gshegs pa'i ye shes;	*tathāgatajñāna*
1C: *rgyal ba rnams kyi lus*;	**jinakāya*
rgyal ba'i lus;	**jinakāya*
2A: *sangs rgyas nyid*;	*buddhatva/°tā*
sangs rgyas nyid;	*buddhatva/°tā*
2B: *de bzhin gshegs pa'i ye shes mthong ba*;	*tathāgatajñānadarśana*
2C: *de bzhin gshegs*;	*tathāgata*
sangs rgyas;	*buddha*
3B: *de bzhin gshegs pa nyid*;	*tathāgatatva/°tā*
sangs rgyas nyid;	*buddhatva/°tā*
rang byung nyid;	*svayaṁbhūtva*
de bzhin gshegs pa nyid;	*tathāgatatva/°tā*
3C: *sangs rgyas sa*;	*buddhabhūmi*
nga 'dra'i chos nyid;	**matsamadharmatā*
4B: *chud mi za ba'i chos can*;	**avināśadharmin* (cp. *RGV* 108d)
(Bth instead: *chos nyid ma rung bar mi 'gyur ba*)	*(avināśadharmatā*)
de bzhin gshegs pa'i chos nyid chud mi za ba;	**tathāgatasya avināśadharmatā*
4C: *rang bzhin*;	*prakṛti*
5A: *de bzhin gshegs pa'i snying po'i stobs dang / mi 'jigs pa dang / ma 'dres pa dang / sangs rgyas kyi chos thams cad kyi mdzod kyi gter chen po*;	**tathāgatagarbhabalavaiśāradyāveṇika-buddhadharmakośamahānidhi*
chos kyi gter chen po;	**mahādharmanidhi*
5B: *chos kyi gter chen po*;	**mahādharmanidhi*
chos kyi gter chen po;	**mahādharmanidhi*
de bzhin gshegs pa'i ye shes dang / stobs dang / mi 'jigs pa dang / sangs rgyas kyi chos ma 'dres pa'i mdzod;	**tathāgatajñānabalavaiśāradyāveṇika-buddhadharmakośa*
5C: *gter chen*;	**mahānidhi*
bde gshegs lus;	**sugatakāya*
nga [= sangs rgyas] yi ye shes mdzod;	**ma[= buddha]jñānakośa*
gter;	**nidhi*
6B: *snying por gyur pa de bzhin gshegs pa'i chos nyid*;	**garbhagatā/°sthā tathāgatadharmatā* ("... which is in the womb"; see. n. in transl.)
de bzhin gshegs pa'i ye shes;	*tathāgatajñāna*
6C: *bde gshegs lus*;	**sugatakāya*
7B: *de bzhin gshegs pa'i lus*;	**tathāgatakāya*
de bzhin gshegs pa'i ye shes mthong ba;	*tathāgatajñānadarśana*
7C: *rgyal ba'i sku*;	**jinakāya*

[82] For the Chinese equivalents see Takasaki 1974: 48–53.

rgyal ba;	*jina*
bde bar gshegs kyi ye shes;	*sugatajñāna*
8B: *de bzhin gshegs pa'i rigs*, but *Bth*: *de bzhin gshegs pa'i khaṁs*; Ch_2: 如來界;	**tathāgatagotra*: but quoted in *RGVV* as *tathāgatadhātu*
de bzhin gshegs pa;	*tathāgata*
8C: *chos nyid*;	*dharmatā*
chos nyid;	*dharmatā*
9B: *sangs rgyas kyi chos*;	*buddhadharmāḥ*
zag pa med pa'i ye shes rin po che;	*anāsravajñānaratna*
de bzhin gshegs pa;	*tathāgata*
de bzhin gshegs pa'i ye shes rin po che;	*tathāgatajñānaratna*
9C: *sangs rgyas ye shes*;	*buddhajñāna*
rgyal sras;	**jinaputra*
stobs bcu;	*daśa balāni*

The chart shows that in one third of all cases the buddha-nature is referred to by the term *buddha*, *tathāgata*, *jina*, **jinakāya*, **sugatakāya* etc., the denotatum of which is said to be found within living beings. It is surprising to see that the *upameya*s propound the idea of buddhas seated within living beings. To describe the buddha-nature in terms of a tathāgata within is to have recourse to just another metaphor, a kind of *upamāna*. Apparently the authors of the sūtra were trying, even after the presentation of the *upamāna*, to express their idea in words that were easy to understand. They wanted their readers to have a very concrete notion of the buddha-nature, one easy to grasp and difficult to forget. Their choice of figuration sheds light on the general problem of teaching an abstract idea, such as the concept of the buddha-nature, to a broader audience of non-specialists in the field of Buddhist *abhidharma*. For such readers it would be hard to associate the ideas of *buddhatva* or of *tathāgata-dharmatā* with themselves. The veneration of buddha statues was at the time of the *TGS*, as the seventh simile demonstrates, not unknown to Buddhist followers, and may even have featured significantly in their religious practice.[83] To have such a "statue" within oneself and to know it to be present in all other beings could only increase respect and appreciation towards others and towards oneself. That the buddha-nature of living beings should be expressed by the image of a buddha seated within seems to be a rather unique conception, one showing that the authors of the *TGS* were not interested in presenting a definition of the buddha-nature in philosophically abstract terms. The *Laṅkāvatārasūtra*[84] and the verses of the *Ratnagotravibhāga* that freely render

[83] Also intimately bound up with the idea of a buddha within living beings may be the practice of buddha visualization (*buddhānusmṛti*). Techniques of this kind are described in early Mahāyāna sources, most eminent among them the *PraS*, the "Sūtra of the Concentration of [the bodhisattva] who stands face-to-face with the Buddhas of the present" (Harrison 1978b: ix), a text already translated into Chinese by the second century CE (see Harrison 1978a; 1990; 1978b). The question if and how the ideas associated with *buddhānusmṛti* are related with the genesis of the *tathāgatagarbha* teaching is complex and cannot be dealt with here.

[84] See *LAS* 77.14ff. (though there *tathāgatagarbha* is not a *bahuvrīhi*): ... *sa (=tathāgata-garbho) ... dvātriṁśallakṣaṇadharaḥ sarvasattvadehāntargato mahārdhamūlyaratnamalina-vastra*[1]*pariveṣṭitam iva* ... [[1] read *vastra* for *vastu*]: "... that [*tathāgatagarbha*,] bearing the 32 marks [of a Great Being, and] existing inside the bodies of all living beings like a jewel of great value and price that is enwrapped in a dirty garment,...." The passage clearly resembles passages of the *TGS*; see also the description of Ch_2 in 0G: 於一一花中，皆有如來，結跏趺坐，具三十二大 丈夫相，放百千光。

parts of the *TGS* are the only possible other sources that betray knowledge of such a concrete conception. In other texts, more abstract terms became preeminent, while at the same time the term *tathāgatagarbha* was interpreted in a less concrete fashion.

Now, when living beings later become buddhas they turn into what they already carry within themselves in miniature. This is different from the idea that they have *tathāgatajñāna* or other typical qualities of a buddha which, once purified, will allow them to act as buddhas. In this latter case, it is an *attribute* common to living beings that has to be submitted to a process of purification in order for those beings to become a buddha. The former case has to do with the purification of the buddha within from the sheaths surrounding him, he himself being equipped with *tathāgatajñāna* and the other qualities (cp. 0M) which will allow living beings to turn into buddhas; that is, he is not an attribute but that into which living beings will turn. The sūtra does not specify exactly how this process is to be imagined: does the *sattva* merge into the actualized state of the purified tathāgata within, in a process of identification, so to speak, with what is within, or does the liberated tathāgata within simply enable the *sattva* to act with the mind of a tathāgata, as, figuratively, a buddha now bearing a purified tathāgata within? This question obviously did not interest the authors of the *TGS*, and so they do not offer us any basis for arriving at a conclusion. It is possible that they adopted the idea of buddhas within living beings because of its high degree of immediate visualization, without hesitating at, or even being aware of, the somewhat irritating consequences for a lucid philosophical interpretation of the *upameya*.

The *TGS* also speaks of buddhahood (*buddhatva*/°*tā* etc.) in living beings. In contrast to the substantialist idea of a buddha(-body) discussed just now, "buddhahood" designates a state said to be found in living beings covered by defilements. Here the authors resort to abstract terms, adding the abstract suffix *-tva* or *-tā* to the words *buddha* and *tathāgata*. When the sūtra declares that this state of being a tathāgata is wrapped in sheaths of defilements, we are reminded of the concrete terminology of the *upamāna*, as if *buddhatva* was an entity comparable to the buddhas seated in living beings. I assume that the authors, captivated by the imagery of the *upamāna*, set store by the terminology of "covering" and "wrapping," and thus decided to apply it metaphorically even to the term "buddhahood." But whereas the figure of buddhas wrapped in the defilements of living beings was a fitting one, it is odd to describe buddhahood in such terms. At best, we can think of the single qualities of buddhahood or the *tathāgatajñāna* (see below) as being veiled, but this, I think, was not the intention of the authors.

What our authors seem to be getting at, rather, is the notion that buddhahood is somehow already present within living beings, but not yet efficacious. They try to state this belief in terms expressive of awakening, among them abstract ones such as buddhahood, *svayaṁbhūtva* (3B), *prakṛti* (4C) and *buddhabhūmi* (3C), not feeling it necessary—or, possibly, not knowing a good, readily understandable way—to express the relation between the unawakened and awakened state of being in less metaphorical terms.

Among the elements said to be wrapped in defilements, we frequently

encounter *tathāgatajñāna* (or: *buddha°* etc.) and *tathāgatajñānadarśana*. Both are common terms and designate the specific knowledge which traditionally confers upon a tathāgata his extraordinary status. In the simile of the **Tathāgatotpatti-saṁbhavanirdeśa* (*TUSN*),[85] which may have been the prototype for the authors of the *TGS*, the main element is *tathāgatajñāna*. It is said to pervade all living beings. The destruction of wrong conceptions harbored by living beings would make them aware of the fact that they are penetrated by *tathāgatajñāna* and lead them to a state of equality with the tathāgatas.[86]

However, the simile in the **Tathāgatotpattisaṁbhavanirdeśa* differs from the *TGS* in one important point: *tathāgatajñāna* in the **Tathāgatotpattisaṁbhava-nirdeśa* is not primarily perceived of as a separate element found within living beings. The set of similes in the **Tathāgatotpattisaṁbhavanirdeśa* of which the one discussed here is part is introduced with an analogy between ether and *tathāgatajñāna* (*TUSN S* 147a4–b4), namely that *tathāgatajñāna*, just like ether, is the resting place of all things but itself does not rest anywhere. Though not entirely clear, the following simile in the **Tathāgatotpattisaṁbhavanirdeśa* presents *tathāgatajñāna* as an all-pervasive element which, when living beings become aware of its presence and when the fetters of the mind are removed, constitutes buddhahood.[87]

The descriptions in the *TGS*, on the other hand, suggest that *tathāgatajñāna* is a separate element abiding steadily within living beings. If so, it would be possible to apply to it the metaphor of the sheaths of defilements. Of course, one could also argue that *tathāgatajñāna* had to take this more individualized form in the *TGS* because the specific metaphor in the latter did not allow room for the idea of a single *tathāgatajñāna* that pervades all living beings' minds like ether, as seems to be the case in the **Tathāgatotpattisaṁbhavanirdeśa*. In the *Ratnagotra-vibhāgavyākhyā*, the significance of the terms *tathāgatajñāna* and *buddhajñāna* is all but negligible. *Tathāgatajñāna* appears only once besides its occurrence in the quoted simile of the **Tathāgatotpattisaṁbhavanirdeśa*. In the crucial verse I.27, where it is explained how living beings can be said to have the buddha-nature, *buddhajñāna* is mentioned as pervading them. In the following verse and in the prose commentary, however, it is replaced with the term *dharmakāya*. By contrast, both *tathāgatajñāna* and *tathāgatajñānadarśana* are well-attested terms in the *Saddharmapuṇḍarīkasūtra*.

Another particular expression used to designate the buddha-nature of living beings is *(tathāgata-)dharmatā*. This term has undergone considerable development in the history of Buddhism and can have at least three main meanings:

(1) *Dharmatā* as "natural and normal custom," "habit," "normal state" etc.[88] Closely associated with these ideas, it can stand for the nature of *dharma*s in

[85] Cited in *RGVV* 22.10–24.8. I have partly translated the simile at the beginning of section A 3.3.

[86] See *RGVV* 24.3–6.

[87] The *upameya* in the simile of the *TUSN* (see 3.3), it is true, may be meant to evoke another idea when it speaks of myriads of pieces of cloth with the whole universe painted on them. Here, *tathāgatajñāna* would naturally be imagined as a separate element in each living being.

[88] See *BHSD* s.v. *dharmatā*; also Rahula 1974: 184; 187.

the sense of the rule to which all *dharma*s are subject, primarily the law of *pratītyasamutpāda*. Both meanings are attested in the Pāli Canon.[89]

(2) *Dharmatā* can simply mean the "character, nature or essence" of somebody or something.[90]

(3) In a later development, restricted to Mahāyāna Buddhism, *dharmatā* came also to designate the true essence of all *dharma*s, here understood as metaphysical reality more or less synonymous with *tathatā*, which is said, like ether, to penetrate all phenomena. *Dharmatā* represents here the absolute truth.[91]

We encounter *dharmatā* in the first meaning in the *TGS* in the well-known formula:

> *eṣā kulaputra dharmāṇāṁ dharmatā / utpādād vā tathāgatānām anutpādād vā* ... (1B; cited in *RGVV* 73.11–12; cp. the note in my translation to 1B)

The *TGS*, however, does not introduce the law of *pratītyasamutpāda* with this formula, as is usually done, but its own central message: *sadaivaite sattvās tathāgatagarbhāḥ* when referring to the buddha-nature of living beings. To speak of the *dharmatā* of all *dharma*s in the sense of "things" does not make sense here.[92] The meaning of *dharma* probably intended in this passage of the *TGS* is "teaching," and consequently the *dharmatā* should be understood as the essential law underlying all teachings (*dharma*), namely the fundamental thought that all living beings harbor a tathāgata within. In the Chinese translation by Buddhabhadra, this is the only passage where the term *dharmatā* is rendered with characters generally used for the translation of *dharmatā*: 法爾. Buddhabhadra was obviously well aware of the different connotations of this important term and preferred in all other instances to render it differently.

Dharmatā in the meaning of "essential law" also seems to fit verse 7.5, where, according to my understanding, the *dharmatā* of sentient beings is formulated as: "Here [within each sentient being] always dwells a victorious one, wrapped around [with defilements]." Buddhabhadra's translation here does not mention anything like *dharmatā*.

The *TGS* also uses *dharmatā* in a different meaning, which, judging from the number of its appearances, is the prevailing one in the *TGS*. It is part of the *upameya* in the similes. It is said to be found within living beings, where it is wrapped with defilements. Whereas in the prose passages it appears regularly as *tathāgata-dharmatā*, in the verses it is simply spoken of as *dharmatā*. It is not possible here to view *dharmatā* as the rule all *dharma*s necessarily follow. Restricted to the prose, *dharmatā* could well be the one discussed under (2) above, in the sense of "*essence/nature* of the tathāgatas" (*tathāgata-dharmatā*).[93]

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[89] See Schmithausen 1969a: 105ff. (parallel to the term *tathatā*); 116ff.; further see *PTSD* s.v. *dhammatā*; Rahula 1974.

[90] In this sense the term appears, for instance, in *RGVV* 10.4: *dharmadhātum iti svadharmatāprakṛtinirviśiṣṭaṁ tathāgatagarbham* / (emendation °*śiṣṭa-* to °*śiṣṭaṁ* (ms B) in Schmithausen 1971: 135f.): "*Dharmadhātu* is the buddha embryo, which by its intrinsic nature is not different from their (= the tathāgatas') *nature* (*dharmatā*)."

[91] See Schmithausen 1969a: 105ff.; 116ff.

[92] It is possible that the famous formula was simply taken over without reflecting on its adequacy regarding the immediately following "law" of *tathāgatagarbha*.

[93] The compound *tathāgata-dharmatā* could, however, also be understood as a *karmadhāraya* meaning "true nature in the form of/like a tathāgata," thus referring to the simile of the buddhas seated within living beings.

There is no need to argue that the idea conveyed by *dharmatā* under (3) was of any relevance for the authors of the *TGS*. The fact that *dharmatā* is described as being encased in defilements does not mean that it was thought of as an actual entity. In the case of *buddhatva*, we encounter a similar figurative way of expressing its relation to living beings. On the other hand, as the verses demonstrate,[94] the term *dharmatā* alone, even without the specification that it is the *dharmatā* of the tathāgatas, must contain a clearly positive nuance. In these cases it cannot simply be understood as "essence, nature" but must have a weightier meaning, such as "*true* nature." Alternatively, we could also assume that the first part of the compound *tathāgata-dharmatā* was simply dropped due to metrical needs, as is often the case in verses. If we follow this assumption, namely that *dharmatā* in the verses is to be understood as *tathāgata-dharmatā*, there will be no further need to argue that the meanings of *dharmatā* in the *TGS* go beyond those mentioned in (2).

If, on the other hand, we decide that the use of *dharmatā* in the verses does not allow us not to attribute a positive character to it, we shall have to admit that it must mean "more" than the alternatives mentioned under (1) and (2). To identify this *dharmatā* with the *dharmatā* of (3), namely the one, all-pervading absolute truth, would nevertheless not be in line with the sūtra itself. The contexts in which the term *dharmatā* appears for the most part involve living beings in the plural. The purport is clearly the fact that all living beings have *their dharmatā* rather than that a single *dharmatā* pervades them. The philosophical background can thus hardly be called monistic; if there are any monistic overtones at all, they are not intended by the authors. Accordingly, I think that the semantic range of *dharmatā* in the *TGS* occupies a position somewhere between (2) and (3) and is (not yet) thought of as a hypostatized unit.

If we turn to the two sūtras which, I believe, are most closely related to the *TGS*, namely the *Saddharmapuṇḍarīkasūtra* and the **Tathāgatotpattisaṁbhava-nirdeśa*, it becomes clear that the term *dharmatā* in the meaning of "absolute truth" was likely not used in these texts.[95] Further, in the simile of the painted

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[94] See 8.4 and 8.5. In 3.4 the *dharmatā* is characterized as "like mine." The use of *dharmatā* there fits well into the semantic range of (2).

[95] Throughout the *SP* the term *dharmatā* appears only five times, among them once in the prose text (40.15), where it plainly means the "true universal law" in the second sense of (1) (see Zimmermann 1999: 157ff.). In *K* 57.13 (= 2.134), *K* 130.13 (= 5.38), and *K* 392.2 (= 20.1) *dharmatā* stands for this true law as the most fundamental teaching, and is in some cases rendered as such in the Tibetan and the Chinese translation by Kumārajīva: *K* 57.13: 說法之儀式; *K* 130.13: *chos*, 諸佛之法; *K* 392.2: *chos*. In *K* 294.14 (= 13.67) we find the pāda ***bhāvitva dharmaṁ ca spr̥śitva dharmatāṁ***. This part is missing in D_1 and D_2; *O* and the Farhād-Bēg ms read (*bo*)*dhi*(*ṁ*) instead of *dharmatāṁ*. The Tibetan follows, as usual, *K* (... *chos nyid reg*). Kumārajīva's translation has 證諸實相, supporting the wording *dharmatā*, whereas Dharmarakṣa's translation offers 正覺 (*bodhi*)—with the exception of two relatively late, and probably (in view of Kumārajīva's translation of this passage) "emended" manuscripts which read 正典 instead. This is the only passage in the *SP* where *dharmatā* can but need not (given that it is the older reading) be interpreted in the sense of "absolute truth." However, the fact that the Kashgar manuscripts usually contain the older wording suggests that the reading *dharmatā* is secondary (though it would be a *lectio difficilior*!). We are thus left with one very meager example of *dharmatā* in the meaning of an absolute entity.

In the *TUSN*, as far as I can see, the term *dharmatā* appears several times in the meaning "natural and normal custom," "normal state" (1): Q 81a6 and 81b7: *chos nyid rab tu thob pa'i phyir* (**dharmatā-pratilambhāt*: "in a normal, natural way," "naturally, automatically," see also *BHSD* s.v. *dharmatā*); Q 100a8: *chos nyid thob pas* (**dharmatā-prāptena*: "naturally, automatically"); Q

cloth in the **Tathāgatotpattisaṁbhavanirdeśa*, the direct predecessor of the trope presented in the *TGS*, the term *dharmatā* does not appear. Instead, we are told only of *tathāgatajñāna*. If *dharmatā* in the passages of the *TGS* designated in fact the hypostatized "absolute truth," this would mean that, when it came to the usage of this basic philosophical term, the authors of the *TGS* did not agree with the *Saddharmapuṇḍarīkasūtra* and the **Tathāgatotpattisaṁbhavanirdeśa* but based themselves on a different terminological convention.

Be that as it may, the mention of the (*tathāgata-*)*dharmatā* serves to illustrate the buddha-nature of living beings and their essential equality with the tathāgatas.[96] Here also, as has already been observed in the case of *tathāgatajñāna*, *dharmatā* is described in a metaphorical setting: it is encased by defilements, and in 0M even said to be motionless. All living beings have this true nature. It constitutes their essence, thus relegating all differentiating aspects of living beings to a provisional, contingent level.

Among other terms that render the idea of the buddha-nature in the *TGS*, we find the word *tathāgatadhātu*.[97] The term *dhātu* is well known from the Mahāyānist *Mahāparinirvāṇasūtra*, where it appears frequently in the compound *buddhadhātu*, synonymous with *tathāgatagarbha*, and obviously interpreted as a *tatpuruṣa* compound. *Dhātu* can have the very concrete meanings "mine," "primitive matter" (called also *mahābhūta*), "element of the body" (the six elements are *pṛthivī*, *āpas*, *tejas*, *vāyu*, *ākāśa*, *vijñāna*), the "group of eighteen *dhātus*" forming the six sense organs with their respective sense objects and the

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140b1: ... ***chos nyid rab tu thob pa dang*** ... (* *dharmatāpratilambha-* "[Bodhisattvas gathered]..., automatically,....") etc.; *dharmatā* as "rule, teaching" (1) in *Q* 138a5f.: ***byang chub sems dpa' thams cad kyi chos nyid rtogs par khong du chud pa*** (see *BHSD* s.v. *gatiṁgata*; **sarva-bodhisattva-dharmatā-gatiṁ-gata*: "adept in all the rules for/teachings of the bodhisattvas"), in *Q* 141a1; 7f.: ***de bzhin gshegs pa'i chos nyid mi 'phrogs*** (***pa***) (... ***yongs su***) ***brjod*** and *Q* 141a5f.: ***de bzhin gshegs pa'i mnga' mi 'phrogs pa'i chos nyid ... brjod*** (**asaṁhāryā tathāgatadharmatā*: "[to utter] the irresistible teaching(s) of the tathāgatas"); probably in *Q* 138a1: ... ***byang chub sems dpa' de ni / byang chub sems dpa'i chos nyid la yang dag par byung ba ma yin no //*** (see *BHSD* s.v. *samudāgacchati*, *°te* and following entries; **bodhisattva-dharmatāyāṁ asamudāgataḥ*(?): "That bodhisattva (who does not know about or believe in the magnificence of the tathāgata) has not accomplished the teaching for the bodhisattvas"(?); *TUSN*$_{CH2}$: 是等猶爲假名菩薩 (630a16f.); *TUSN*$_{CH3}$: 不得名爲眞實菩薩 (277c18f.)), in *Q* 141a3: ***de bzhin gshegs pa'i chos nyid rab tu thob***[1] ***pas*** [[1] *Q*: ***thos*** corrected to ***thob*** according to *S* (186a5) and *TUSN*$_{CH2}$: 得如來法故 (278c4–5)] and probably in *Q* 139b7f.: ***chos nyid rjes su bsnyegs pas bstan pa*** ("(you) explained according to (**samanubandhena*) the teaching"; *TUSN*$_{CH2}$: 隨順深法 (630c11); *TUSN*$_{CH3}$: 隨順法性 (278b3)), though in the last case one could also approve the meaning "true, universal law" (1) or "absolute truth" (3); as "character," "nature," "disposition" (2) in *Q* 89b8–90a1 (verse); 90a2 (verse): ***chos nyid tshul*** (**dharmatā-yogena*: "(Rain water/The teaching of the Buddha becomes differentiated) according to the disposition (of the surface of the earth/of the disciples)"; unclear is the context and thus the meaning of *Q* 129b3: ***chos nyid khong du chud pa'i tshul gyis*** (**dharmatādhigama-yogena*: "according to the realization of the teaching/universal law/absolute truth(?)"; *TUSN*$_{CH2}$: 眞實法性故 (627c12); *TUSN*$_{CH3}$: 了於諸法眞實性故 (275c23)) and *Q* 138a5: ***byang chub sems dpa' ... byang chub sems dpa'i dbang rang 'byung gi chos nyid la gnas*** (**bodhisattva-vaśa-svayaṁbhū-dharmatā*; the Chinese reads instead: *TUSN*$_{CH2}$: 於如來自在正法 (630a22f.); *TUSN*$_{CH3}$: 於佛自在 (277c24)).

[96] See 0M: "And [the Tathāgata], having perceived inside those [sentient beings] defiled by all defilements the *tathāgatadharmatā* motionless and unaffected by any of the states of existence, then says: 'Those tathāgatas are just like me!'"

[97] The term *tathāgatadhātu* appears once, in 8B (for details see my note in the translation). It is rendered in *Tib* with the term *rigs*, which usually is applied as a translation for *gotra* or *kula*. On the term *dhātu* see also Seyfort Ruegg 1969: 261ff.

six forms of *vijñāna*, "relics" or (in medical theory) "essential bodily ingredient/humor." Especially the two meanings "relics" and "bodily element" seem to have had some influence on the genesis of the *buddhadhātu* theory of the *Mahāparinirvāṇasūtra*.[98] However, the main thrust of the term *buddhadhātu* in the *Mahāparinirvāṇasūtra* is to indicate the future possibility of all living beings becoming a buddha.[99] Though this understanding of *dhātu* as a cause stands in contrast to the above-mentioned substantialist background from which the term *dhātu* is believed to have emerged in connection with the *Mahāparinirvāṇasūtra*, it is not altogether surprising, since it can be an equivalent of *hetu*, as stated explicitly in, for example, *Ratnagotravibhāgavyākhyā* 72.10: *tat(=tathāgatatva)-prāptaye hetus tathāgatadhātur iti / hetvartho 'tra dhātvarthaḥ /*.[100] We further know that *dhātu* can, like the term *dharmatā*, also mean the "rule to which all *dharma*s are subject" and, again parallel to the development of the term *dharmatā*, can even take on the meaning of a metaphysical entity, in the compound *dharmadhātu*.[101]

How are we to understand the term *dhātu* in the passage in 8B? Let us first have a look at the quotation of the passage in the *Ratnagotravibhāgavyākhyā* and the context in which it is embedded there. The quotation appears after the last of three basic interpretations of the compound *tathāgatagarbha*. I cite the whole passage (72.7ff):

pañcabhir nidhitaruratnavigrahacakravartikanakabimbadṛṣṭāntais trividhabuddha-kāyotpattigotrasadbhāvārtham[1] *adhikṛtya tathāgatadhātur eṣāṁ garbhaḥ sarvasattvānām iti paridīpitam / trividhabuddhakāyaprabhāvitatvaṁ hi tathāgatatvam / atas tatprāptaye hetus tathāgatadhātur iti / hetvartho 'tra dhātv-arthaḥ / yata āha /* ***tatra ca sattve sattve tathāgatadhātur utpanno garbhagataḥ saṁvidyate na ca te sattvā budhyanta*** *iti /*
[[1] for the emendation °***sadbhāvārtham*** for °***svabhāvārtham*** see Schmithausen 1971: 157]

> By way of the five similes of the treasure, the tree, the precious image, the universal emperor and the golden figures—with reference to the fact that the disposition (*gotra*) of the threefold body of the buddhas to manifest is present [in all living beings]—it has been shown that the tathāgata element (*dhātu*) is the embryo/germ (*garbha*) of all these sentient beings. [This can be said] because tathāgatahood is constituted by the threefold body of the buddhas. Therefore the cause of the attainment of that [threefold body] is called the "element (*dhātu*) of a tathāgata." "Element" means here "cause" (*hetu*). Therefore it is said [in the *TGS*]: "*And though in each sentient being the element (*dhātu*) of a tathāgata has arisen and is present as an embryo/germ (*garbhagata*), those sentient beings do not realize it.*"

The general context here is an explanation of the three *svabhāva*s of the *dhātu*, namely *dharmakāya*, *tathatā* and *gotra*, the three key terms of verses I.27–28. These verses constitute the heart of the *Ratnagotravibhāga(vyākhyā)*, being a commentary on the central phrase *sarvasattvās tathāgatagarbhāḥ*. The passage translated above deals with the third aspect, namely the *gotra*, and contains the last of the three interpretations of the compound *tathāgatagarbha*. *Garbha* is here identified with *dhātu*, which is immediately afterwards defined as the "cause"

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[98] See Seyfort Ruegg 1969: 516, n. 1; 1976: 352f.; Shimoda 1997: 272; 276; Habata 1989; ***Hōb*** s.v. *Byō*.

[99] See Shimoda 1997: 272.

[100] For further references for ***dhātu*** in the sense of "cause" see Schmithausen 1969a: 114c; 145.

[101] See Schmithausen 1969a: 147.

(*hetu*) of the attainment of buddhahood. Consequently *garbha* can here only have the meaning "embryo" or "germ," which is the cause of living beings becoming tathāgatas. In order to reinforce its analysis, the *Ratnagotravibhāgavyākhyā* then cites the sentence from the *TGS*. The fact that this passage was cited by the authors of the *Ratnagotravibhāgavyākhyā* is probably not only due to the unique appearance of the term *dhātu* throughout the *TGS*, but also to the predicate *garbhagata*, which according to the *Ratnagotravibhāgavyākhyā* characterizes the *dhātu* "as an embryo" (see also *$RGVV_t$*: *snying por gyur pa*; the Chinese translation is here missing).

The interpretation of *garbhagata* as indicating a state or condition is grammatically possible. Further, in view of the fact that the five similes this explanation in the *Ratnagotravibhāgavyākhyā* refers to include the sprout in the seed and the embryonic emperor in the womb of the poor woman, the understanding of *garbha* as a germ or embryo is in fact plausible. However, the context in the *TGS* imposes a different conclusion as to how *garbhagata* should be understood. Both Tibetan translations of the *TGS* support the notion that *garbha* means "womb" or "inside" of living beings: *khong na yod* (*Tib*); *snying po la gnas pa* (*Bth*).[102] This analysis of *garbhagata* as indicating a local relation ("within (living beings)" or "in the womb") is likewise possible from the point of view of Sanskrit grammar and, for the unbiased reader, even much more reasonable.[103] But even leaving aside the two Tibetan translations that favor *garbha* as "inside," there are three other arguments strongly supporting this understanding in contrast to the *Ratnagotravibhāgavyākhyā*.

One argument is found in the *Ratnagotravibhāga* itself, in the verses that freely render the simile in question: though it is true that verse I.122 compares the *dhātu* with the embryo of an emperor, in the following verse I.123 we find two concessive formulations: ... *garbhāntarasthe nṛpe* ("... though the king is found within the womb [of sentient beings]"); ... *sannātheṣu ca satsu* ... *svātmāntarastheṣv api* ("... even though the good protectors are found within [living beings] themselves."). In both cases the main accent lies on the fact that the emperor or "protectors" are present *within* sentient beings, not on the fact that they are still embryos. The presence of the word *antara* does not allow for any ambiguity. This nuance was duly expressed by the Tibetan translators (*Tib*), in a word-play with *khong* ("inside"): ... ***khong** na yod kyang sems can de dag gis* ***khong** du ma chud do //.*

Right after the above sentence in question, the Tathāgata repeats the same message a second time in direct speech to living beings (8B.7–8). Nothing is said on this occasion about an embryonic state. Instead, mention is made of a tathāgata inside (the bodies) of sentient beings: *nang na* (*Bth*); 身中 (*Ch_2*); 自身 (*Ch_1*); *Tib* has simply *khyed la*.

Finally, we have the evidence displayed by Hara (1994: 38, n. 4), who, if mainly with regard to the epics, states that *garbha* bears the meaning "womb"

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102 *Ch_2* takes *garbha* of *garbhagata* to be the buddha-store and not the womb: 具如來藏. *Ch_1* offers no help here.

103 The two interpretations perhaps do not lie very far apart, since speaking of the *dhātu* "in the state of an embryo" implies that it is present "in the womb" or "inside." Nevertheless, if the *dhātu* is being described as just being "inside" living beings (a "neutral" formulation which the use of the term "embryo" would contravene), this does not mean that it has to be a *hetu*, as the *RGVV* would have it.

"when construed with words expressive of staying in, dwelling at," and cites examples for *garbhastha*, °*gata*, °*vāsa* etc.[104]

There is little prospect of settling the question definitely. However, arguing from the perspective of the *TGS* itself and the undoubtedly very old citations of the *TGS* in the verses of the *Ratnagotravibhāga*, we ought clearly to favor the latter alternative, though the (more recent) commentarial parts of the *Ratnagotravibhāgavyākhyā* and the general biological overtone of the *cakravartin* simile allow for a different opinion.

Now, what does this all mean for an understanding of the term *dhātu* in the *TGS*, the question that served us as the springboard for the above discussion? Once the reading of *dhātu* as *hetu* in the *Ratnagotravibhāgavyākhyā* is seen to have no validity for the passage in the *TGS*, we are free to speculate on the meaning of *dhātu* in the contextual framework of the *TGS*. We should therefore note what other terminology in the *upameya* of the present simile is used to designate the buddha-nature. In the direct speech of the Tathāgata in the second part of 8B, we find the term *tathāgata*; in the verses below, *dharmatā* twice appears. Neither of these words suggests the notion of "embryo."

On the other hand, the *upamāna* of the same simile several times speaks of *sattva* ("life") which enters the womb of the woman. The parallel to the passage under discussion is obvious: here also the *tathāgatadhātu* enters into living beings. The direct speech of the Buddha that follows is similar in structure. The Buddha speaks of "the tathāgata [who has] *entered* [and] is present within...." It thus seems that the *upameya* side of the simile has adopted the terminology of the *upamāna*—a phenomenon similarly found in the descriptions of the tathāgatas as encased in *kleśa* sheaths in the *upameya*. In any case, given the biological motifs throughout the simile, should we not assume that the single employment of the term *dhātu* in the whole sūtra is integrally related to this context? I think it likely that the author of the simile thought of the *tathāgatadhātu* as a constituent element within the body of living beings, just as *sattva* is in the womb of the poor woman. He could have had in mind the six elements of the body (see above), with the *vijñānadhātu* as the most fundamental (in the sense of being constitutive of life) and central one (as underlying all other sense organs).[105] In analogy to these six elements, and to the *vijñānadhātu* in particular, the *tathāgatadhātu* would be understood as another, even more essential (metaphysical) element of living beings, constituting and guaranteeing their inherent buddhahood.[106] Designating as it does an independent element of the body, the term *dhātu* would fit well into the biological framework of the simile. At the same time, *tathāgatadhātu* recalls the term *nirvāṇadhātu*, the sphere a person enters after liberation. The *TGS*, by replacing the term *nirvāṇa*- with *tathāgata*-, would continue the work of the *Saddharmapuṇḍarīkasūtra* of pointing out the insufficiency of *nirvāṇa* as a goal and advancing the only destination really worth striving for in Mahāyāna, namely to become a tathāgata.

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[104] This argument loses some of its force when, with an eye on the occurrence of the term *utpanna* before the compound *garbhagata*, we read Hara's following remark that the meaning "embryo" is prevalent "when construed with words of production, conception, development, and others."

[105] On *vijñāna* as the (cosmic) element see Langer 2001: 43ff.

[106] See also the terms *citi-dhātu* and *ātma-dhātu* in the terminology of the Vedānta. These are employed to designate the true self of living beings. *Dhātu*, in these cases, clearly undergoes an extension of metaphysical meaning (see Schmithausen 1969a: 83).

We have seen that the buddha-nature of living beings is described with a great variety of terms in the *TGS*. The terminology includes markedly substantialist expressions, such as *buddha* and **jinakāya*, and even terms which figure in the *upamāna*—words like *nidhi* or *kośa*. *Tathāgatajñāna*, a term with strong ontological connotations, appears along with actual states of being, such as *buddhatva* and *svayaṁbhūtva*. With *dharmatā* we reach the other end of the scale, a term similar to *tathatā* in being bare of any concrete nuances, and in designating the nature of a tathāgata or, as some passages could imply, even absolute reality. Though the terms denoting the buddha-nature differ considerably in their degree of abstractness or substantialist connotations, the authors of the sūtra did not hesitate to use them all in the standardized metaphorical phrase "wrapped with sheaths of *kleśa*s." One characteristic of the *TGS* seems in fact to be this tendency to formulate the *upameya* with the help of vocabulary taken from the *upamāna*. The negligence in the choice of the basic terminology for designating sentient beings' buddha-nature, on the other hand, shows, as will be demonstrated below, that the authors were more concerned to present this new idea effectively than to lay it out in clear philosophical terms.

All the terms used to designate the buddha-nature of living beings can be characterized as being associated with the level of perfect spiritual realization.[107] The notion of potentiality, implied in terms like "germ" (*gotra*) or "embryo" (*garbha*), is inherent to none of them. This is even more surprising in view of the fact that in two of the similes the counterpart of the buddha-nature in the *upamāna* seems to have causal force: the sprout and the *cakravartin* embryo. Though in these two illustrations they could have easily done so, obviously the authors were not interested in adding to their corpus of terms for the buddha-nature ones which carry the notion of potentiality. It appears to me that what the authors had in mind was, first of all, to stress the essential equality between living beings and the buddhas. They therefore had to choose a terminology which left no room for doubt about this basic fact. For them to speak in this context of an embryonic *(tathāgata-) garbha* or *(-)gotra* of living beings would not have served their ends.

If we compare all this with the conception of the buddha-nature in the simile of the **Tathāgatotpattisaṁbhavanirdeśa*, we can observe another characteristic of the theory in the *TGS*. The main aim of the **Tathāgatotpatti-saṁbhavanirdeśa* is to describe the wonderful and incomparable nature of the Buddha's qualities. The greatness of *tathāgatajñāna*, along with nine other characteristics, lies in the fact that it penetrates (*praviśati*) the mind of all living beings. It is in this context that the simile of the piece of cloth with the whole cosmos painted on it is expounded. The goal the *TGS* has set for itself, on the other hand, is not to describe and extol the limitlessness and greatness of *tathāgatajñāna*. The *TGS* seems to focus on the living being as the "container" or "owner" of *tathāgatajñāna*. Living beings are not simply perceived as the objects of the *jñāna* of the Tathāgata; they step into the foreground in their own right. Every single one of them is in possession of *tathāgatajñāna*. Seen from this perspective, *tathāgatajñāna* appears rather as an element segmented so as to be present in all living beings. The idea of a segmented *tathāgatajñāna* may not have been unknown to the author of the **Tathāgatotpattisaṁbhavanirdeśa*. This is

[107] This is not so if we take *tathāgatadhātu* in 8B as a cause, as suggested by the *RGVV* (see above).

documented in the *upamāna* of the simile where myriads of painted cloths appear as independent elements by analogy with *tathāgatajñāna*. Thus I do not wish to exclude the possibility that the philosophy of the **Tathāgatotpattisaṁbhava-nirdeśa* in fact propounds the idea of a multitude of fragmented buddha-knowledge which, while embedded in different living beings, penetrates each part the other. Nevertheless, the **Tathāgatotpattisaṁbhavanirdeśa* seems rather to assume that the cosmos is penetrated by an all-pervasive ether-like *jñāna* in which living beings are embedded, whereas in the *TGS* the picture is clearly inverted; that is, *jñāna* is contained in the minds of living beings. This latter perspective allows the bulk of attention to be directed to living beings as autonomous subjects. This difference in perspective is also mirrored in the core statements of the *TGS* and the corresponding passage in the **Tathāgatotpattisaṁbhavanirdeśa*. In the *TGS* the agents are living beings containing a tathāgata (*sadaivaite sattvās tathāgata-garbhāḥ*), whereas in the **Tathāgatotpattisaṁbhavanirdeśa* the agent is *tathāgata-jñāna* in its diffusive power (*tathāgatajñānaṁ ... sakalam anupraviṣṭam*; quoted in *RGVV* 22.10–11). Without this change in perspective the employment of terms for the buddha-nature with substantialist overtones would not have been possible in the *TGS*.

3.2 Becoming a Buddha

The *TGS* states that all sentient beings contain a tathāgata and are essentially equal to the tathāgatas. The sūtra, however, does not say that they themselves are therefore awakened and already tathāgatas. The reason why they cannot be said to have attained awakening is the fact that their essence is not yet purified from *kleśa*s, which, in the metaphorical expression of the *TGS*, enwrap and pollute this essence. Only when these defilements (*kleśa*) have been removed will the essence of sentient beings become manifest to and efficacious for them. Thus the basic idea of the *TGS* is that sentient beings always partake of the nature of tathāgatas. This nature cannot essentially be affected by the defilements, because it is unchangeable. The *kleśa*s, on the other hand, are said to be only *āgantuka* (4.3), that is, accidental in nature. They are removed in the process of purification so that finally the buddha-like nature will be revealed. The idea is best put into words in 8B, where the Buddha in a direct speech states that "... it will happen that one day the tathāgata [who has] entered [and] is present within you will become manifest" (**tathāgataḥ praviṣṭaḥ saṁvidyamānaḥ ... prādurbhaviṣyati*).[108] It is thus clear that becoming a buddha does not involve an essential transformation or generative causal act by which the gap between the state of being hindered by mental defilements and that of perfect awakening is bridged.

However, two of the *upamāna*s appear to attest to a different view: the simile of the sprout in the seed and that of the future emperor in the womb of the poor woman. The sixth simile speaks of the sprout in a seed of a fruit. The seed is planted in the earth and becomes a big tree. Verse 6.4 explicitly compares the fact that the tree has grown from a seed to the awakening of sentient beings. Now, the sprout has to undergo different stages of growth and development before finally

[108] *Tib*: *khyed la de bzhin gshegs pa zhugs pa yod pa dus shig na 'byung bar 'gyur te /*.

turning into a big tree. From this one might expect that the buddha-nature of living beings is first something comparable to a sprout which gradually, by the transformational process of ripening, develops into an entity possessing buddhahood. Such an immature buddha-nature would thus be the cause of the attainment of awakening, just as the sprout in the seed generates the tree. But while this interpretation, especially in light of the later understanding of the term *tathāgatagarbha* as "buddha-embryo" or "buddha-germ," could, prima facie, be felt to be what the authors of the *TGS* wanted to suggest, a closer look at the simile reveals that this is not the case.

What the authors have focused on in this simile is clearly found in verse 6.2, which states that the body of a *sugata* exists similarly to a cane seed in all living beings. This verse is revealing, since the authors could have chosen to use a term other than **sugatakāya* (such as, e.g., °*gotra* or °*garbha*). In other words, they could have expressed that the buddha-nature of sentient beings is still in need of further development.[109] Instead, they continue to employ the same terminology as in the similes before. This terminology, chosen to describe the process which makes the buddha-nature of sentient beings efficacious for the world, does not connote any kind of growing or ripening. Rather, as in the earlier similes, it is expressive of the purification (6B, 6.4) from the sheaths of defilements—a fact which may indicate that the authors had in mind not mainly the growing process of a sprout but its being enclosed in seed coverings and the outer fruit from which it must be separated.

Though the growing process of the seed is, of course, one important aspect of the simile, the main focus would seem to lie elsewhere. As in 6A and 6.1, the simile here affirms the imperishability of the seed, and the fact that the result (*kārya*), namely the tree, is already contained in the seed. It emphasizes that seed and tree are of the same nature. The seed, as *Ch₂* has it, "realizes the quality of indestructibility as a result of the fact that the seed and sprout generate each other alternately...." The assertion by the authors of the *TGS* that the seed already bears the tree within itself certainly accords well with their "theory of revelation." The figure offers correspondences to the full-fledged tathāgatas in living beings. The manifestation of these tathāgatas triggers the awakening of living beings. However, there is an important difference between this "tree" in the seed and the full-grown tree in terms of temporal development, even if it does not seem to be of relevance for the authors. What is decisive for them is the essential oneness of seed and tree. Nothing new has to be added; the complete tree is already found in the seed.[110]

In the simile of the poor woman the situation is similar. Though the embryo of a *cakravartin* in her womb could easily be compared to the germ or embryo of a buddha in living beings, the author prefers to employ *tathāgatadhātu* (8B), *tathāgata* (8B) and *dharmatā* (8.4, 8.5). Here again, the fact that the

[109] It is true that in 6B *dharmatā* is spoken of as *garbhagatā* or *garbhasthā*. I have argued in the note to my translation that these latter should be understood as "in the womb." However, it could also be understood as "in the state of an embryo," and we cannot, as a matter of fact, exclude outright the possibility that the authors used this ambiguous formulation to allow for both interpretations (see also above, p. 57f.).

[110] For orthodox Buddhist thinkers the idea of the sameness of nature between seed, sprout and tree, and the existence of the tree in the seed (*satkārya*), would hardly hold water. Cp., for instance, the Buddhist *Śālistambasūtra*, where such ideas are strictly rejected as harboring the fault of eternalism (Schoening 1995a: 285ff.).

cakravartin is still an embryo does not seem to be crucial for an understanding of the simile. His nature, namely that of a *cakravartin*, will not change, his future rule is already preprogrammed, and the growth process the embryo is subject to does not figure in at all.[111] What the simile plays up, rather, is the striking contrast between the poor, ugly and pessimistic woman and the glory of the *cakravartin* inside herself. Still, this simile can easily give rise to a different view of the buddha-nature. Without the exact wording in mind, one is naturally tempted to compare the growth of the embryo to a continuous ripening process in sentient beings of their buddha-nature. To be sure, this would not be in line with the original intention of the authors, who favored a theory of manifestation.

Now, the idea that a full-fledged tathāgata is from the very beginning present in living beings raises serious problems for Buddhist philosophers. The *TGS* states that the tathāgatas inside are covered by defilements and that only through a process of purification can living beings become awakened. Nevertheless, sentient beings are said to be always essentially the same as the tathāgatas, and this immanence of the Absolute can easily lead one to downplay or even brush over the fact that between the state of being defiled and that of perfect awakening is a gap which has to be bridged. As seen above, the authors of the *TGS* do not seem overly cautious in this matter. They do not hesitate to attribute an obviously substantialist notion to the buddha-nature of living beings. More than the assumption of two qualitatively different stages of development, for them it is the gap between these two states that underlies the *efficaciousness* of sentient beings' buddha-nature, which can be realized only through a process of revelation.[112] They therefore did not expend much effort in choosing similes with a unified conception of the buddha-nature. This may also be resulting from the authors' very intention, which, as we shall see below, seems primarily to have been to present reasons why all living beings can become buddhas and, maybe even more importantly, to stimulate their readership, which had possibly hitherto not felt vitally drawn to Buddhist spirituality, to join the Mahāyāna community. The use of a philosophically and spiritually unsophisticated, imprecise and even ambiguous terminology, along with the substantialist and metaphorical formulation of the *upameya*, may have been considered necessary in order to attain their ends. It would therefore be wrong to expect elaborate explanations about the exact relation between the state of defilement and awakening. This painstaking work, whether intentionally or not, was left to later exegetes.

Regarding the attainment of awakening, the authors of the *TGS* do not tire of emphasizing that this leads to the performance of the tasks of a buddha. They obviously consider this fact as an automatic consequence of the manifestation of

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[111] It is, however, probably no coincidence that the only passages where the terms *garbhagata* or *garbhastha* appear are in the similes of the seed and the poor woman. Although the translations of the *TGS* itself and the parallels in the quotation of the similes in the *RGV* interpret *garbha*° as "inside," the other possibility, i.e. "embryo," cannot be ruled out.

[112] This becomes clear in the similes of the seed which already contains the whole tree, the embryo of the *cakravartin* in the womb of the poor woman, and in the simile of the *TUSN* where a cloth on which the whole universe is painted is found compressed to a small particle and has to be opened in order to achieve its effect. Thus, the counterpart in the *upamāna* to living beings' buddha-nature is not yet in a fully developed state; for it to manifest fully requires a further stage of ripening or expansion. But given that the sūtra stresses the essential sameness of the element in sentient beings before its revelation (when it is not yet efficacious) and afterwards (when it becomes so), this does not undermine the basic concept. We should not expect or claim an absolute isomorphic relationship between the *upamāna* and the *upameya* for all similes.

one's buddha-nature, and in several passages it alone is stated to be a characteristic of buddhahood. This in itself demonstrates that efficaciousness was a main category in the earliest stage of *tathāgatagarbha* thought. The reason for describing a tathāgata primarily in terms of dynamic activity may well lie in an attitude of worldly engagement predominating over mainly theoretical concerns.

3.3 How to Become a Buddha

The purification from the *kleśa*s leads to the manifestation of buddhahood. Now, what are the factors leading to this purification? Let us first note in what terms the **Tathāgatotpattisaṁbhavanirdeśa* deals with this question. There, when the Tathāgata sees that living beings are not aware of their *tathāgatajñāna*, he says (*RGVV* 24.4–7):

> *yan nv aham eṣāṁ sattvānām āryamārgopadeśena*[1] *sarvasaṁjñākṛta-bandhanāpanayanaṁ kuryāṁ yathā svayam evāryamārgabalādhānena mahatīṁ saṁjñāgranthiṁ vinivartya tathāgatajñānaṁ pratyabhijānīran / tathāgatasamatāṁ cānuprāpnuyuḥ / te tathāgatamārgopadeśena sarvasaṁjñākṛtabandhanāni vyapanayanti /* [[1] *āryeṇa mārgo°* emended to *āryamargo°* according to Takasaki 1966: 397]
>
> Suppose now that by teaching [them] the Noble [Eightfold] Path, I remove all the fetters from these sentient beings that are caused by [their wrong] conceptions, so that through attaining power [by following][113] the Noble Path they remove this big knot of [wrong] conceptions by themselves, recognize[114] *tathāgatajñāna* [which penetrates them] and attain equality with the tathāgatas. Then, thanks to the tathāgatas teaching [them] the Path, they will get rid of all the fetters caused by [wrong] conceptions.

The passage is very clear in attributing the actual process of purification to sentient beings alone (*svayam eva*). The Tathāgata's role is limited to teaching them the Eightfold Path, thereby setting their purifying activities into motion. The text stresses that it is sentient beings themselves who remove their misconceptions and finally realize *tathāgatajñāna*. The verb used to describe this realization is *pratyabhijānīte*. It is here used in the sense of "to become aware of," "to recognize" something which living beings have always been carrying around with them, namely *tathāgatajñāna*. This recognition is the result of living beings' practice along the Noble Path and coincides with the full manifestation of their *tathāgatajñāna*, the realization of their buddhahood. The verb from *pratyabhijānīte* implies, then, more than just the pure act of recognizing. According to the passage in the **Tathāgatotpattisaṁbhavanirdeśa*, recognition can only take place when living beings follow the Holy Path. It is thus clear that the meaning of *pratyabhijānīte* in this passage goes far beyond the process of abstractly remembering the fact that one has the buddha-nature. Here, the term

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[113] My understanding of *āryamārgabalādhāna* follows from the two Chinese translations of the *TUSN* by Buddhabhadra (修八聖道; *TUSN*$_{CH2}$ 624a20) and Śikṣānanda (修習聖道; *TUSN*$_{CH3}$ 273a1), along with the Chinese translation of the passage in the *RGVV* (修八聖道; in Nakamura 1961: 46.4).

[114] The verb *pratyabhijānīte* is not very common in Buddhist texts. Seyfort Ruegg (1973: 78) understands it as "la *re*-connaissance (ou *anagnosis*) de la réalité" in contrast to the Buddhist notion of "compréhension (*adhi-gam-*)." In the same passage he also provides us with several occurrences of the term in non-Buddhist schools. It is impossible to know if the verb appeared in the *TGS*, since the Tibetan does not have a standardized translation for it.

implies a fundamental change brought about by the adoption of certain rules that lead to the full manifestation of buddhahood. In the lines before the passage cited above, the Buddha had stated that, as long as living beings are defiled by wrong conceptions, they would not "be aware of" and not "realize" their *tathāgatajñāna*. Four verbs are used in these lines, and we can see that they cover the meaning contained in the verb form *pratyabhijānīte*. These verbs are *jānanti*, *prajānanti*, *anubhavanti* and *sākṣātkurvanti* (24.1).[115]

If we now turn to the *TGS*, we see that the process of purification is described in very similar terms. There, however, the distinction between the activity of the Tathāgata, on the one hand, who teaches the Dharma and thereby makes sentient beings know that they themselves have the buddha-nature, and living beings' own efforts, on the other, is less clear. It seems to me that the simile in the **Tathāgatotpattisaṁbhavanirdeśa* already bears the seeds of such ambiguity. It is quite evident that the authors of the **Tathāgatotpattisaṁbhavanirdeśa* stressed sentient beings' contribution with the words *svayam eva*, while at the same time specifying the exact nature of the Buddha's role in clearing away all doubt: the Buddha's teaching activity, which leads to the realization of *tathāgatajñāna*; it is "attaining power [by following] the Noble Path" (*āryamārgabalādhānena*) that capitalizes on this activity. This clarification seems necessary, since otherwise one may be inclined to read the situation according to the *upamāna*, where it is the skilful person alone who makes the compressed cloth useful for the whole world.

In the *TGS* such clarifications are only sporadically found. In most of its similes it is a single person who knows about the precious hidden substance and purifies it. In several passages this person is explicitly compared to the Tathāgata. The most common formulation in the *TGS* is expressive of finality: the Tathāgata teaches the Dharma *in order to* purify sentient beings. Of course, such a statement could mean that the Tathāgata directly destroys the *kleśa*s of sentient beings, but it could also be understood in the sense conveyed in the **Tathāgatotpattisaṁbhavanirdeśa*. Formulations in the simile of the golden figures in the molds are suggestive of the former alternative. There it is stated that the Tathāgata with "the *vajra*[-like] hammer of the Dharma ... hews away all outer defilements in order to entirely purify the precious tathāgata-knowledge ..." (9B) "so that their defilements are expelled without any remainder." (9.4). However, it is hardly imaginable that this is to be taken as denying any kind of participation of sentient beings in the process of their own purification. It signifies rather that the authors tried to treat the two sides of the simile isomorphically, adopting the framework of the *upamāna* when comparing the Tathāgata to the smith.

We do in fact find some passages in the sūtra indicating clearly the active role sentient beings themselves play in the process of purification. The most representative among them is in 1B, where it is said that the Buddha teaches sentient beings the Dharma and leads them to have faith (*mos*) in order to destroy their defilements. Sentient beings then apply (*abhiyujyate*) themselves assiduously

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115 In the *TGS* the Tibetan does not allow the exact Sanskrit terms to be reconstructed where it is said that sentient beings "realize" (*khong du chud pa*) their buddha-nature after learning about it through the teaching of the Tathāgata. It is quite possible that any such Sanskrit term could be understood in both ways, i.e., "to become aware" and "to accomplish." The former alternative would entail that the knowledge of the presence of a buddha within was considered as leading to awakening.

to these teachings and become free from their defilements.[116] Again, in 5B and 5.5 sentient beings or bodhisattvas are said to acquire faith in the teaching of the Buddha, which later, when they exert themselves (5.5), leads to their awakening. In 5.4 we find an exhortation in which the Tathāgata calls upon the bodhisattvas to "take the treasury of knowledge" and to become protectors of the world. Finally, in the simile of the poor woman the Tathāgata calls upon sentient beings to exert the energy which will lead them to realize buddhahood.[117]

From the passages mentioned above it becomes obvious that living beings were expected to participate in the removal of their defilements. Nevertheless, under the sway of the august figures in the *upamāna*s, the authors did not hesitate to use formulations which leave no or else very little room for the participation of living beings. Two consequences can be drawn from this observation. First, it demonstrates that the purificatory work of the Tathāgata was conceived as the main factor in the process of manifesting living beings' buddha-nature. It seems in fact to go far beyond his activity of teaching the Dharma. Secondly, the sūtra touches only sporadically on the question what sentient beings have to do to attain awakening, when it refers to the very general notions of "faith in the Dharma" and its practice. This shows that the details of the process of purification were not an integral part of the message which the authors wanted to convey. Therefore they did not elaborate this point any more than they provided an exact definition of the buddha-nature—tasks they left for later systematizers. Other means of awakening (recitation etc.) suggested in the sections following the similes are a general feature of many Mahāyāna sūtras, and thus not peculiar to the theory of the buddha-nature. This, of course, does not mean that the authors of the *TGS* did not consider it appropriate to practice them.

4. The *TGS* as a Part of Indian Buddhism: Its Sources, Motives and Reception

The title of this section may raise expectations which cannot be fulfilled, among them successfully tracing the roots and defining the position of the *tathāgatagarbha* teaching against the background of a comprehensive history of Indian philosophy in general, and in particular its relation to the *upaniṣad*ic notion of *ātman* and the Pāśupata doctrine of *abhivyakti*, which latter concept, namely liberation as the manifestation of the innate Śiva's perfections through the removal of impurities (*mala*), is strikingly similar. I restrict myself to delineating only a few aspects of the sūtra's relation to other Buddhist texts. Likewise, I cannot here deal with the development of *tathāgatagarbha* thought in Tibet and China. For the Indian region, my central ideas about post-*TGS* developments are based on Takasaki 1974, a work which has remained the point of departure for any serious historical study of the *tathāgatagarbha* teaching in India.

In Tibet, the teaching of *tathāgatagarbha* became a highly controversial issue in the well-known *gzhan stong* and *rang stong* debate among the Buddhist schools. The proponents of *gzhan stong* ("other-empty") believe that the inherent

[116] A similar conclusion is reached at the end of 5A. There it is said that as a result of not hearing of the buddha-nature sentient beings do not apply themselves to their purification.

[117] There seems to be no clear distinction between normal living beings (*sattva*) and bodhisattvas in the *TGS*, except for a passage in 8B where the threefold categorization *sattva* – *bodhisattva* – *tathāgata* appears (cf. p. 74).

buddha-nature of living beings is essentially empty of defilements and so, in this regard, come very close to the position of the *TGS*, which they take literally, while the *rang stong* ("self-empty") position is that the texts of the *tathāgatagarbha* teaching have to be interpreted on the basis of and harmonized with other major Buddhist tenets, such as the doctrine of emptiness (*śūnyatā*)—which finally led to the identification of the *tathāgatagarbha* ("buddha-embryo") with *śūnyatā*.

In China, the *tathāgatagarbha* teaching gained philosophical importance by way of the *Ratnagotravibhāga* and the *Dacheng qi xin lun* 大乘起信論. Opinions differ about how deeply it has in fact penetrated Chinese Buddhist thought, but without doubt it found fertile soil among Daoist teachings which were professing belief in an "original pure essence" before the arrival of Buddhism in China. With the rise of the concept of "original awakening" 本覺 in the *Dacheng qi xin lun* and its fusion with tenets of Yogācāra thought, however, the buddha-nature theory in China merged into a philosophy with a strongly monistic orientation—something the *TGS* had not foreseen but nonetheless prepared the way for. This monistic position, which later took on more extreme forms, as in the attribution of the buddha-nature to the non-sentient realm, became the object of scholarly criticism at the end of the 20th century. The arguments of its critics, namely that this position, during parts of Japanese social and political history, was all too easily misused as a repressive tool to ensure the status quo, should certainly not simply be brushed aside.

4.1 The Titles of the *TGS*

The Sanskrit title transmitted to us at the beginning of *Tib* is *Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra*.[118] In the middle of the sūtra, however, when the Buddha refers to the *TGS*, the title is given as *Tathāgatagarbha-nāma-vaipulya(*or: *vaitulya)-sūtra* (0L). This name is confirmed by both Chinese translations, which in the sūtra itself as well as at the beginning of it speak of the 大方等如來藏經 (*Ch*$_1$; within the sūtra: 大方等經名如來藏) and 大方廣如來藏經 (*Ch*$_2$). Both 方等 and 方廣 are here renderings of *vaipulya* or *vaitulya*.[119] (The word *da* 大 was probably added without having any direct correspondence in the Sanskrit.) We naturally should assume that the title as it appears at the beginning of a text is subject to alterations to a higher degree than a citation of it in the middle of one. This would mean that the title appearing in 0L, namely *Tathāgatagarbha-nāma-vaipulya(*or: *vaitulya)-sūtra*, was the name used in the earliest times, since it was faithfully transmitted by the Chinese versions, so that *mahāyāna*, which replaced *vaipulya* (or: *vaitulya*), as mirrored in both Tibetan versions, must be of later origin. The *Ratnagotravibhāgavyākhyā* refers to the *TGS* twice under the short title *Tathāgatagarbhasūtra* (25.9; 66.18).

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[118] In *Bth* the Sanskrit transliteration lacks *ārya* and *nāma*. *Ārya* (*'phags pa*) is also missing in the Tibetan title of *Bth*, and this could thus be a characteristic of pre-standardized texts (see part II, C 1: *Bth*), but the equivalent of *nāma* is found in the Tibetan title of *Bth* (*zhes bya ba*), and so was probably erroneously omitted in the Sanskrit transliteration.

[119] See Karashima's textual study on the *SP*, where he argues that Dharmarakṣa chose the characters 方等 in order to render Skt. *vaitulya* (in association with Skt. *tulya*, "equal to"), while the characters 方廣 have their counterpart in Skt. *vaipulya*. He also points out the problem in deciding which of the two forms (*vaitulya* or *vaipulya*) was the original one (Karashima 1992: 278).

4.2 The Recorded Chinese Translations of the *TGS*

Besides the two available Chinese translations by Buddhabhadra and Amoghavajra, the Chinese catalogues mention two other translations, which are now lost. The oldest record is contained in the *Chu sanzang ji ji* 出三藏記集 (*CSZJJ*), a work published in about 515 CE by Sengyou 僧祐.[120] It mentions a sūtra called *Da fangdeng rulai zang jing* 大方等如來藏經 (9c20) and states that in (an/the) old catalogue(s) it is called *Fo zang fangdeng jing* 佛藏方等經.[121] Together with three other works,[122] it attributes this translation to Faju 法炬, a translator active towards the end of the Western Jin 晉 dynasty at the time of the emperor Hui 惠 (290–306) and Huai 懷 (307–311). As to the translation of Buddhabhadra, the *CSZJJ* does not provide us with information concerning the exact date and place it was done. It does state that according to other sources it was called *Rulai zang* but that it was currently missing (11c15: 或云如來藏。今闕。). According to the *CSZJJ*, the *TGS* thus appeared in two different translations, one each by Faju and Buddhabhadra (14b13: 二人異出).

In the later *Zhongjing mulu* 衆經目錄 (*ZJM*) by Fajing 法經 and others dating from 593 CE, we come across some new information. Buddhabhadra's translation of the *TGS* is there said to have been undertaken in the Yixi 義熙 period (404–418), and Fali 法立 is mentioned together with Faju as joint translators of the same text (117c16). I will come back to this below.

The next catalogue, the *Lidai sanbao ji* 歷代三寶紀 (*LSJ*) by Fei Changfang 費長房, dating back to 597 CE, bears witness again to a different state of affairs. First of all, Fei Changfang mentions a further translation of the *TGS*, the *Da fangdeng rulai zang jing* 大方等如來藏經 (66b2) attributed to Fazu 法祖 (religious name: Bo Yuan 帛遠) (66b17f.). About Fazu, we know that he was active during the reign of Emperor Hui (290–306), and it seems that he had close relations with Dharmarakṣa.[123] Fei Changfang ascribes to him 23 sūtra translations which, according to the *Gaoseng zhuan* 高僧傳(*GSZ*), were lost in a time of troubles, and states that he himself had made a title list of 22 formerly unmentioned works,[124] among them the *Da fangdeng rulai zang*. About the other early translation of the *TGS*, attributed to Faju 法炬 by the *CSZJJ*, the *LSJ* states that it was translated by Faju together with Fali 法立 (as we have already seen in the *ZJM*) and it restricts the period of translation to the reign of Emperor Hui 惠 (66b26–27). While we do not know where the information about the common

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[120] See Zürcher 1972: 10f.

[121] See 9c20: 舊錄云佛藏方等經; the question what exactly is meant by the expression 舊錄 is complex, and has until now not been answered satisfactorily. It could be a part of Daoan's old catalogue, the famous catalogue of Daoan itself, another catalogue, or even a group of other catalogues. See Tokiwa 1938: 36–41; 96; 683.

[122] Namely the *Lou tan jing* 樓炭經 (*T* 23), the *Faju ben mo jing* 法句本末經 (*T* 211), and the *Futian jing* 福田經 (*T* 683) (9c19–22); the *CSZJJ* states that the latter two sūtras were translated by Faju together with Fali 法立 (10a1–3). See also *CSZJJ* 98a28–29 (without any reference to the *TGS*).

[123] Zürcher sees relations being maintained between Fazu and one of the collaborators of Dharmarakṣa (1972: 76f.); Tsukamoto states that he was a disciple of Dharmarakṣa (Tsukamoto 1985: 730).

[124] *LSJ* 66b17–20, based on *GSZ* 327b28–29 (=GSZ_{RS} 40f.). In the *CSZJJ* (9c16–18) and the *Zhongjing mulu* 衆經目錄 (*ZJM*; 122c19–20 and 116b6), however, only the *Wei dai pusa jing* 惟逮菩薩經 is ascribed to Fazu.

translation of the *TGS* in the two catalogues comes from, the dating of it to the reign of Emperor Hui can be explained by another passage in the *LSJ* which states that Faju, after the death of Fali, continued to work alone on the translation.[125] We thus should conclude that, according to the *LSJ*, the period of activity of Fali was limited to the reign of Emperor Hui.

Regarding Buddhabhadra's translation, the *LSJ* provides us with the date 420 CE (元熙二年) and gives the Daochang temple (道場寺) in Nanking as the translation site (71a13). However, the *LSJ* considers this translation to be, chronologically, the second one, and characterizes it, strangely enough, as "little different" (小異) from Fali's (71a13–14). It remains unclear why the translation by Fazu, which the same catalogue is the first one to mention, is not counted. In all following catalogues it is dealt with as the third one.[126] From then on newly compiled catalogues do not contain any further information, so that we are left to sort out the contradictions of the available catalogues by ourselves.

Let me first deal with the translation attributed to Fazu. Whereas both the *CSZJJ* and the *ZJM* attribute only one sūtra to Fazu, namely the *Wei dai pusa jing* 惟逮菩薩經, Fei Changfang states that he consulted other catalogues and could identify 22 further texts translated by him.[127] Now, Fei Changfang, the compiler of the *LSJ* is well known for his practice of attributing hitherto unknown or undetermined works to various translators without revealing his sources, basing himself on catalogues that he never could have seen or failing to provide any other convincing arguments.[128] This, though, is not sufficient grounds for discrediting all the new information he came up with. It is obvious that he had access to a different, and in several respects, more comprehensive set of catalogues,[129] and it would be wrong simply to disregard all his assertions. The attributions to Fazu do, however, seem not very convincing. There is a remark in the biography of Fazu in the *Gaoseng zhuan* 高僧傳 to the effect that besides three works whose titles are given, he also translated several short texts no longer found, and whose titles were even no longer known.[130] Fei Changfang toned up this remark, and so contributed to the glory and fame of Fazu and his era. Tokiwa, in an extensive analysis of the attribution of the 23 works, understandably laments the fact that Fei Changfang simply mentions "several miscellaneous catalogues" (諸雜記錄) without specifying his sources.[131] Of the 23 works, only five are extant today.[132] That some of the other remaining 18 attributions to Fazu were already doubted at an early date is proved by the *Kaiyuan shijiao lu* 開元釋教錄 (*KSL*), which singles out

[125] *LSJ* 68a7–10: 惠帝世沙門釋法炬出。初炬共法立同出。立死炬又自出。多出大部與立所出每相參合廣略異耳。 A reference to the death of Fali is also contained in the *CSZJJ* (98b1).

[126] See Tōdō 1959: 1.

[127] *LSJ* 66b17–20. The *Gaoseng zhuan* 高僧傳 attributes three works to Fazu (327b27; *GSZ*$_{RS}$ 40f.), among them the 惟逮菩薩經, which is also included in the list of 23 works in the *LSJ*. The titles of the other two works, however, are not found in the Fazu passage of the *LSJ*.

[128] See e.g. Hirakawa 1978: 28f.; 36; 37ff.; 44.

[129] See e.g. Hirakawa 1978: 39.

[130] See *GSZ* 327b27ff.=*GSZ*$_{RS}$ 40f.

[131] Tokiwa 1938: 704; his analysis is found on pp. 703–707.

[132] Namely *T* 5; 144; 330; 528; 777. These same five texts were already the only ones extant at the time another catalogue, the *Kaiyuan shijiao lu* 開元釋教錄 (*KSL*; *T* 2154) of 730 CE, by Zhiseng 智昇, was being compiled (498b28–c4).

seven titles from the list of Fei Changfang as of questionable authorship.[133] However, the 大方等如來藏經 does not share such doubts.

Tokiwa, for his part, makes clear that the translation of the *TGS* attributed to Fazu is very unlikely. He assumes that this attribution resulted from an entry which ascribes a translation of the *TGS* to Faju of the same period, whence it was erroneously attributed to Fazu. This is thus a classical case of "multiple attribution."[134] We can, of course, not be absolutely sure that Tokiwa's conclusion is right. However, the fact that nothing about the translations is mentioned in the older catalogues, the circumstances of the relatively late attribution to Fazu, and Fei Changfang's silence about his sources should make us skeptical. Finally, we can also interpret the above-mentioned fact that the *LSJ* considers Buddhabhadra's translation of the *TGS* to be the second one as an indication that its own new attribution of a third translation to Fazu lacked enough grounding to have any effect on the hitherto transmitted information about the *TGS* having been translated only twice.

If we now turn to the translation of the *TGS* by Faju, or by Faju together with Fali, as the later sources have it, the basis for such an assumption appears much more solid. As stated above, the existence of such a translation is already attested in the oldest existing catalogue, and, furthermore, both Tokiwa and Hayashiya include the entry in their reconstructions of the catalogue of Daoan, on which the *CSZJJ*, to a large extent, is based.[135] In the concerned entry, the *CSZJJ* notes below the sūtra title that in an/the old catalogue(s) the text was named *Fo zang fangdeng jing* 佛藏方等經 (9c20: 舊錄云佛藏方等經). It is not entirely clear to which catalogue(s) this remark refers. Tokiwa states that in this case it should undoubtedly be understood as referring to Daoan's catalogue,[136] but Hayashiya tends to believe that the words 舊錄, when appearing below the main entry, consistently mean the catalogue of Zhu Daozu 竺道祖 of 419 CE.[137] As the more than one thousand pages each of Tokiwa and Hayashiya document, the study of the Chinese catalogues is a painstaking and complex endeavor. I myself have nothing to contribute to a final solution to the questions raised by the expression 舊錄. The issue is of relevance for deciding whether the title 大方等如來藏經 appears as such in Daoan's catalogue or whether it was introduced by Sengyou on the basis of, for example, the existence of the same title for Buddhabhadra's translation. Further, even if we assume that the title 佛藏方等經, below the main entry, derives from the later catalogue of Zhu Daozu (and not from Daoan's catalogue), can we be absolutely sure that the title 大方等如來藏經 and the titles generally found in the *CSZJJ* appeared as such in Daoan's catalogue?

This question is not dealt with by the two great Japanese pioneers of catalogue research, and they seem to take it for granted that Sengyou's avowal that he was following Daoan's catalogue guarantees the authenticity of titles. It is only

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[133] *KSL* 499a11–19.

[134] Tokiwa 1938: 381; 683; 704.

[135] Ibid., 168; 381; 583; 678; Hayashiya 1940: 406.

[136] Tokiwa 1938: 683: "又、祐の舊録とは、必ずや「安録」なるべしと思はる。" In a more general analysis of what could be meant by the words 舊録, he comes to the conclusion that they stand for Daoan's catalogue along with three other ones. He assumes that among these four catalogues it is the catalogue of Zhu Daozu 竺道祖, completed in 419 CE, which is meant in most of the cases (Tokiwa 1938: 40f.).

[137] See Hayashiya 1940: 366f. Harrison (1990: 210) doubts Hayashiya's conclusion, since the "Old Catalogue" is also cited for works translated after 419 CE.

in a short passage that Tokiwa, when expounding the principles guiding his reconstruction of Daoan's catalogue, touches on this issue.[138] In this passage he deals with a statement found at the beginning of Sengyou's list of sūtra titles which had not been attributed to an author by Daoan (新集安公失譯經錄).[139] Sengyou there describes the extreme brevity of Daoan's entries and the poor state of the copy of the catalogue: titles were abbreviated with only two characters, the number of *juan*s 卷 were not mentioned, the lines remained without a space in between, confusion caused by later scribes (後人傳寫) in regard to titles and to the number of works was normal, and doubts arose because punctuation marks formerly written in red ink had vanished. Since this description is not found at the beginning of Sengyou's catalogue, I am not sure if we should assume that it refers also to the part before, where the entry of the *TGS* is situated. Tokiwa notes that Sengyou's work itself included the complementation of such abbreviated titles, and stresses that we can no longer know where the line between Daoan's original entries and Sengyou's additions should be drawn.[140]

In any case, we can be sure that at the time of Daoan (314–385), whose catalogue is widely esteemed as a scholarly work of the highest standard,[141] a text called 佛藏方等經 or even 大方等如來藏經 was known and attributed to Faju.

We are now faced with three basic possibilities regarding the title of the *TGS* attributed to Faju:

(1) The title 大方等如來藏經 or an appropriate two-character abbreviation (如藏?) already appeared in Daoan's catalogue. 舊錄 in the annotation of Sengyou refers to the catalogue of Zhu Daozu 竺道祖, where 佛藏方等經 is given as another name of the sūtra. For the alleged identity between the 佛藏方等經 and the 佛藏大方等經 (the title of a sūtra in the later catalogues) see below.

(2) The title 大方等如來藏經 was associated in other catalogues with Faju. Sengyou concluded that it was probably identical with the 佛藏方等經 listed in the catalogue of Daoan. He was referring to Daoan's entry when he wrote 舊錄.

(3) Sengyou, concluding that the sūtra listed under the title 佛藏方等經 or 佛藏 in Daoan's catalogue was a different translation of the text translated by Buddhabhadra, "modernized" the title according to this latter translation. The title 佛藏方等經 in the annotation could, however, also have come from Zhu Daozu's catalogue. If the title found in Daoan's catalogue was 佛藏, Sengyou would have understood 佛 to be an abbreviation for 如來.

These three possibilities indicate in themselves how much we are forced to work on the basis of assumptions when dealing with early Chinese catalogues. Thus, in

138 See Tokiwa 1938: 94–96.

139 See 16c8–17.

140 See Tokiwa 1938: 95. Tokiwa obviously holds that when Sengyou states that the sūtra titles in Daoan's catalogue consisted only of two characters, he is referring to the titles at the top of the main entries. The passage in question runs as follows: 注目經名撮題兩字。(16c12). The expression 注目經名, however, could, even if this is much less likely, also be interpreted as alluding exclusively to the cases where Daoan provides further information on the texts in the annotations below the main entries.

141 See e.g. Hirakawa 1978: 31.

contrast to his clearly noting that the translation of Buddhabhadra was lost,[142] we do not know if Sengyou had access to a copy of Faju's translation. The identification of the *TGS* with the 佛藏方等經 is therefore especially troublesome, and can hardly be accepted without reservations.[143] It is very likely that Sengyou only knew the title from a catalogue, namely the 舊錄, and so had no chance to compare the sūtra's content with what he knew about the *TGS*. It is true, as already remarked, that 佛藏方等經 could easily be a rendering of the title of the *TGS* as it appears in the text itself (0L), namely *Tathāgatagarbha-nāma-vaipulya-sūtra*, assuming that *tathāgata* was turned into 佛. However, the character 藏 seems to have been used from earliest times to render different Indian terms, so that 佛藏 could also be a translation of *buddhakośa*, °*gotra*, °*nidāna,* °*piṭaka* and the like, while the addition 方等 for *vaipulya* appears frequently in the *CSZJJ*. Further, we know of the existence of a sūtra called 佛藏大方等經, which appears for the first time in the *Zhongjing mulu* 衆經目錄 (119c24), where it is classified as a different translation of a part of the 華嚴經 and where the titles 問明顯經 and 明難品 are given as alternatives. In the *LSJ*, in one of its typically not quite reliable entries, we learn that the same sūtra is a translation of Daoyan 道嚴 made during the Song 宋 period and that a different title for it is 問明顯經.[144] This information appeared from then on in the catalogues. The sūtra is not extant, and again we can only speculate. Tokiwa, following a note in the *KSL*,[145] tends to believe that the *Nei zang da fangdeng jing* 內藏大方等經 was identical with the 佛藏大方等經 and adds that it should have been the 大方等如來藏經 of Faju.[146]

All of this demonstrates that there cannot be any definitive answer to the question what Indian work lies behind the title of a Chinese translation which has not come down to us. Still, the information regarding the *TGS* translation by Faju seems quite solid, based as it is on the catalogue of Daoan. The crucial point is the title attributed to it by Daoan, a problem which I cannot solve with precision. If we accept the first possibility above, there is no reason to doubt the early existence of Faju's *TGS*. In both other alternatives, based on the reading 佛藏 instead of the 如來藏 of Daoan's catalogue, we are on less reliable ground. The annotation by Sengyou (舊錄....) thus complicates matters, but at the same time it hints at where the source of a possibly mistaken identification of Faju's translation with the *TGS* could be. For the time being we can only note that there is not too much reason to doubt the attribution of the *TGS* translation to Faju. It is to be hoped that the future will bring a comprehensive study of the terminology and abbreviations involved in the early Chinese catalogues.

There are some other irregularities concerning the *TGS* in the catalogues that deserve our attention. I have no concrete idea how to solve them, and thus shall restrict myself to simply mentioning them. First, there is the fact that the *CSZJJ* in the 13th *juan* on the biographies of important monks (where, in an afterthought to Dharmarakṣa, Faju and Fali are also treated) speaks of two translations done by

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[142] See 11c17: 今闕.

[143] The title 佛藏方等經 is, however, except for the rendering 佛 in regard to *tathāgata*, a perfect translation of the original Sanskrit title of the sūtra: *Tathāgatagarbha-nāma-vaipulya(*or: *vaitulya)-sūtra*. The character 大 of the later Chinese versions has not been added to 方等 in the translation of *vaipulya* (or: *vaitulya*).

[144] 94a3ff.

[145] See 502a12: 內藏大方等經一卷 (今疑是佛藏大方等經).

[146] Tokiwa 1938: 768.

Faju together with Fali, but of only one, the *Lou tan jing* 樓炭經, done by Faju alone.[147] This is clearly in contrast to the two other passages in the same catalogue where the 大方等如來藏經 of Faju is mentioned. Is this an unintentional omission, or should we assume that the biography comes from a different strand of transmission, one that does not know of a fourth translation by Faju?

Equally surprising is the statement in the *CSZJJ* that the 大方等如來藏經 of Buddhabhadra is lost.[148] A survey of the 11 works attributed to Buddhabhadra in the *CSZJJ* shows that among them four are said to be lost: the 大方等如來藏, the *Xin wei mi chi jing* 新微密持經, the *Ben ye jing* 本業經, and the *Jing liu boluomi jing* 淨六波羅蜜經. Out of these four, only the 大方等如來藏經 is extant today, whereas in subsequent catalogues the other three are either confirmed to be lost or said to be just different names for other works translated by Buddhabhadra which never had really been lost. It is also striking, then, that among the four translations attributed to Faju in the *CSZJJ* it is the *TGS* alone which has not come down to us.[149]

Regarding the dates of the translations of the *TGS*, I will not go into detail in the case of the first, ascribed to Faju. The different attributions, once to Faju alone, and later to Faju together with Fali, and even to Fali alone, need not overly concern us. For our inquiry the period from 290 till 311, namely the years of Faju's activity, will be sufficiently precise.

For the second translation, by Buddhabhadra, we find, as mentioned above, two sources containing conflicting information. The *LSJ* provides us with the date 420 CE (元熙二年) and mentions the Daochang temple (道場寺), while the *Zhongjing mulu* 衆經目錄 states that the translation took place in the Yixi 義熙 period (404–418). No dates and places are given in the colophons. Nor does the oldest catalogue contain any information about the circumstances surrounding this translation. Obviously, the two relevant catalogues must be based on distinct sources. The following catalogues only repeat the one or other alternative. Neither

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[147] 98a27–29.

[148] 11c18.

[149] See *KSL* 505b20–c23 and Tokiwa 1938: 770–772. A tempting way to explain the reportedly missing translation of Buddhabhadra in the *CSZJJ* is to assume that Sengyou erroneously considered Buddhabhadra's to be in reality Faju's translation. This would also answer the question why, if the words 舊錄 in the *CSZJJ* do in fact refer to Daoan's catalogue, the title 大方等如來藏經 (which is also the title of Buddhabhadra's translation) was adopted as the main entry. As to the translation attributed to Faju, which for the first time is mentioned as lost in the 衆經目錄 of the year 602 CE (*T* 2147, 175c16–17), this would explain why it has not come down to us, in contrast to the other three translations by Faju: with the appearance of other copies of the text indicating Buddhabhadra as the translator, it would have become evident that the translation had hitherto been falsely attributed. Consequently, the translation by Faju would from then on have been classified as lost. However, it is hardly possible that a scholar like Sengyou, who we know analyzed the style of works of undetermined translators mentioned in Daoan's catalogue, made such a mistaken attribution, involving the styles of two very distinct translation periods. Further, it is difficult to think of a reason why a translation of the *TGS* with no indication of its translator should be attributed to Faju rather than to Buddhabhadra, who at that time was without doubt far more well known. (On the work of Sengyou regarding texts with undetermined translator, the accuracy of his catalogue, and also some of his mistakes, see Okabe 1973.) Alternatively, one could assume that the translation of Faju was later erroneously attributed to Buddhabhadra or that Buddhabhadra revised Faju's translation and published it under his own name, thus contributing to the "loss" of Faju's work. However, the choice of terminology in the translation attributed to Buddhabhadra does not show any traces of "old" vocabulary belonging to the pre-Kumārajīva period, so that this assumption has little plausibility.

of the periods is particularly associated with Buddhabhadra's most important translation, the *Avataṁsakasūtra*, and we thus have no criterion for judging the authenticity of the two entries. It is not possible to specify the period of Buddhabhadra's translation more precisely than within the period from 404 till 420.

Amoghavajra's translation of the *TGS* is first mentioned in the *Da tang zhen yuan xu kaiyuan shijiao lu* 大唐貞元續開元釋教錄 of the year 794 CE under the title *Da fangdeng rulai zang jing* 大方廣如來藏經.[150] The catalogues do not provide us with any information about the time and place of the translation. As neither catalogues nor the colophon[151] of the translation itself sheds light on the date of Amoghavajra's achievement, we can only assume that it was in the period after 741, the year of the death of his teacher Vajrabodhi and his journey to Sri Lanka, which marks the beginning of Amoghavajra's steeply rising career as a translator and high-ranking priest. He died in 774.[152]

4.3 Possible Motives of the Authors of the *TGS*

I have shown above how the idea of living beings endowed with the buddha-nature does not appear as a well-considered, completely consistent doctrine in the *TGS*. The exact nature of the inherent buddhahood of living beings remains hidden behind the vivid descriptions of the similes. Hence we may conclude that the *TGS* results less from careful *abhidharmic* considerations about the character of the buddha-nature than from the zeal of one or more persons motivated by other than doctrinal interests.[153] The decision to expose their message exclusively in easily understandable similes probably indicates that the targeted readership were non-specialists in the field of Buddhist *abhidharma*. Only the use of such colorful images made it possible to acquaint a broad audience with the abstract idea of buddhahood in all living beings. The emphasis lies on the message *that* all living beings have the buddha-nature rather than *how* this buddha-nature should be grasped in exact philosophical terms.

Of course, we cannot know whether the idea of a buddha-nature in living beings resulted from a novel meditative experience or because the authors felt the need to assert its existence in order to improve an unsatisfactory worldly or philosophical state of affairs, or whether it was based on other experiences. All this is mere speculation. Further, it would certainly be inappropriate to assume a model which reduces the range of possible motives to a single one. The first appearance of the *tathāgatagarbha* theory in India may well have been due to several different motivations, brought together by possibly more than a single author. It is thus natural to seek out several complementing motives as the ones that underlie the creation of the *TGS*.

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[150] *T* 2156, 753c11 and 768b17.

[151] The colophon consists nearly exclusively of the titles granted to Amoghavajra by officials. A translation of the colophon is included in the critical editions of part II. On the life of Amoghavajra, with references to the titles bestowed upon him, see Chou 1944/45: 284–307.

[152] For all dates and events regarding Amoghavajra's life see Chou 1944/45.

[153] For a different opinion cp. Kariya 1979, esp. pp. 1136–1139. He considers the *TGS*, for reasons he does not reveal to us, a representative of "polished and intellectual, philosophical thought," as consistent with the background of an "increase in monastic features."

One of the authors' goals may have been to widen the circle of Mahāyāna followers by announcing that non-Mahāyāna Buddhists and even non-Buddhists were in possession of the buddha-nature. In this way, they could count on facilitating their conversion to Mahāyāna. The *ekayāna* doctrine, suggesting that there is no other means to final emancipation than Mahāyāna, had already been earlier expounded in the *Saddharmapuṇḍarīkasūtra*, a text which, as I have been trying to show, must have had a strong impact on the authors of the *TGS*.

Be that as it may, the doctrine put forward in the *TGS* would certainly encourage all segments of Buddhist society, and even non-Buddhists, to strive more earnestly for buddhahood, which, once reached, would result in their liberating activity on behalf of other living beings. If there is any concrete motive on the part of the authors which is formulated in the sūtra itself, it is precisely this encouragement, as it appears in the simile of the desperate woman with the universal emperor in her womb (8A–C). There we find the following call by the Tathāgata:

> Sons of good family, apply energy without giving in to despondency! It will happen that one day the tathāgata [who has] entered [and] is present within you will become manifest. Then you will be designated 'bodhisattva' rather than '[ordinary] sentient being (*sattva*).' [And] again in the [next stage you] will be designated 'buddha,' rather than 'bodhisattva.'

In the *TGS* it is this message alone that directly urges the people to draw consequences from the fact that they possess the buddha-nature. The call is not very detailed, and we cannot know what exactly the authors had in mind when they put these words into the mouth of the Buddha. Nevertheless, besides the call in section 10 for the propagation of the *TGS* by various means (a standard feature in Mahāyāna sūtras), the passage suggests that energy (*vīrya*) was considered a central element to be employed. Obviously it was not the purpose of the authors to deal with the question of how to realize one's buddha-nature in detail.[154] Nor did they draw any ethical conclusions. This is surprising for the modern reader, since the *tathāgatagarbha* theory would seem to be an ideal ground for establishing an ethical system, namely one based on the principle that all living beings are equal by virtue of their buddha-nature. This absence of ethical implications indicates that the (early) buddha-nature theory centered on the importance of the individual's inclusion in the "family of the buddhas" rather than on a doctrinal basis for ethical behavior. Even in later texts of this strand, direct ethical implications continue to be rather seldom, in contrast to the prevailing worldly orientation of some of the sūtras propounding the *tathāgatagarbha* theory.[155]

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[154] Kariya characterizes the doctrine put forward by the *TGS* as a system void of any active participation of living beings in purifying themselves from their defilements (Kariya 1979: 1134ff.). Indeed, this can hardly be expected given the purpose of the sūtra stated above. The fact that no such activities are described extensively should therefore not be interpreted to mean that the *TGS* suggests or even calls for the sole lordship of the Tathāgata in this endeavor (see my discussion in section 3.3).

[155] Ethical implications in the texts propounding *tathāgatagarbha* thought are found, for example, in *RGVV* I.157ff. which, on the basis of the buddha-nature doctrine, calls for the same respect for other living beings as for a teacher. In the *Aṅgulimālīyasūtra*, the doctrine of *tathāgatagarbha* is used to argue for a life of chastity and continence, against killing, and against the consumption of meat (see Seyfort Ruegg 1980: 236; *T* 120, vol. 2, 540a-541a). In the same article, Seyfort Ruegg supposes that *tathāgatagarbha* thought provided the decisive motive for the appearance of vegetarianism in Buddhism. The worldly orientation of some of the sūtras of the

As I have argued elsewhere (1999: 165–168), another possible driving force behind the creation of the *TGS* may have been the need to explain why all living beings can attain buddhahood—a central issue in Mahāyāna Buddhism, forcefully put forward in the *Saddharmapuṇḍarīkasūtra*. Chapter XIX of the *Saddharmapuṇḍarīkasūtra*, containing the story of the bodhisattva Sadāparibhūta, is of special interest in this context. According to the *Saddharmapuṇḍarīkasūtra*, this bodhisattva acquired his name from his habit of declaring to all monks, nuns and lay devotees that they were not despised (*aparibhūta*),[156] because in the future they would all attain buddhahood. For these sentiments, he had to endure harsh words and even bodily attacks from his interlocutors.[157] Apparently, he could not provide reasons for his assertion that buddhahood is accessible to all. The *TGS*, on the other hand, deals precisely with this question. Its main intention is to awake living beings to the fundamental truth that they all already contain buddhahood within themselves and thus, sooner or later, will all become fully awakened tathāgatas. Once this basic idea took hold as sound soteriology, there would be no reason anymore to attack Sadāparibhūta. From this perspective, the *TGS* can be understood as a text that subsequently provided a theory for the great assertion put forward in its popular predecessor, the *Saddharmapuṇḍarīkasūtra*, namely that all living beings will attain buddhahood. Thus while the *Saddharmapuṇḍarīkasūtra*, in a religious environment where it was probably not always heartily welcomed,[158] announced that all living beings would eventually attain buddhahood, the *TGS*, in a successive step, adopted as its task that of working out a justification for this assertion. That the *TGS* itself is introduced with impressive scenes of lotus flowers, and that the first simile has made use of this scenery to present the central message of the sūtra, can therefore hardly be a coincidence (the lotus figures in the title under which the *Saddharmapuṇḍarīkasūtra* became known).

4.4 The *TGS* in the History of Indian Buddhism

The analysis in section 4.2 has shown that there is not much reason to doubt that the first translation of the *TGS* was, as the Chinese catalogues have it, already executed around the end of the third century CE. I will now try to establish a second *terminus ante quem* for the composition of the *TGS* on the basis of its

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buddha-nature teaching is best documented by the *Bodhisattva-gocaropāya-viṣaya-vikurvaṇa-nirdeśa-sūtra*, which contains a long chapter on royal ethics (see Zimmermann 2000).

[156] The name Sadāparibhūta, of course, can also be analyzed as *sadā-paribhūta* ("always despised")—a possibility not dealt with in the *SP* (for the discussion of possible interpretations of the compound in the *SP* see Ueki 1998). The preacher of the "All will become buddhas"-doctrine in the *SP*, namely Sadāparibhūta, in the beginning despised by his fellows (*sadā-paribhūta*), would in the long run win appreciation (*sadā-aparibhūta*). The name of the bodhisattva is thus preprogrammed to adapt to a future when the idea of the buddhahood of all living beings would become a common tenet. (For similar ideas see the end of the *Bodhisattva-gocaropāya-viṣaya-vikurvaṇa-nirdeśa-sūtra* where it is stated that the sūtra will be found again after fifty years when people would follow Mahāyāna and pay proper reverence to the text. A summary of the sūtra is found in Zimmermann 2000: 180ff.) One final point: assuming that the name of the bodhisattva was not chosen incidentally, it is surprising that the question of the potential attainment of buddhahood was linked to such characterizations as "despised" and "non-despised."

[157] For phraseological parallels between this chapter of the *SP* and the *TGS* see Zimmermann 1999: 159–161.

[158] See Tola and Dragonetti 1996/97.

relation to other texts. The focus of my analysis is the *Ratnagotravibhāga(vyākhyā)*, in which all nine similes are found, albeit recomposed, along with quotations from the *TGS* in other passages. What can be said about the approximate date of origin of the *Ratnagotravibhāga*? Back in 1966 Takasaki showed that the *Ratnagotravibhāga(vyākhyā)* consists of at least two different layers. Schmithausen elaborated on Takasaki's theory in a review article and convincingly demonstrated that the recomposition of the similes in the *TGS* formed an essential part of the oldest stratum of the *Ratnagotravibhāga*.[159] This part consists of nine verse triplets (with the exception of I.108–111 where the set consists of four verses), each dedicated to one simile. The structure of each triplet is identical: two *triṣṭubh* or *jagatī* verses followed by one verse in the elaborate meter *śārdūlavikrīḍita*, which repeats the content of the two preceding verses. This structure was probably chosen with the esthetic expectations of an educated readership in mind. It is very rare in Indian Buddhist literature. There is, however, at least one notable parallel, in the chapter of a work whose content places it in close proximity to the *Ratnagotravibhāga*.

The text I am referring to is the ninth chapter of the *Mahāyānasūtrālaṁkāra*. This chapter deals with the issue of awakening and discusses, among other things, the omniscience and nonduality of buddhahood, the way it is manifested and its profundity (*gāmbhīrya*).[160] Now, if we look at the first six verses of the ninth chapter, we find a very similar metrical structure: verses 1 and 2 are in *anuṣṭubh* meter, while verse 3, recapitulating what is said in verses 1–2, is a *śārdūlavikrīḍita* verse. The same holds true for verses 4–5 and 6. We could argue that this is pure coincidence, but the chapter has also other affinities with the *Ratnagotravibhāga*. I am not arguing that chapter 9 of the *Mahāyānasūtrālaṁkāra* subscribes to the *tathāgatagarbha* theory. Nevertheless, there are elements which suggest a close relation between and common background to the *Ratnagotravibhāga* and this chapter. For example, in verse 37 there is the formulation *tadgarbhāḥ sarvadehinaḥ* which, as the commentary makes clear, means that all living beings contain a tathāgata (*sarvasattvās*[161] *tathāgatagarbhā ity ucyate*). The formulation is a citation from the *TGS* (see 0M; 1A; 1B). In other verses, too, the idea of buddhahood already present within is prevalent. In verses 1–3 buddhahood is compared to a "casket of jewels" which only has to be opened; in the next verse triplet it is said to be a "mine of jewels."

A much more profound analysis would be necessary in order to define the exact relation between the ninth chapter of the *Mahāyānasūtrālaṁkāra* and the ideas found in the *Ratnagotravibhāga*. This cannot be done here. What can be said, though, I think, is that the texts have a common background and that, in view of their unique metrical structure, are very likely to have been composed in the same or in a closely similar milieu. For the date of the *TGS* this means that the period of the *Mahāyānasūtrālaṁkāra*'s composition can serve as a *terminus ante quem*.

To establish a definite date for the composition of the *Mahāyānasūtrālaṁkāra* is impossible. Speaking in terms of historical development, it is generally assumed that Vasubandhu's *Triṁśikā* represents a later stage of Yogācāra

[159] See Takasaki 1966: 10–19 and Schmithausen 1971: 123–130.

[160] A short overview of the contents of the ninth chapter is found in Griffiths 1990: 50f.

[161] The text in the edition reads *sarve sattvās*. This has to be emended on the basis of the manuscripts now available.

philosophy than the *Mahāyānasūtrālaṁkāra*. In 1992 Schmithausen published an article about two close parallels in the *Triṁśikā* and the *Laṅkāvatārasūtra*. If we accept his conclusion, the *Laṅkāvatārasūtra* utilized the *Triṁśikā* as one of its sources. The citation of the *Triṁśikā* in the *Laṅkāvatārasūtra* is already found in the Chinese translation of the latter by *Guṇabhadra*, which dates back to 443 CE. We therefore know that by that point the *Triṁśikā* must already have been in existence for some time. The *Laṅkāvatārasūtra* was probably translated into Chinese not immediately after its completion, nor is it likely that the author of the *Laṅkāvatārasūtra* would have cited the *Triṁśikā* by the then already well-known Vasubandhu as soon as it had appeared,[162] presenting, as he has done, the citations as the words of the Buddha. If we consider these two chronological factors, it is very unlikely that the composition of the *Triṁśikā* took place later than in the first two decades of the fifth century.

On the other hand, we may expect that a considerable period of time elapsed between the *Mahāyānasūtrālaṁkāra* and the *Triṁśikā*—this in order to explain the maturing of Yogācāra ideas that took place in the interval. It is, of course, a difficult task to estimate the time necessary for such fundamental developments within philosophy. However, it may not be too speculative to suggest that some decades must lie between the *Mahāyānasūtrālaṁkāra* and the *Triṁśikā*, and thus that the *Mahāyānasūtrālaṁkāra* could not easily have been composed after the ninth decennium of the fourth century. If we assume this period as the latest possible date, too, for the composition of the *Ratnagotravibhāga*, we arrive at approximately the middle of the fourth century as *terminus ante quem* for the *TGS* (more exactly: *TGS*$_2$).

In my calculation of the span of time between the various milestones, I have tended not to assume too long periods. Frauwallner, in his *Philosophie des Buddhismus*, suggests 250 CE for the date of the composition of the *Ratnagotravibhāga*,[163] and would consequently arrive at a much earlier date for the *TGS* than my *terminus ante quem* implies. In any case, the *terminus ante quem* of ca 350 CE established by my analysis and the information about the first translation of the *TGS* gained from the Chinese catalogues (ca 300 CE) do not lie far apart. The composition of the *TGS* in the second half of the third century is thus a fairly plausible assumption.

We do not have any sources of information about how sūtras came into existence in the third century AD and who the groups were that composed and propagated them. As proposed in section 4.3, the main motive for the creation of the *TGS* may have been the wish to encourage (potential) believers to engage in active Buddhist practice and to provide arguments why buddhahood is theoretically accessible to everyone—a position which was put forward in forceful terms in the *Saddharmapuṇḍarīkasūtra*. The formulation of the *tathāgatagarbha* theory in the *TGS* is not the work of sophisticated philosophers. The whole sūtra, rather, seems to exude an air of pragmatism, with the efficacy of the buddha-nature being

[162] See the biography of Vasubandhu (the author of the *AK*), which states that towards the end of his life he lived at the royal court "greatly honoured by all" (discussed in Frauwallner 1951: 25). The *Triṁśikā*, it should be said, is believed to be one of his latest works (see Schmithausen 1992: 395).

[163] Frauwallner 1994: 255.

proclaimed again and again. In a previous article[164] I have tried to demonstrate how the *TGS* follows along the lines of the *Saddharmapuṇḍarīkasūtra* which, even though the simile of the poor man with the jewel in his dress seems to call for it, shrinks from the assertion that living beings have an inherent potential for buddhahood, or even perfect buddhahood within. The story of the bodhisattva Sadāparibhūta shows that the time for such an assertion may not have been ripe yet—a conclusion supported by descriptions in the *Saddharmapuṇḍarīkasūtra* of other harsh reactions towards its own propagators from the side of non-Mahāyāna followers. The *TGS*, in this point, was apparently not held back by any related considerations, zealously promulgating as it did the message of a universal buddhahood present in all living beings. A similar notion, that of *tathāgatajñāna* in all beings, had already been put forward in a simile in the **Tathāgatotpatti-saṁbhavanirdeśa*, and it seems that the authors of the *TGS* were aware of or even inspired by it when they composed their own illustrations.

The underlying idea of the realization of a buddhahood which is always present in living beings was one most fit to convey to a readership of non-specialists in the field of *abhidharma*, and, in fact, as the following tradition shows, was extremely successfully conveyed. The main task of the *TGS* was thus fulfilled. Both the work of systematizing and elaborating the teaching and the task of rendering it compatible with orthodox Buddhist teachings were left to later exegetes. The problems they had to confront are well documented in the commentary on the *Ratnagotravibhāga*, the *Ratnagotravibhāgavyākhyā*, where several interpretations, including the three ways of viewing the compound *tathāgatagarbha*, compete with each other without any final settlement. The authors of the *TGS* may not have been aware of the openings their teaching allowed for questioning basic Buddhist concepts. Even if they were aware of them, their decision to compose primarily for non-specialists seemingly overshadowed any possible reservations otherwise. This does not mean that they thought of their own teaching as a mere *upāya* without any ontological reality to it.

In the simile of the seed which turns into a fruit tree, the problematic aspect of the teaching is put into straightforward words: the result, namely the tree, is already perfectly contained in the seed. Seed and tree are of the same nature. The process of ripening is not the main consideration. The passage in question must have been provocative for Buddhist thinkers since it bears overtones of the so-called *satkāryavāda*, the idea, central to the Sāṅkhya system of philosophy and generally criticized by Buddhist philosophers, that there can be no production of something that does not exist before.[165] In the *Ratnagotravibhāga(vyākhyā)*, as I will show in section 4.5, the main emphasis in the simile then shifts to the fact that several factors are necessary for making the seed become a tree; the process of growth thereby takes on more importance. Nevertheless, the problematic formulation harbors a potential danger for the whole *tathāgatagarbha* theory: given the emphasis on the essential sameness of living beings and tathāgatas, the need to be purified from the accidental defilements (their presence being the only difference between living beings and buddhas) could easily be ignored. The notion that the effect is already contained in a perfect form in its cause, as opposed to being newly produced, could weaken the idea of "liberation," and lead to the

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[164] See Zimmermann 1999.

[165] For further examples of *satkāryavāda* in Indian philosophy, see Seyfort Ruegg 1989: 138f.

impression that serious religious practice is irrelevant.

From a philosophical point of view, there is one factor favoring the introduction of a theory of manifestation of buddhahood over one of pure causation. The authors of the *TGS*, who were acquainted with and impressed by the *Saddharmapuṇḍarīkasūtra*, knew of the central place the teaching of the eternity of the Buddha had in that text. In two of their own similes they stress in fact the indestructible and imperishable character of gold (simile 4) and seed (simile 6), and claim this to be the case for the true nature of living beings as well. In absorbing this idea of eternal buddhahood from the *Saddharmapuṇḍarīkasūtra*, the authors of the *TGS* may have seen no other choice than to claim that buddhahood as realized by living beings must always have been present in them, albeit in a state of non-efficacy. What is eternal cannot have a beginning, and thus the causal production of buddhahood would violate the theory of the eternity of the Buddha, and buddhahood in general. However, we cannot know to what extent such philosophical reflections were in fact of import for the authors of the *TGS*.

That the *TGS* is not an isolated case of a relatively early Mahāyāna work propagating a positive, enduring constituent in living beings is shown, for example, by the rewording of the verses of the *Gaganagañjasūtra* in the oldest stratum of the *Ratnagotravibhāga*.[166] There it is the mind's innate nature (*cittaprakṛti*) which is compared to "space," being described as "luminous," "without cause and condition," and "without origination and destruction."[167] Unlike the term *tathāgatagarbha*, the concept "the luminous mind defiled by adventitious defilements" appears already in the sūtras of the Hīnayāna schools and in other early texts of the Mahāyāna.[168] It was during this same time that the Vātsīputrīyas were active—a Buddhist school that believed in the existence of a "person" (*pudgala*) as a kind of continuous subject of rebirth and spiritual practice, and whose relation to the *skandha*s is stated to be indefinable.[169] The fact that Vasubandhu dedicated his *Pudgalapratiṣedhaprakaraṇa* mainly to the refutation of the theory of this school shows that the influence of its philosophy must have been felt far into the first millennium. Given this fact, the appearance and propagation of the *TGS* as a new, Mahāyānist formulation of the old belief in terms of a positive continuous subject, namely the person or the mind, does not altogether come as a surprise.[170]

Throughout the whole *TGS* the term *śūnyatā* does not even appear once, nor does the general drift of the *TGS* somehow imply the notion of *śūnyatā* as its hidden foundation. On the contrary, the sūtra uses very positive and substantialist terms to describe the nature of living beings. In two verses in the oldest stratum of

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[166] Cf. *RGV* I.55–62; see also Schmithausen 1971: 128f.

[167] In this study I cannot deal with the relation of the *TGS* to the *MPNS*, another fundamental work for the buddha-nature theory (for a detailed study see Shimoda 1997). The fact that the *MPNS* is not reflected in the oldest stratum of the *RGV* may mean that the parts dealing with the buddha-nature had not been composed by that time. The *MPNS* cites the *TGS*, the key term in the buddha-nature theory it propounds being *buddhadhātu*. The theory in the *MPNS* may have been inspired by the *TGS*, but it developed from a different perspective, one of a veneration of relics (*dhātu*). For the key concept "luminous mind" see Seyfort Ruegg 1969: 411ff.

[168] E.g. the *Daśabhūmika* or the *Samādhirāja*; see Seyfort Ruegg 1969: 411ff.

[169] See Cousins 1994 (particularly n. 6 for further references to the Vātsīputrīyas).

[170] See also the study on the various concepts of *vijñāna* in the Pāli Canon in Langer 2001. Among the "Nebeneinander verschiedenster Positionen im Kanon" (p. 70), *vijñāna* functions at times as the "überlebendes Prinzip," taking its place in the womb of living beings and leaving them at the time of their death (pp. 1–8; 69).

the *Ratnagotravibhāga* (I.156–157) that mention the purpose of its instruction, we do find an explicit reference to *śūnyatā*.[171] Why has the *buddhadhātu*, it is asked there, been taught as existing in all living beings, given that all phenomena were previously said to be empty (*śūnya*)? The following verse then mentions five deficiencies which cannot be sufficiently remedied (or are even reenforced?) by the latter notion, namely depression (*līnaṁ cittam*), contempt towards inferior living beings (*hīnasattveṣv avajñā*), clinging to the unreal (*abhūtagrāha*), denial of real phenomena (*bhūtadharmāpavāda*) and excessive self-love (*ātmasneho 'dhikaḥ*). The question whether or not the propagation of the concept of *tathāgatagarbha* by the *TGS* may also be grounded in such reasoning must remain open. That the *Ratnagotravibhāga(vyākhyā)* understands itself to be the final and ultimate teaching of Mahāyāna is documented by its subtitle, *Mahāyān**ottara**-tantraśāstra*. Its intention, therefore, is to limit the validity of the corpus of Buddhist teachings that propagate *śūnyatā* thought to the realm of the accidental, world-constituting and unreal, and in so doing to complement this corpus. In this way the authors of the *Ratnagotravibhāga(vyākhyā)* hoped to introduce their readership to a perfect understanding of the truth, and in the process, of course, avoid the deficiencies quoted above with which the former teachings were associated.[172]

Some last few words remain to be said about the qualification of the *TGS* and later texts expounding *tathāgatagarbha* thought as non-Buddhist. This criticism has been heard since the end of the 1980s mainly from two eminent Japanese scholars who created the name "Critical Buddhism" (Hihan Bukkyō 批判仏教) for their school of thought.[173] Their main argument is that the *tathāgata-garbha* teaching is not in line with the two factors which they consider to be the two basic constituents of Buddhism: the teaching of non-self (*anātman*) and the teaching of dependent origination (*pratītyasamutpāda*). The law of dependent origination ought not to allow for the idea of an eternal self or an underlying basis or locus on which all phenomena depend. Their criticism of the *TGS* is partly valid: the existence of an eternal, imperishable self, that is, buddhahood, is definitely the basic point of the *TGS*, but the sūtra does not express any philosophical view concerning the structure of the world. The task of drawing a conclusive picture of the relation between buddhahood and the world of phenomena was left to succeeding texts, such as the *Śrīmālādevīsiṁhanādasūtra*[174] and the *Ratnagotravibhāga(vyākhyā)*. For some basic questions, unequivocal

[171] See Schmithausen 1973a: 134; for a different analysis of the passage see Seyfort Ruegg 1973: 317, 345.

[172] The open claim that the teaching of *tathāgatagarbha* can serve as a therapy for the five problems mentioned above should not lead one to assume that the authors did not think of their teaching as revealing ultimate truth. The Buddhist teachings have always been seen as having a "therapeutic aspect" (on the discussion of the historical relation between the Four Noble Truths and the four systematic parts in the science of medicine and the association of the Buddhist teaching with medical philosophy by the tradition itself, see Wezler 1984: 312–324). If the *tathāgatagarbha* theory is understood to be an *upāya* without any absolute truth, then so too can all other Buddhist doctrines. However, I doubt that this is how the Buddhist tradition perceived itself.

[173] See the articles and bibliography in Hubbard and Swanson 1997 for a well-nuanced treatment of what the discussion is about.

[174] Regarding the *ŚMS*, Richard King has demonstrated how the sūtra failed to take a definite standpoint on several philosophical questions of fundamental importance and so left them unanswered (see King 1995).

answers were never given. A comprehensive dogmatic set of "classical" *tathāgatagarbha* positions never did evolve in India. The reason for this arguably lay with the authors of the *TGS* themselves who, as stated above, were first and foremost interested in underpinning the Mahāyānist assertion that all living beings can attain buddhahood. If they were aware of the wider doctrinal implications of their idea at all, they surely underestimated the difficulties that their assertions later presented for the establishment of a plausible philosophical framework. Pragmatically motivated, they accorded priority to getting their inspiring and positive message across over any such well-thought-out soteriology and metaphysics. But is there any reason why this philosophically naive birth of the *tathāgatagarbha* teaching and its heritage should be labeled non-Buddhist?

There can be no doubt that the authors of the *TGS* and those of following works were deeply rooted in a Buddhist religious environment. We can be sure that they thought of themselves as Buddhists, were inspired by Buddhist scriptures, and acted as Buddhists. One point should be made clear: if nowadays critics deny that the *tathāgatagarbha* teaching is a part of Buddhism, it is because their attitude towards religion is mainly influenced by textual and doctrinal considerations. They have a clear-cut definition of what Buddhist philosophy is or should be about. To my mind, Buddhism is a phenomenon which cannot be satisfactorily described in terms of doctrines alone. To identify Buddhism solely with doctrines would mean to exclude from it many other equally important aspects such as Buddhist piety and religious practice, ritualism, ethics, art, archeology and rules of statesmanship.

Further, the criteria which serve as critics' measures for the inclusion of any particular philosophical doctrine in Buddhism are, of course, typical ideas within Buddhism. But can they really be generalized and said to be constitutive for all Buddhist doctrines? To my knowledge, no voices were raised in the tradition of Indian Buddhism that the *tathāgatagarbha* teaching is not Buddhist.[175] And obviously, the criteria established by the critics were not wholly decisive for the philosophical climate of those early days. The *Mahāparinirvāṇasūtra* and the *Laṅkāvatārasūtra* characterize the *tathāgatagarbha* explicitly as *ātman*.[176] As I have argued above, the *TGS* seems to continue a tradition in Indian Buddhism which was based on a positive use of the concept of "person" and was not committed to a one-sided denial of a self.[177] From early times on, it seems, this positive strand co-existed with the majority of schools which categorically rejected the existence of a self. The criteria put forward by the proponents of Critical Buddhism are, to my mind, chosen arbitrarily, and cannot claim validity for all branches of the Buddhist tradition. In view of the fact, too, that we are still far from agreeing on the interpretation of what the founder of the religion himself had to say about the question of the self (we cannot even be sure what he said!), the critics cannot claim that their views represent the opinion of the historical Buddha.

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[175] In the *LAS* the wish for clarification regarding the differences between "the doctrine of *tathāgatagarbha* and the doctrine of Self of the non-Buddhist teachers" is, however, expressed by Mahāmati towards the Buddha (*LAS* 78.1–4).

[176] Cf. the *Mahāparinirvāṇasūtra* in the translation of *Dharmakṣema (*Tanwuchen* 曇無讖): *T* 374, vol. 12, 407b9; *LAS* X.746 and X.760. The *ŚMS* identifies the *dharmakāya* with the *ātmapāramitā* (Tibetan: *Q* 760-48, vol. 24, *dKon brtsegs*, *'I* 257b1–285a7: 280a8f.).

[177] For balanced descriptions of positive and negative approaches to a self in the history of Indian Buddhism see Schmithausen 1969b and 1973b: 177f.; also Seyfort Ruegg 1989: chapter I, esp. 43f.; Bronkhorst 2000: 41–62, 91–94.

The philosophical positions they hold to be tenable are thus not an appropriate line of approach—not even in consideration of the fact that they are dealing only with the limited domain of doctrinal teaching within the multifaceted phenomenon called Buddhism.

4.5 The *TGS* in the *Ratnagotravibhāga(vyākhyā)* and Other Indian Texts

The *TGS* can be said to have been of utmost importance for the *tathāgatagarbha* theory, inasmuch as it coined its basic vocabulary and illustrated by use of vivid imagery the fundamental relation between the buddha-nature in living beings and the *kleśa*s. However, the richness and variety contained in the similes—which I have tried to describe above—tended to fade in later references to and rearrangements of the sūtra. The main focus came to be the contrast between the pure essence on the one hand and the unpleasant material in which it is hidden on the other. The text in the Indian tradition which devotes most attention to the *TGS* is undoubtedly the *Ratnagotravibhāga(vyākhyā)*, the most influential *śāstra* within the corpus of *tathāgatagarbha* works in India. It is thus necessary to deal briefly with the question how the *Ratnagotravibhāga(vyākhyā)* treats the similes of the *TGS* (the only part of its contents extensively taken up by the *Ratnagotravibhāga(vyākhyā)*). However, before doing so, we need to address some other passages which seem to derive from the *TGS*.

In *TGS* 7B, it is stressed that the body of a tathāgata is present even in animals (*... tha na dud 'gro'i skye gnas su song ba rnams kyang rung ste /*). A very similar formulation is found in *Ratnagotravibhāgavyākhyā* 15.11f.: *... antaśas tiryagyonigateṣv api....* The passage could well be based on the *TGS*.

Ratnagotravibhāgavyākhyā 72.11–12 is a word-for-word quotation from the *TGS* (8B.3–4), where it is stated that the *tathāgatadhātu* is existent in every living being without their being aware of it. This sentence and its citation in the *Ratnagotravibhāgavyākhyā* are discussed in section 3.1 and in the note on my translation. The passage deserves our particular attention in view of the fact that the *Ratnagotravibhāgavyākhyā* takes the term *garbhagata* in the sense of "in the state of an embryo." I have argued above that within the *TGS* the term *garbhagata* means rather the location of the *dhātu* of living beings: "in the womb" or "within (living beings)."[178] An understanding of the passage in this sense is also attested for the parallel verses in the *Ratnagotravibhāga* in which the content of the *TGS* similes is rendered freely. The phraseology is a "king found within the womb" (I.123: *garbhāntarasthe nṛpe*) and "good protectors within [living beings] themselves" (I.123: *sannātheṣu ca satsu ... svātmāntarastheṣv api*). Obviously, as to this point, the *TGS* has been interpreted differently in the two citations within the *Ratnagotravibhāga(vyākhyā)*: verse I.123 displays an understanding in line with the original meaning in the *TGS*, whereas the prose passage 72.11–12 emphasizes the embryonic aspect of living beings' buddha-nature. This aspect, as shown above, is inherent to the term *tathāgatagarbha*. It seems, however, that the authors of the *TGS*, having embraced a theory of manifestation, did not stress this factor in any deliberate fashion. Only later exegetes like those responsible for the

[178] See pp. 56ff.

prose section *Ratnagotravibhāgavyākhyā* 72.11–12 would have made use of the entire range of possible interpretations of the key term *tathāgatagarbha* in order to reveal all its connotations. We can take the fact that the *TGS* verses in the *Ratnagotravibhāga* exhibit a different understanding to be another indication that the author(s) of the prose and the rewriter of the *TGS* verses in the *Ratnagotravibhāga(vyākhyā)* were not the same.

The second word-for-word citation of the *TGS* is found in *Ratnagotravibhāgavyākhyā* 73.11—12. It contains the formulation of the essential law (*dharmatā*) that all living beings always contain a tathāgata (*TGS* 1B). The position of the passage in the *Ratnagotravibhāgavyākhyā* at the beginning of a section where the characteristics of the *tathāgatagarbha* are discussed demonstrates that the author(s) of the *Ratnagotravibhāgavyākhyā* thought of it as one of the most fundamental expressions of the *tathāgatagarbha* theory. The passage in the *TGS* summarizes the descriptions of the section before and was designed to function as a finalizing authoritative statement of general validity. It was understood and commented upon as such by the authors of the *Ratnagotravibhāgavyākhyā*.

There are three other passages in the *Ratnagotravibhāgavyākhyā* where formulations of the *TGS* seem to have been taken over. They all focus on the relation of sentient beings to their buddha-nature: *sarvasattvās tathāgatagarbhāḥ* (*RGVV* 25.18; 68.13) and *sadā sarvasattvās tathāgatagarbhāḥ* (*RGVV* 26.7). Similar wording is found in *TGS* 0M.19f., 1A.8f. and, as just seen, in 1B.2f. That *RGVV* 25.18 and 26.7 are inspired by the *TGS* is clearly demonstrated by the fact that only a few lines below, in 26.9f., it is stated that the three meanings of the formulation *sadā sarvasattvās tathāgatagarbhāḥ* will be explained according to the *TGS* (*tathāgatagarbhasūtrānusāreṇa*).

We shall now turn to the section in the *Ratnagotravibhāga(vyākhyā)* which deals with the nine similes of the *TGS*. It comprises pp. 59–72 (verses I.95–152). The content of the section is the following:

(1) A summary and detailed exposition of the nine similes of the *TGS* (59.8–67.2; verses I.95–129)
(2) The characteristics and a concordance of the defilements of the mind (*cittasaṁkleśa*) mentioned in the nine similes (67.2–69.16; verses I.130–143)
(3) The characteristics and a concordance of the threefold nature of living beings' buddha-nature mentioned in the nine similes (69.17–72.14; verses I. 144–152)

As is well known, the *Ratnagotravibhāga(vyākhyā)* itself has a complex textual history and consists of at least two different layers: first, a primary collection of verses for the most part congruent with the verses of the Chinese translation of the *Ratnagotravibhāga* found immediately before the complete Chinese translation; secondly, one or perhaps two commentarial layers consisting of verses and prose sections which must have been added at a later stage.[179] Of the sections (1) to (3), only the verses I.96–126 are part of the primary layer of the *Ratnagotravibhāga*. Verses I.95, I.127–152 and the prose belong to the commentarial level.

The section I.96–126 is made up of three summarizing verses (I.96–98) in which the *upamāna* elements corresponding to the *kleśa*s and to the buddha-

[179] On the textual history of the *RGV(V)* see Takasaki 1966: 10–19 and Schmithausen 1971: 123–130; for a different result cp. Seyfort Ruegg 1976.

essence of the nine similes are enumerated, and of nine verse triplets (with the exception of I.108–111 where the set consists of four verses), each dedicated to one simile.[180] The structure of each triplet is identical. They all start with two *triṣṭubh* verses[181] and end with a verse in the elaborate *śārdūlavikrīḍita* meter. The first verse of each triplet describes the *upamāna*, the second refers to the *upameya*, and the third and last verse repeats, in different words, the content of the two preceding verses. The verses I.96–126 thus retell all nine similes of the *TGS* in their own fashion. This free reproduction of the main part of the *TGS* is the longest citation of the *TGS* in Indian scriptures. Later works citing the similes of the *TGS* may have based themselves on this reproduction found in the *Ratnagotravibhāga* rather than directly extracting them from the *TGS*.

As I have shown in section 1.1, the reproduction of the similes in the *Ratnagotravibhāga* is based on recension *TGS*$_2$. For my translation of *Tib*, the verses in the *Ratnagotravibhāga* functioned as an important guide to understanding certain passages which are unclear or ambiguous in the Tibetan translation. Though the content of the verses in the *Ratnagotravibhāga* diverges in some cases quite significantly from *TGS*$_2$, we find many passages where the later writer employed similar grammatical structures and syntactic patterns to those of *TGS*$_2$, made use of its vocabulary, and faithfully transmitted its basic ideas. There is no indication that the verses in the *TGS* were composed in various meters (as there is in the *Ratnagotravibhāga*)—such things as different numbers of syllables in *Bth* or different numbers of characters in the Chinese translations. It is possible that the author of the *Ratnagotravibhāga* recomposed the section of the *TGS*, instead of citing it word for word owing to metrical considerations. We do not know the reason for the very rare metrical structure within the verse triplets of the *Ratnagotravibhāga*. This structure, requiring the use of a particular meter, may have forced the author to recompose the whole section. In any case, he did not slavishly follow the text of the *TGS*. He freely substitutes one word for another, introduces new formulations and features, emphasizes elements which in the *TGS* seem to belong to the background and, in general, illustrates the similes in a more refined and poetic way. The direct speech of the Buddha, including his questions and encouragement, which frequently interrupt his account of the similes in *TGS*$_2$, do not appear in the *Ratnagotravibhāga* verses. It is nevertheless clear that the author had an echo of the wording of the *TGS* in mind when composing the verses. This is documented by a number of passages in both texts which are in close accordance.[182]

The term *tathāgatagarbha* does not appear once in the reproduction. Instead we find the *bahuvrīhi* compound *saṁbuddhagarbha*, relating to *jagat* (I.101), and the term *garbha*, in the meaning of "embryo" and "womb," in the verses describing the poor woman in the poorhouse (I.121–123). In contrast to the *TGS*, the term *(dharma-)dhātu* is frequently used (I.103; 116; 122) in order to designate the buddha-nature of living beings. And whereas in general the concerned verses in the *Ratnagotravibhāga* are firmly based on the idea of a manifestation of an already perfect buddha-essence within living beings, the simile of the sprout in the seed has been adapted to Buddhist *abhidharmic* considerations.

[180] Here I recapitulate what was written in the first paragraphs of section 4.4.
[181] Only the verses I.99 and I.100 rendering the lotus simile are in *jagatī* meter.
[182] I have noted similarities between the verses in the *RGV* and the *TGS* in the notes to my translation. A good example is found and discussed at the end of 4A.

The simile in the *TGS* stresses the identity of nature of the seed and the fully grown tree. The statement that the result is already perfectly contained in the seed in fact amounts to *satkāryavāda*, a theory normally attacked by Buddhist philosophers as leading to eternalism. This could be the reason why the author of the verses in the *Ratnagotravibhāga* emphasized other aspects of the simile, namely the growth of the sprout itself, its gradual development (*kramāt*; *krameṇa*)[183] and the need for the presence of factors (*pratyaya*) enabling the sprout's growth, such as "water, sunlight, air, soil, time and space" (I.115–117). The perfect buddha (*saṁbuddha*) is even compared to a sprout in the state of being a seed (*bījāṅkura*) (I.117). With this new formulation the simile was propelled in the direction of the classical Buddhist doctrine of *pratītyasamutpāda*. The possible reproach of maintaining a position of eternalism—based on the explicit wording in the *TGS*—could thereby be forestalled, though the implications arising from this doctrine of a revelation of the buddha-nature would still be open to the same kind of criticism. However, we can say that the rewriters of the verses paid more attention to *abhidharmic* needs than their predecessors, who formulated their message in a philosophically less vigorous way.

The similes of the *TGS* figure also in the commentary of the *Ratnagotravibhāga*, the *Ratnagotravibhāgavyākhyā*. Verses I.95, I.127–152 and some passages in prose in (1)–(3) reflect this point. An intent to systematize seems to have been prevalent in this section of the commentary. It is obvious that this systematization is forced on the similes, both in the classification of nine kinds of *kleśa*s (matching the nine similes) under four groups corresponding to four kinds of living beings (67.2–69.15) and in the threefold classification of the buddha-element (*dhātu*) in relation to the nine similes (69.16–72.14). Regarding this latter grouping of the similes according to the three concepts *dharmakāya*, *tathatā* and *gotra*, terms used in verse I.27[184] to explain the phrase *sarvasattvās tathāgatagarbhāḥ* of the *TGS*, at least the similes of the sprout turning into a tree and the *cakravartin* embryo in the womb of the ugly woman seem to be appropriate to the chosen category. Together with three other similes, they are subsumed under the concept *gotra* which, in the *Ratnagotravibhāga*, is understood as the cause (*hetu*) of buddhahood. This concept is inherent in the *upamāna* of the seed/sprout and the embryonic ruler, entities which still have to undergo a process of further ripening in order to arrive at perfection. But whereas the inclusion of the eighth simile (the embryonic ruler) in the *gotra* category may have occurred without great reflection,[185] the same classification of the simile of the seed which turns into a tree was probably well thought out. I have noted above that the authors of the *Ratnagotravibhāgavyākhyā* emphasize the connotations of development in this simile. The same tendency has already been observed in the commentator's explication of the phrase *garbhagata* in the section on *gotra* in 72.11f.—a citation from the same simile in the *TGS* (see above). The term *garbha* in this compound was not intended in the *TGS* to mean "embryo" but "womb" or "inside," the accepted sense for the recomposed verses

[183] The commentary verse I.139, where the simile is recalled in a reduced form, also emphasizes the gradual growing of the sprout (*-**kramodayāt***).

[184] Verse I.27 is, be it noted, part of the oldest layer. The threefold classification itself must therefore be an old element.

[185] The authors of the *RGV(V)* make no mention that the embryo still must grow. *Gotra* as the last of the three terms covers the last similes, of which the *cakravartin* embryo simile is one.

of the old layer in the *Ratnagotravibhāga*. Nevertheless, the commentators of the *Ratnagotravibhāga* cited it in order to document that the term *dhātu* can be used in the sense of *hetu*.

The threefold characterization of the *buddhadhātu* can hardly have played any role in the composition and arrangement of the similes in the *TGS*. Verse I.27, part of the oldest layer of the *Ratnagotravibhāga*, demonstrates that the threefold classification was already in use at the time the different blocks of text from which the *Ratnagotravibhāga* was formed[186] were merged together. The idea of illustrating these three categories by way of the nine similes, however, is probably that of the later commentator(s).

The *abhidharma*-oriented interest in the similes displayed by the composer(s) of the *vyākhyā* led them to focus primarily on isolated elements in the *upamāna*s corresponding to the *kleśa*s and the buddha-essence.[187] As a consequence, in the commentary the similes are portrayed as lifeless and as if lacking their main points of emphasis; the rich connotations of the *tertium comparationis* are reduced to a simple enumeration of corresponding elements.

The *Ratnagotravibhāga(vyākhyā)* contains the only known word-for-word citations of the *TGS* among Indian texts and can without doubt be viewed as a work which dealt with the *TGS* with a maximum of care. The similes in the *TGS* and their paraphrases in the *Ratnagotravibhāga* largely agree with one another. Thus we cannot decide whether passages in other texts which draw on one or more of the nine similes had the *TGS* itself or the *Ratnagotravibhāga* as their source. A short recounting of all nine similes is found in the *Foxing lun* 佛性論,[188] a philosophical treatise closely mirroring the structure of the *Ratnagotravibhāga-(vyākhyā)*. According to tradition, the author of the text was Vasubandhu. It was translated into Chinese by Paramārtha, who is now believed to be the true author of the text.[189] The wording of the similes in the 佛性論 does not allow a final determination on whether the author utilized the *TGS* (*TGS*$_1$ or *TGS*$_2$) directly or based himself on the similes quoted in the *Ratnagotravibhāga* (*TGS*$_2$). (He could, of course, have been acquainted with both the recensions and the similes in the *Ratnagotravibhāga*.)

Other texts sporadically refer directly to the *TGS* or use analogies or similes which could have been influenced by the *TGS*. In the following I will cite several such passages without, however, striving for completeness.

The *Mahāparinirvāṇasūtra* explicitly refers to the *TGS* in one passage, and attributes the statement that the *buddhadhātu* is present in all living beings to it.[190] There is no word-for-word correspondence with the *TGS*. However, the passage

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[186] The *RGV* is composed of several blocks, of which the similes of the *TGS* make up one. See Schmithausen 1971: 128ff.

[187] This is particularly evident in the case of the eighth simile: the commentary verse I.141 compares the impurities to the "coverings of the embryo/in the form of a womb" (*garbhakośa-*). In neither of the two descriptions in the *TGS* and the *RGV* is a comparison between the embryonic coverings and the defilements drawn.

[188] *T* 1610, vol. 31; the similes are found in 807c9–808a13.

[189] For a discussion of this issue see e.g. Takemura 1977: 6f.

[190] ***gZhan yang 'di na dge slong la la de bzhin gshegs pa'i snying po'i mdo sde chen po ston par byed do***[1] ***// sems can thams cad la ni sangs rgyas kyi khams yod la***[2] ***khams de rang rang gi lus la 'chang***[3] ***ste /....*** [[1] *S: de*; [2] *S: la /*; [3] *Q: tshang*] (*MPNS Q* 99a6; *S* 175a4f.; quotations of the Chinese in Takasaki 1974: 137.) As mentioned above on p. 76, the passage in the commentary to verse IX.37 of the *Mahāyānasūtrālaṁkāra* (reading *sarvasattvās tathāgatagarbhā ity ucyate*) could also derive from the *TGS* (0M, 1A or 1B).

could be a free rendering of 8B.3–4, the only one in the *TGS* containing the term *dhātu*.[191] The fact that the *TGS* was known to the authors of the *Mahāparinirvāṇa-sūtra* also gives rise to the assumption that the simile of the hidden treasure in the *Mahāparinirvāṇasūtra*,[192] though different in details, may have been inspired by the corresponding simile of the *TGS*.

In another well-known work, the *Laṅkāvatārasūtra*, we find a passage[193] that refers to "the text of the sūtras" where the *tathāgatagarbha* is said to be described as "luminous by nature, bearing the thirty-two marks [of a Great Being], being inside the bodies of all sentient beings, ... like a gem of great value and price that is enwrapped in a dirty garment...." Though the meaning attributed to the compound *tathāgatagarbha* is not in line with the *TGS*, the concrete depiction of the tathāgatas inside living beings as found in the first simile of the *TGS*,[194] and the allusion to the simile of the buddha statue wrapped in rotten rags, leave little doubt that the *Laṅkāvatārasūtra* is here referring to the *TGS*.

In the *Dacheng fajie wu chabie lun* 大乘法界無差別論 which is based on the 佛性論, the veiling *kleśa*s are compared to "not yet opened lotuses" and "filth" in which gold is found.[195] The comparisons, though of a general nature, remind one strongly of the *TGS*.

The **Bodhisattva-gocaropāya-viṣaya-vikurvaṇa-nirdeśa-sūtra* describes the relation between the *tathāgatagarbha* and the defilements in terms of ten likenesses, among them "a sprout in a seed," "a jewel in a treasure," "a statue in its mold," and "an embryo in the womb."[196] Here again all four comparisons are undoubtedly inspired by the *TGS*.

Even more indebted to the *TGS* is a series of similes in the *Mahāmegha-sūtra*.[197] Two of these similes closely resemble the illustrations in the *TGS*. The similes compare the state of not living according to the teachings and of not entering into a certain *samādhi* to (1) winter rice etc. which have not yet fulfilled their nature of benefiting living beings and (2) the fruit of a palmyra palm, a mango tree, cane etc. which has not yet become a tree. The similes are here used to illustrate that one can talk of such fulfillment in something or somebody only if certain necessary processes leading to the unfoldment of that nature have occurred. Though the aim of the author of the similes in this sūtra is different from that of the *TGS*, the illustrations clearly echo basic elements of the latter. In view of the occurrence of a "fruit of a palmyra palm, a mango tree and cane," we can be sure that the author based himself on recension *TGS*$_2$, for only there do we find these plants.[198]

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191 For further details see note 204 in my translation.

192 *MPNS S* 184b1ff.; *Q* 105b6ff.; see Takasaki 1974: 144f. for the Chinese.

193 *LAS* 77.13–78.1; see note 84 above.

194 In *Ch*$_2$ (0G) we find a very similar passage that mentions the thirty-two marks; see note 84 above for details.

195 *T* 1626, vol. 31; for the comparisons see 893b23ff.

196 *T* 272, vol. 9; see 359b2f.; there is no correspondence in the Tibetan text.

197 *T* 387, vol. 12; (*Dacheng deng wuxiang jing* 大乘等無想經): 1104b13ff.; Tibetan: *Q* 898, vol. 35, *mDo sna tshogs*, *Dzu* 121a4–237a6 (*'Phags pa sprin chen po shes bya ba theg pa chen po'i mdo*): 219b7ff.; see also Takasaki 1974: 290f.

198 Recension *TGS*$_1$ has only "a mango tree." The rewording in the *RGV* speaks of "fruits of the palmyra palm and mangos" (*RGV* I.116, 117).

Two other sūtras mention the *TGS*: The Mahāyānist *Aṅgulimālīyasūtra*,[199] in asserting that all living beings have the *tathāgatagarbha*, draws attention to the significance of the *TGS* and the need to appreciate it properly. The *Da fa gu jing* 大法鼓經 (**Mahābherīhārakasūtra*) states that it is only the bodhisattva-*mahāsattva*s who understand the eternal character of the Tathāgata and that, among other positive activities, they preserve the *TGS*.[200] Finally, in the *Adhyardhaśatikā Prajñāpāramitā* the phrase *sarvasattvās tathāgatagarbhāḥ* appears without the mention of a source.[201]

From these references to the *TGS*, the great importance of this sūtra for the genesis and development of the *tathāgatagarbha* strand of Buddhist thought becomes clear. The *Ratnagotravibhāga(vyākhyā)*, the main representative of the Indian *tathāgatagarbha* theory, contains a large section dedicated to the illustrations found in the *TGS*. The *TGS* thus affected the philosophical formulation of the key concept of this theory in a decisive way. Its title became synonymous with the basic doctrine that all living beings have the buddha-nature; its similes, as shown above, remained powerfully alive and were utilized, with certain modifications, not only to describe the relation between the buddha-essence and the sheaths of defilements but also to illustrate other relevant aspects of the *tathāgatagarbha* theory.

4.6 The Twentieth-Century Reception of the *TGS*

The modern history of scholarly works dealing with the *TGS* has been dominated by Japanese Buddhologists. In 1933 Tokiwa Daijō published a Japanese translation in the *kundoku* 訓読 style of the recension of Buddhabhadra in the *Kokuyaku Issaikyō*. Probably inspired by the publication of the Sanskrit text of the *Ratnagotravibhāga(vyākhyā)* in 1950 by Edward H. Johnston, which revealed the huge meaning the *TGS* had for the development of the *tathāgatagarbha* theory, Tōdō Kyōshun in 1959 collated the Tibetan texts found in the Kanjurs from Derge, Narthang and Peking.[202] Facing the Tibetan text, he arranged the two Chinese translations so as to make a close comparison of the versions possible. In an introduction, he dealt with the contents of the sūtra, the doctrinal environment from which the *TGS* had presumably evolved, and entries in Chinese catalogues regarding Chinese translations of the *TGS* which are reported to be lost.

The first translation from the Tibetan (Derge) was accomplished by Kagawa Takao in 1962. Many useful hints on related passages in other Mahāyāna texts are found in his annotations. In 1974, Takasaki Jikidō's monumental work on the formation of the *tathāgatagarbha* theory appeared.[203] Thirty-two pages are

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[199] *T* 120, vol. 2 (*Yangjuemoluo jing* 央掘魔羅經): 539c15; Tibetan: *Q* 879, vol. 34, *mDo sna tshogs*, *Tsu* 133b2–215a1 (*'Phags pa sor mo'i phreng ba la phan pa shes bya ba theg pa chen po'i mdo*): 201b4.

[200] *T* 270, vol. 9: 295a6; see also Takasaki 1974: 235.

[201] See the reprinted text of the "Toganō Edition" of the *Ardhyardhaśatikā Prajñāpāramitā* in Yukio Hatta (ed.), *Index to the Ārya-prajñā-pāramitā-naya-śatapañcaśatikā*, Kyoto: Heirakuji, 1971, p. 6.18 (198.18).

[202] The apparatus, however, is not always correct, and in some passages is ambiguous.

[203] Seven years before, in 1966, Takasaki had published an English translation of the *RGV(V)*, which contains the reproduction of the nine similes of the *TGS* in the *RGV*.

dedicated exclusively to the *TGS*, of which he translated several passages, characterizing it as one of the three basic receptacles of *tathāgatagarbha* thought. He dealt extensively with the earliest stage of the buddha-nature theory as contained in the *TGS*, and concluded that the compound *tathāgatagarbha* in the sūtra must be understood as a *bahuvrīhi*. Eight years later, in 1981, Takasaki translated the whole *TGS* from the Tibetan version (Peking) into modern Japanese as part of the Daijō Butten series. His work also contains relevant observations concerning the textual history of the Tibetan version and the Chinese translation by Buddhabhadra, along with detailed annotations on the translated text. The translation deserves deep respect for having introduced the sūtra to a broad Japanese public while still maintaining philologically high standards.

In the West, David Seyfort Ruegg's study and translation of the *De bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan* by Bu ston made some parts of the original Tibetan text of the *TGS* known to the Western reader in French.[204] His rendering is based on the citations of the *TGS* by Bu ston and the canonical version in the Lhasa Kanjur. The focus of Seyfort Ruegg's interest was the question how the Tibetan traditions dealt with the *tathāgatagarbha* doctrine, and in particular how they interpreted the formulation of it in the *TGS*.

Only in 1995 was the first complete translation of the *TGS* directed at a more general public published in a Western language. It is contained in the volume called *Buddhism in Practice*. The translator, William Grosnick, based himself on the Chinese rendering by Buddhabhadra, and in an introduction described the main tenets of the sūtra. Among modern studies of the *TGS*, the translation by Buddhabhadra has received notably more attention than the one by Amoghavajra. This may be due to the (erroneous) belief that the recension by Buddhabhadra was the earlier and more influential one.[205] Also worth mentioning is the rendering into Spanish of a passage from the Chinese translation of Amoghavajra (0F–0H) and Buddhabhadra (0M–1B). This translation, by Fernando Tola and Carmen Dragonetti, also appeared in 1995, in the *Revista de Estudios Budistas*.

Further, the *TGS* has been the subject of variously lengthy treatments, of which I will mention the most important ones. Among them, Matsumoto Shirō's *Zen shisō no hihanteki kenkyū* (**A Critical Study of Zen Thought*) 禅思想の批判的研究 (1994) is by far the most extensive and profound. Pages 411–543 contain a study of the *TGS* and *TGS*-related passages in other sūtras. From an ample philological basis, he argues in a very transparent way that the introduction of the term *tathāgatagarbha* into the *TGS* was closely connected with the word *padmagarbha*, and that the former should be interpreted as a *tatpuruṣa* compound. Moreover, he demonstrates that the *Saddharmapuṇḍarīkasūtra* had a crucial impact on the origin of the *TGS*. He also translates core passages of the *TGS* and deals with the different strands of the sūtra's transmission.

Nakamura Zuiryū, who two years earlier had published a new edition of the Sanskrit text of the *Ratnagotravibhāga(vyākhyā)* facing the Chinese translation, had already in 1963 pointed out some of the differences between the two available Chinese versions of the *TGS* and dealt with catalogue entries bearing on the lost translations. His conclusion that the verses of the *TGS* reproduced in the *Ratnagotravibhāga* must be based on the recension represented by the

[204] Bu ston cites passages from 1A–1B and 8B.
[205] See section 1.1, where I argue against this view.

translation of Amoghavajra and the Tibetan (= TGS_2) can now be fully confirmed. Another interesting, though somewhat biased contribution is that of Kariya Sadahiko (1979), who deals with the doctrinal relation between the *Lotus Sūtra* and the *TGS*. I (1999) have briefly responded to his criticism of the *TGS*, which in his article he characterizes as being beholden to an intellectual approach. The "fundamental difference" which he claims to exist between the *Lotus Sūtra* and the *TGS* (and which he associates with a step towards monastic dominance) requires further illustration and textual evidence in order to gain plausibility. Finally, there is a recent contribution by Kaneko Yoshio (1998) centering on the *TGS*. The author creatively analyzes the nine similes from a Jungian perspective and describes how they can be interpreted as documents of a "process of individuation."

B An Annotated Translation of the *Tathāgatagarbhasūtra* into English

My translation of the *Tathāgatagarbhasūtra* is intended to mirror the Tibetan syntax closely and so to render the text as literally as possible. In many instances, however, where the English wording would have become incomprehensible or the sentences too long, I have taken the liberty of adapting the wording to a less Buddhist-Hybrid style. My own additions to the translations are placed in brackets, and I have usually added the Sanskrit underlying the Tibetan in parentheses whenever crucial technical terms appear or the Tibetan translation deviates considerably from the meaning of the conjectured Sanskrit equivalent. The reader should bear in mind that the main goal of this study is to throw light on the sūtra in the form it existed in India. Therefore, though my translation follows the Tibetan text, I render many Tibetan terms based on an understanding of the background of their Sanskrit counterparts; that is, where doubts arise, I give preference to the *TGS* as it was possibly understood in India. To translate the sūtra according to how it may have been read by Tibetans would, of course, be a different approach, one fruitful in its own right.

This same guideline holds true for the translation of Tibetan verbal prefixes such as *kun tu* or *rab tu* into English. I have only tried to translate them explicitly into English when they do not simply function as formal elements (to render a Sanskrit prefix literally) but entail a meaningful modification of the verbal expression.[1]

English phrases in *italics* indicate that the phrases are embedded in a different way in the Tibetan sentence. However, I only refrained from following the syntax of the Tibetan sentence if the Tibetan did not make any sense or obviously contradicted the main line of thought of the sūtra. All passages of this kind are extensively discussed in the notes.

Underlined terms are not found as such in the Tibetan text, but are the result of an emendation from my side not based on any of the textual representatives of *Tib*.

[1] See the passage in the *sGra sbyor* concerning the translation of verbal prefixes into Tibetan in Simonsson 1957: 255f.

[0 Frame story]

[0A Title and invocation]

In Indian: *Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra.*
In Tibetan: The Holy Mahāyāna sūtra called *Tathāgatagarbha.*
Homage to all buddhas and bodhisattvas (*namaḥ sarvabuddhabodhisattvebhyaḥ*)![1]

[0B Setting]

At one time I heard the following:[2] In the hot months[3] ten years[4] after [his] complete awakening (*abhisaṁbuddha*), the Exalted One (*bhagavat*) was staying on the mountain Vulture Peak (Gṛdhrakūṭa) near Rājagṛha, in the Candanagarbha pavilion (*kūṭāgāra*) of Ratnacchattra palace (*prāsāda*),[5] together with a great community of monks (*bhikṣusaṁgha*), fully a hundred thousand [in number]. The monks [were both] *śrāvaka*s under training and [those] no [longer in] need of training;[6] almost all [of them were] honorable ones (*arhat*) [whose] contaminations were stopped (*kṣīṇāsrava*), [who were] free of defilements (*niṣkleśa*), [who] had attained mastery (*vaśībhūta*), [with] completely liberated minds and insight (*suvimuktacitta*, *suvimuktaprajña*), of noble race (*ājāneya*), [powerful like] great elephants (*mahānāga*), [whose] duties were done

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[1] ***Bth*** lacks the invocation. It adds ***bam po dang po*** instead. ***Ch***$_{12}$ start with 0B after the colophon.

[2] Skt. ***evaṁ mayā śrutam ekasmin samaye bhagavān...***: It seems that already among Indian commentators such as Buddhaghosa the two alternatives of combining ***ekasmin samaye*** (***dus gcig na***) either with ***evaṁ mayā śrutam*** or with ***bhagavān*** ... ***viharati sma*** were current (see Brough 1950: 420). As all of the collated Tibetan texts of the *TGS* divide the sentence after ***dus gcig na /***, I based my translation on the Tibetan punctuation. Fora comprehensive bibliography on this issue see Schoening 1995a: 200 and also Tola and Dragonetti 1999.

[3] ***Bth*** and ***Ch***$_{1}$ do not mention the hot months (***shin tu tsha ba'i dus kyi tshe***).

[4] ***Bth*** (***lo bcu bdun***): "seventeen years...."

[5] (1) The Vulture Peak near Rājagṛha appears in many sūtras as the place where the Buddha and his disciples gather, whereas the Candanagarbha pavilion seems to be found only in the *TGS*. I understand the compound ****ratna-cchattra-prāsāda-candana-garbha-kūṭāgāra*** partly as an ***iti***-compound (parallel to e.g. *GV* 434.14: ***dharmadhātu-dik-samavasaraṇa-garbhaṁ nāma kūṭāgāram***). The fact that ***-garbha*** is not found in ***Ch***$_{1}$ does not necessarily qualify it as a later addition. Cf. e.g. *DbhS* A.7f.: ***maṇiratnagarbhe ... prāsāde*** where a rendering of ***garbha*** is lacking in Buddhabhadra's translation (摩尼寶殿上) but is found in the earlier translation by Dharmarakṣa (如意藏珠妙寶殿上). The choice of ***garbha*** as part of the name of the pavilion in the *TGS* might have been influenced by the title of the sūtra itself. But also the imagery of the lotuses rising into the sky from the pavilion (section 0G) qualifies the pavilion as a kind of womb (***garbha***) which gives birth to the flowers. Matsumoto (1994: 413, n. 5) stresses the analogy to the attribute ***candana-gandha*** of the rising stūpa in the *SP* (239.1ff.) by which the name ***candana-garbha*** could have been inspired (cf. Zimmermann 1999: 163, n. 44).

(2) For ***kūṭāgāra*** as "gabled mansion" or "roofed pavilion on any story of a palace" see Chandra 1950: 177f., Coomaraswamy 1928: 262f., and Bollée 1986, 1989.

(3) ***Ch***$_{1}$ shows ***candra*** (月) instead of ***chattra***. ***Ch***$_{2}$ lacks a rendering of ***prāsāda***. Apart from the location Rājagṛha, ***Ch***$_{2}$ also mentions Mṛgāramātṛ (鹿母). However, the Mṛgāramātṛ palace is not located in Rājagṛha but in Śrāvastī (see *MPPU*$_{L}$ I 181, n. 3).

[6] (1) See the parallel *SP* 1.5-2.9: ... ***mahatā bhikṣusaṁghena sārdhaṁ dvādaśabhir bhikṣuśataiḥ ... anyābhyāṁ ca dvābhyāṁ bhikṣusahasrābhyāṁ śaikṣāśaikṣābhyāṁ /***: "... was accompanied by a great community of monks, 1200 monks [in number] ... and the two other [groups of] a thousand monks [each, i.e.,] the [monks] under training and [those] no [longer in] need of training." Further also ***Kpuṇ*** 1.5–2.14. ***Bth*** and ***Ch***$_{2}$ only have a thousand instead of a hundred thousand of monks.

(2) ***Ch***$_{1}$ mentions only the great community of a hundred thousand monks without further differentiation and lacks the list of attributes which follows in *TGS*$_{2}$.

(*kṛtakṛtya*), [whose] tasks were performed (*kṛtakaraṇīya*), [who had] laid down [their] burden (*apahṛtabhāra*), [who had] reached their own goal (*anuprāptasvakārtha*), [in whom all] the fetters to existence were eliminated (*parikṣīṇabhavasaṁyojana*), [whose] minds were completely liberated by perfect knowledge (*samyagājñāsuvimuktacitta*), and [who had] attained excellent supremacy in the control over the whole mind (*sarvacetovaśiparama-pāramiprāpta*).[7]

[0C Enumeration of the monks][8]

[Among] the fully hundred thousand monks were the venerable (*āyuṣmat*) Mahākāśyapa, the venerable Uruvilvākāśyapa, the venerable Nadīkāśyapa, the venerable Gayākāśyapa, the venerable Mahākātyāyana, the venerable Mahā-kauṣṭhila, the venerable Vakula, the venerable Revata, the venerable Subhūti, the venerable Pūrṇamaitrāyaṇīputra, the venerable Vāgīśa, the venerable Śāriputra, the venerable Mahāmaudgalyāyana, the venerable Ājñātakauṇḍinya, the venerable Udāyin, the venerable Rāhula, the venerable Nanda, the venerable Upananda, the venerable Ānanda and others.[9]

[0D Description of the bodhisattvas]

Also accompanying him were bodhisattva-*mahāsattva*s[10] who had come together from various buddha-fields (*buddhakṣetra*)—as many as the sands of sixty

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[7] (1) This list of attributes of *arhat*s appears with a few variations also in *MVy* 1075–1088; cf. also *SP* 1.6–1.9, *Kpuṇ* 1.6–2.1 and Lamotte 1962: 98, n. 2; for interpretations of most of the attributes see *MPPU*$_L$ I 203–219. Unusual in the *TGS* is *phal cher*. The above-mentioned sources show *sarva* instead (*sarva* also in *Bth*: *kun*). The use of *phal cher* is in line with the differentiation into *śaikṣa*s and *aśaikṣa*s in the passage above.

(2) *Ch*$_2$ lacks *kṛtakaraṇīya* (so does *Bth*) and *samyagājñāsuvimuktacitta*. In some instances the Chinese shows an understanding different from the Skt.: 獲得正智 (“attaining of the right knowledge”) for *ājāneya* agrees with the Tibetan (*cang shes pa*) and is interpreted in this way in the **Mahāprajñāpāramitāśāstra* (*MPPU*$_L$ I 211f.). See also *BHSD* s.v. *ājanya*; 猶如大龍 (“like a great dragon”) for *mahānāga*: also this interpretation is found in the **Mahāprajñāpāramitāśāstra* (*MPPU*$_L$ I 212f.; so also *Bth*: *klu chen po*); 到於彼岸 (“arrived at the other shore”) seems to be an abbreviated rendering of *sarvacetovaśiparamapāramiprāpta*. For the analysis of the term *sarvacetovaśiparamapāramiprāpta* as a *dvandva* see *AAĀ* 10.10–12 and also *Bth*.

(3) According to my understanding, *sha stag* in 0B.11 and 0D.7 emphasizes the comprehensiveness of the group concerned (“all and not less than all”). *Sha stag* can function as an equivalent for *eva* (see *ŚpŚ* 131: ... *sarvāṇy* ***eva*** ... *mahitāni ca* // = *de dag kun kyang* ... *bkur ba* ***sha stag*** *lags* /; the following commentary is misleading), but is in most cases introduced by Tibetan translators without any Skt. correspondence: e.g. *Sukh*: *sangs rgyas kyi zhing de'i byang chub sems dpa' rnams ni 'di lta bu* ***sha stag*** *ste* / for *īdṛśā ... tasmin buddhakṣetre bodhisattvā* ... (p. 298); further *Sukh* pp. 274, 276. The reconstructed Skt. *sarva* for *sha stag* in the *Akṣayamatinirdeśasūtra* (Braarvig 1993a: 12.8; reconstructed in Braarvig 1993b: 47.7) is not confirmed by Skt. sources. Further see *Tshig mdzod* 2823: *sha stag*: *'ba' zhig gam kho na* /.... In combination with the term *phal cher*, I thus translated *sha stag* as “almost all [of them].”

[8] 0C is not found in *Ch*$_1$.

[9] *Ch*$_2$ has Kauṣṭhila instead of **Mahā**kauṣṭhila, lacks Pūrṇamaitrāyaṇīputra and *ājñāta-* of **Ājñāta**kauṇḍinya. *Bth* lacks Mahākātyāyana and Upananda. Ānanda is usually thought not to have attained arhatship (see e.g. *SP* 2.8 where he is attributed the title of a *śaikṣa* whereas the *arhat*s are called *mahāśrāvaka*s; *ASP*$_{UW}$ 8.22f.: *...ekam pudgalaṁ sthāpayitvā yad ut' āyuṣmantam ānandam* //; for the reasons why he is not regarded as an *arhat* see *MPPU*$_L$ I 222–225).

[10] *Mahāsattva* is a common epithet of bodhisattvas. As Kajiyama 1982 showed, the canonical meaning of the term “bodhisattva” can be identified as “[person] who clings to *bodhi*” (Pā. *satta*: p.p. of the root *sañj*). Later the meaning of *sañj* became mainly associated with the negative “clinging (to sensual desires)” and the understanding of *sattva* as “energy” became prevailing. The

Ganges Rivers (*ṣaṣṭigaṅgānadīvālukāsama*). [They were] all of them[11] [only] one lifetime away [from perfect awakening] (*ekajātipratibaddha*)[12] and had attained the [five] great supernatural faculties,[13] the [ten] powers (*bala*) and the [four kinds of] self-assurance (*vaiśāradya*), [had] venerated many myriads (*koṭīniyutaśatasahasra*) of buddhas and had set in motion the wheel of the Dharma [which] never regresses (*avaivartyadharmacakrapravartaka*). It happened that sentient beings of immeasurable, innumerable world systems (*lokadhātu*)[14] attained non-regression in [their striving after] supreme and perfect awakening (*anuttarasamyaksaṁbodhi*) from hearing their names only.[15]

[0E Enumeration of the bodhisattvas][16]

[Among them were] the bodhisattva-*mahāsattvas* Dharmamati, Siṁhamati, Vyāghramati, Arthamati, Ratnamati, *Pravaramati, Candraprabha, *Ratnacandraprabha, *Pūrṇacandraprabha, Mahāvikrāmin, *Aprameyavikrāmin, Anantavikrāmin, Trailokyavikrāmin, *Acalapadavikrāmin, Mahāsthāmaprāpta, Avalokiteśvara, Gandhahastin, *Gandharati, *Gandharatiśrī, Śrīgarbha, Sūryagarbha, Ketu, Mahāketu, *Vimalaketu, *Anantaratnayaṣṭi, *Tyaktaratnayaṣṭi, *Vimalaratnayaṣṭi, Prāmodyarāja, *Sadāpramudita, Ratnapāṇi, Gaganagañja, Meru, Sumeru, Mahāmeru, *Guṇaratnāloka, Dhāraṇīśvararāja, Dharaṇīṁdhara, *Sarvasattvaroganivartana, *Prāmodyamanas, *Khinnamanas, *Akhinna, *Jyotiṣkara, Candana, *Īhavivarta(na), *Aprameyābhigarjitasvara, *Bodhisamutthāpana, Amoghadarśin, Sarvadharmavaśavartin, the bodhisattva-*mahāsattva* Maitreya, Mañjuśrī as a young man (*kumārabhūta*) and other bodhisattva-*mahāsattva*s, as many as the sands of sixty Ganges Rivers.

[0F Other participants]

Also accompanying [him] were an immeasurable [number of] divinities (*deva*), snake-gods, (tree) spirits, celestial musicians, demons, man-birds, man-horses,

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term *bodhisattva* was accordingly analyzed as "[person] whose energy [is directed towards] *bodhi*." Parallel to this, the compound *mahāsattva* could be understood as "[person] of great energy."

[11] *Yang* in 0D.2 (*thams cad kyang*) expresses comprehensiveness (Skt. *api*): "all without exception." This aspect is emphasized by *sha stag* in 0D.7 (see n. 7 (3) above).

[12] Literally: "hindered [from awakening by only] one birth."

[13] For the five or six *abhijñā*s see *MPPU*$_L$ IV 1809ff.

[14] *Tshad med grangs med pa* (*apramāṇāsaṁkhyeya*) could also refer to *sems can*.

[15] (1) Differences in the Chinese versions: *Ch*$_1$: Instead of "various buddha-fields": "innumerable buddha-fields" (無量佛刹); missing are the characterizations of the bodhisattvas as *ekajātipratibaddha* and *vaiśāradyaprāpta*; the elements *abhijñā* and *bala* are rendered by 精進力 (*vīryabala*), one of the *pañca balāni* (see *MVy* 983–987; *MPPU*$_L$ III 1127; 1200); missing are also the "immeasurable, innumerable world systems"; for *anuttarasamyaksaṁbodhi*: 無上道.

According to *Ch*$_2$, sentient beings attained non-regression just by *praising* their names (纏稱名). However, the same matter of attaining non-regression by *hearing* names is also attested for the Tibetan version of the *RCaP* (40–42): ... *rigs kyi bu 'am rigs kyi bu mo yang rung de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sang rgyas ... de dag gi mtshan* ***thos*** *na bla na med pa yang dag par rdzogs pa'i byang chub las phyir mi ldog par 'gyur ro //*.

(2) The term *avaivartyadharmacakrapravartaka* or *avaivartika*° is typical for the *SP* (see *BHSD* s.v. *avaivartya*, °*tika* and *SP*$_1$). Its interpretation, however, is not at all clear. Does *avaivartya* refer to *dharma*, to *cakra*, or to both of them? Or should we assume a "wheel of the Dharma for the *avaivartya*s," or even a "wheel of the Dharma by which one becomes *avaivartya*"?

[16] For a detailed analysis of the bodhisattva names in the four translations and the meaning of the asterisk see appendix A. In *Ch*$_{12}$ the designation *bodhisattva* is inserted after each name.

serpent-beings,[17] human beings (*manuṣya*) and [further] non-human beings (*amanuṣya*).

Then, after the Exalted One had been surrounded (*parivṛta*) and honored (*puraskṛta*) by many hundreds of thousands of assemblies,[18] [he] was honored, venerated, worshiped and revered by kings, chief ministers (*mahāmātya*), guild leaders (*śreṣṭhin*), noblemen (*gṛhapati*), ministers (*amātya*), citizens (*naigama*) and country folk (*janapada*).[19]

[0G The manifestation of supernatural phenomena]

At that time, after having been served food, the Exalted One withdrew for meditation in that same Candanagarbha pavilion,[20] whereupon through the power of the Buddha appeared myriads of lotuses [coming out] from the Candanagarbha pavilion, with myriads of petals, as large as the wheels of carts (*śakaṭacakrapramāṇa*), colorful and not [yet] open.[21] The [lotuses] then rose into the sky,[22] covered this whole (*sarvāvat*) buddha-field, and remained[23] [there] like a jewel canopy (*ratnavitāna*).

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[17] The legendary beings mentioned are very common in Indian literature: *nāga*, *yakṣa*, *gandharva*, *asura*, *garuḍa*, *kiṁnara*, *mahoraga*.

[18] Literally: "... was then surrounded (*parivṛta*) and placed in front (*puraskṛta*)...."

[19] (1) My translation "noblemen" for *gṛhapati* (*khyim bdag*) is inferred from the common combination of *gṛhapati* with *śreṣṭhin* (see e.g. *RGVV* 47.17). Further see *BHSD*: "capitalist, guild-leader" and *PTSD*: "wealthy Noble" for *gṛhapati*.

(2) *bsTi stang du byas / bla mar byas / rim gror byas shing mchod do* represent more or less synonymous expressions. Cf. e.g. *SP* 5.7f.: *satkṛto gurukṛto mānitaḥ pūjito 'rcito*.

(3) Ch_1 lacks the enumeration of the worshipers in the second part of 0F. Among the first group, human beings and *amanuṣya*s are missing. Ch_2 adds before the first enumeration: 無量世界中: "in the immeasurable [many] world systems"; for "citizens and country-people": 諸人衆 (*Bth*: *grong 'dal*[1] *dang : seṁs can rnaṁs* [[1] for *'dab*]).

[20] For *nang du yang dag (par) 'jog*, Skt. *pratisaṁlayana*, see *MVy* 1488 s.v. *dhyānāni*, *MVy* 1642 s.v. *yogāṅgāni* and *BHSD* s.v. *pratisaṁlayana* as well as the entries before and after; for *nang du yang dag 'jog la zhugs pa* (for p.p. *pratisaṁlīna*) see *SP* 182.1–4: ... *bhagavān* ... *vihāraṁ praviṣṭaḥ* ***pratisaṁlayanāya*** *tathā* ***pratisaṁlīnaś*** *ca ... vihārasthita evāsīt*[1] // [*O* 175b4-7: [1] *asthāsīt sakṛdbaddhena paryaṁkena* for *evāsīt*] = SP_t 80a3–a5: ... *bcom ldan 'das* ... ***nang du yang dag 'jog la 'jug pa'i phyir*** *gtsug lag khang du zhugs so* // ... *'di ltar* / ... *gtsug lag khang du gnas te* ***nang du yang dag 'jog la zhugs so*** //. I assume that none of the representatives of *Tib* has transmitted the original wording as they have not taken *nang du* as part of *pratisaṁlayana*. Whereas $BJNQP_{123}$ have replaced ... *de nyid du nang du* ... by ... *de nyid* ***kyi*** *nang du*... and thus understood *nang du* as "inside" of the pavilion, *LST* have avoided the sequence *du nang du yang* (thinking of it as a slightly emended dittography?) by dropping *du nang*. Ch_1: 爾時世尊於梅檀重閣正坐三昧，而現神變。: "At that time the Exalted One was sitting on the Candana pavilion (*kūṭāgāra*), upright in absorption, and brought forth supernatural phenomena." Ch_2: 爾時世尊於梅檀藏大樓閣中，食時之後，入佛神力。故從梅檀藏忽然涌出俱胝那庾多百千蓮花。: (lit.:) "At that time, after the meal, the Exalted One on the great Candanagarbha pavilion entered the [state of having the] supernatural powers of a Buddha. And because of this, suddenly myriads of lotuses streamed out from the Candanagarbha [pavilion]." Alone *Bth* does not render *pratisaṁlayana* or have something similar.

[21] Ch_{12} and *Bth* also mention the scent of the flowers.

[22] See *BHSD* s.v. *abhyudgacchati*; *SP* 241.15: ... *abhyudgamyopary antarīkṣe vaihāyasaṁ* ... = SP_t 104a2: ... *mngon par byung ste / steng gi nam mkha' bar snang la*....

[23] *Kun tu gnas par gyur to* might be a translation of *(samantāt) (pari)saṁsthitā abhūvan*, *(samantāt) (pari)saṁtiṣṭhante sma* or something similar; cf. *SP* 390.10: ... *vaihāyase 'ntarīkṣe samantān mahāpuṣpavitānaṁ parisaṁsthitam abhūt* // = SP_t 166a5f.: ... *steng gi nam mkha' bar snang la me tog gi bla re chen pos kun du khebs par gyur to* // [see also *Bth*: *kun tu g.yog*[1] *ba*...; [1] for *g.yo*]. *Kun tu gnas pa* could also represent a form of the root *samava-sthā* (in this sense Matsumoto 1994: n. (8) to p. 413). The perfect passive participle (PPP) in combination with a form

In each calyx of the lotuses (*padmagarbha*) was seated, cross-legged (*paryaṅka*), the body of a tathāgata, emitting hundreds of thousands of rays of light and visible everywhere.[24] And all the lotuses were opened up in blossom.[25]

[0H The fading of the lotuses]

Then, by the supernatural power (*adhiṣṭhāna*) of the Buddha all the petals of the lotuses, without exception, became dark, deep-black, putrid (*durgandha*) and disgusting, and no [longer] pleasing. But in the calyxes of the lotuses the bodies of the tathāgatas sitting cross-legged and emitting hundreds of thousands of rays of light were [still] visible everywhere.

Further,[26] this whole buddha-field became filled with the [rays of light from] the bodies of the tathāgatas sitting in the calyxes of the lotuses. This buddha-field became extremely beautiful [during] that time. Then at that time the whole[27] multitude of bodhisattvas and the four assemblies were extremely astonished (*āścaryaprāpta*) and filled with pleasurable excitement (*audbilya-prāpta*).[28]

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of the verb *bhavati* indicates that the action expressed by the PPP has occured and that its result continues.

[24] The Skt. for ***kun tu snang ba*** could have been *saṁdṛśyate*. Almost identical parallels appear further down in 0H.3–5, 0I.4–6 and 0J.10–11. By replacing ***snang ba*** by ***gda' ba*** (*Jä*: "to be, to be there ...") in 0J.11 (***Bth*** here again ***snang ba***!) ***Tib*** supports the understanding of ***snang ba*** as in my translation and not in the sense of "to illuminate" (cp. Matsumoto 1994: n. (10) to p. 413). In the passage here ***Bth*** employs ***ldang*** instead of ***snang***. If this does not simply reflect a misreading of an eventual ***dbu med*** spelling, it could also represent Skt. *prādurbhavati*.

[25] (1) In order to describe the arising of circumstances in the past which last continuously, ***Tib*** employs a verb (preferably in its perfect form) and the perfect stem of the auxiliary verb ***'gyur***: 0G.2 (***zhugs par gyur***), 0G.6 (***byung bar gyur***), 0G.7f. (***khebs par gyur***), 0G.8f. (***kun tu gnas par gyur***), 0G.11 (***kha bye bar gyur***), 0H.3 (***mngon par dga' bar 'gyur ba ma yin par gyur***), 0H.8 (***shin tu mdzes par gyur***), 0H.9f. (***shin tu ngo mtshar du gyur cing dga' bar gyur***), etc. This is probably influenced by the Skt. structure of a perfect passive participle together with an aorist of *bhavati* (see n. 23).

(2) In Ch_1 it is not explicitly stated that the lotuses come out from the pavilion. The flowers are only said to have a ***thousand*** petals (so also *SP* 261.2: ***sahasrapattre padme śakaṭacakrapramāṇamātre*** ... and *GV* 408.9: ... ***sahasrapattraṁ ...-padmam*** ...); instead of *koṭīniyutaśatasahasra* (*Tib*, Ch_2) for the number of flowers: 數無量; instead of "buddha-fields": 世界; the tathāgatas are not described as being in the *paryaṅka*-position; for the hundreds of thousands (of rays of light): 無量; the lotuses are said to blossom at the same time (同時舒榮).

Ch_2: in the beginning the lotuses are not characterized as not yet open. The flowers do not cover the ***whole*** but ***all*** buddha-fields. The flowers in the sky are further described as "being united with each other as a whole" (共相合成). Ch_2 describes the tathāgatas in the flowers after mentioning the opening of the lotuses. This order seems more natural then the one given in the Tibetan. Further, the tathāgatas are said to be endowed with the *dvātriṁśanmahāpuruṣalakṣaṇa*s (for the *dvātriṁśanmahāpuruṣalakṣaṇa*s see *MVy* 235–267; $MPPU_L$ I.271ff.; *RGVV* III.17–25).

Instead of ***kha ma bye ba*** (lit: "[the lotuses with their] mouths not opened") ***Bth*** reads: ***snying po la 'dus***: "[with petals] contracted inside (*garbha*)". Instead of ***ratnavitāna*** Ch_2 and ***Bth*** are based on ***ratnavimāna*** (寶宮殿; ***rin po che'i gzhal med khang***): "jewel *palace*." The reading ***-vitāna*** (Ch_1, ***Tib***) is probably original and is attested in *SP* 112.10.

[26] The particle ***kyang*** could correspond to Skt. ***punar***, which led to my rendering with "further."

[27] Just as the confusion between ***sarva*** and ***sarvāvat*** documented at the end of the following n. suggests, it might also here be more plausible to assume an original ***sarvāvān bodhisattvagaṇaḥ***: "the whole multitude of bodhisattvas." See SP_I s.v. ***bodhisattva-gaṇa***.

[28] (1) The four assemblies (***catasraḥ parṣadaḥ***), as is well known, comprise ***bhikṣu***s, ***bhikṣuṇī***s, ***upāsaka***s and ***upāsikā***s (see $MPPU_L$ I 232ff.).

(2) ***Bth*** (***ngo mtshar thob cing rmad du gyur pa thob par gyur nas*** :) suggests *adbhuta*° instead of *audbilya*°. Since the *SP* only has the combination *āścaryaprāpta* (or °*bhūta*) – *adbhutaprāpta*

[0I Doubts of the onlookers]

[But] after seeing that supernatural display (*ṛddhyabhisaṁskāra*) of the Exalted One, [they] became uncertain (*saṁśayaprāpta*) [and questioned themselves]:

"What is the reason[29] that the petals of all these myriads of lotuses became so unsightly (*durvarṇa*), and that the[ir] stalks (*nāla*) too became unsightly, disgusting and not pleasing, whereas in the calyxes of the lotuses each body of the tathāgatas is [still] sitting cross-legged, and in that [they] emit hundreds of thousands of rays of light are visible everywhere as [something] extremely beautiful?"

Thereupon, [the Exalted One] motioned (*nimitta*) to the entire multitude of bodhisattvas and the four assemblies who had become uncertain to come closer.[30] At that time there was a [certain] bodhisattva-*mahāsattva* named Vajramati [who had also] gathered [with the others] in the Candanagarbha pavilion.[31]

[0J Questions of the bodhisattva Vajramati]

Then the Exalted One said to the bodhisattva-*mahāsattva* Vajramati:[32]

"Son of good family (*kulaputra*), venture to question the Tathāgata, the Honorable One and Perfectly Awakened One,[33] with reference to an exposition on the Dharma!"[34]

At the Exalted One's permission, the bodhisattva-*mahāsattva* Vajramati, realizing that the world with [its] gods, humans and demons and all the

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(instead of *audbilya*°) when the formula contains only two links, *Bth* should here represent the original reading (see *SP₁* s.v. *āścaryaprāpta*, °*bhūta*).

(3) Ch_1 and Ch_2 are speaking of the withering ***in an instant***. Ch_1 attributes the withering to the ***flowers***; the petals remain unmentioned (cf. Matsumoto 1994: 417). Ch_1 also does not mention that the buddha-fields become filled with the rays of light. The bodhisattvas and the four assemblies are expressed by 一切大衆. Ch_2 continuously speaks of "all" buddha-fields.

[29] The terms ***rgyu*** (***hetu***) and ***rkyen*** (***pratyaya***) function here as quasi-synonyms (see *BHSD* s.v. ***pratyaya*** (1)). Therefore my simplified rendering as "reason."

[30] The addition "the Exalted One" is based on ***Bth***. ***'Dong ba*** (***JNLSTP₁***) or rather ***nye bar 'ong ba*** (***Bth***) could translate ***upa(saṁ)kramaṇa*** or ***upasthāna***. The sentence is missing in Ch_{12}.

[31] Further discrepancies with Ch_1 and Ch_2: Ch_1: It is not mentioned that the supernatural display is seen. The withering, as in Ch_2, takes place in an instant. Ch_1 does not mention petals and stalks (so also Ch_2) and does not have the second part of the question ("..., ***whereas in the calyxes*** ..."). The last sentence is completely missing. In the question Ch_2 adds that the emitted light made the people rejoice (令人愛樂). At the end, Ch_2 describes Vajramati and the great multitudes as sitting in the pavilion with feelings of respect.

[32] Ch_1 adds: 爾時世尊知諸菩薩大衆所疑....: "At that time the Exalted One understood what the great multitude of bodhisattvas had become uncertain about...."

[33] ***De bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas*** are the first three members (Skt. ***tathāgato 'rhan samyaksaṁbuddhaḥ***) of a standard set of names applied to buddhas. A traditional analysis of the whole formula can be found in ***MPPU***$_L$ I.126–144. The Tibetan rendering of ***arhat*** with ***dgra bcom pa*** ("the one who has overcome the enemies (of the mind)" interprets ***arhat*** in the sense of ***ari-han*** (cf. ***MPPU***$_L$ I.127).

[34] The Skt. on which ***chos can gyi gtam las rtsoms te / ... yongs su zhu bar spobs par gyis shig //*** is based, could be ****dharmyāṁ/dharmīṁ kathām ārabhya ... paripṛcchā pratibhātu***. In the Skt. ***pratibhātu*** expresses a request like "Think of a question with reference to...!" Ch_1: 於佛法中諸有所疑恣汝所問。: "[Put forward] without reserve what you [want] to ask [with reference to] all doubts concerning the Dharma of the Buddha!" For ***dharmya*** see *BHSD* s.v. ***dharma 3*** and *SWTF* s.v. ***kathā 2***. For ***dharmyā kathā***: Ch_1: 佛法; Ch_2: 甚深法要.

bodhisattvas and the four assemblies, were anxious with doubts, then asked him the following:[35]

"Exalted One, what is the reason this entire world system is covered with these myriads of such unsightly and putrid lotuses, yet in their centers sit cross-legged bodies of tathāgatas emitting hundreds of thousands of rays of light and visible everywhere, and now myriads of living beings,[36] seeing the bodies of the tathāgatas, raise their joined palms (*kṛtāñjali*) in homage?"[37]

[0K]

Then at that time the bodhisattva Vajramati uttered these verses:[38]

[0.1] "Myriads[39] of buddhas are seated motionless in the center of lotuses: [with] such supernatural powers (*ṛddhi*) you display [them]. Never before have I seen [anything like] this!"[40]

[0.2] "The [sight] of the leaders (*nāyaka*) emitting thousands of rays of light, covering this entire buddha-field [with their splendor, and] wonderfully displaying a facile mastery of the dharmas, [is] constantly beautiful."[41]

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[35] Instead of enumerating the single groups by name, Ch_1 speaks simply of "all the great multitudes": 諸大衆咸. Ch_2 does not mention the *asura*s; in ***Bth*** the bodhisattvas are missing. A parallel to *zug rngu* "to be anxious (with doubts)" does not appear in Ch_{12}. Also the mentioning of the Exalted One's permission (*gnang pas*) does not appear in Ch_1 and ***Bth***, but is made explicit by Ch_2: ... 承佛聖旨: "... [and Vajramati] was granted the holy order of the Buddha."

[36] **Prāṇikoṭīniyutaśatasahasra*; Ch_1: 衆會悉; Ch_2 erroneously attributes *koṭīniyutaśata-sahasra* to the tathāgatas in the flowers, characterizing them as sitting in *añjali*-position "exalted" (儼然) and motionless. That in the Skt. text the subject should be the living beings and not the tathāgatas, is proved by the parallel in 0M where Ch_2 is in accordance with the other translations.

[37] Further divergences with Ch_1, Ch_2 and ***Bth***: Ch_1 repeats in the question that the flowers rose to the sky and describes them as "innumerable." Like Ch_2 also Ch_1 speaks of their withering "in one moment." Ch_{12} do not mention the putrid smell of the flowers. In Ch_1 the *paryaṅka*-position of the tathāgatas is missing.

[38] Ch_2 and ***Bth*** add the attribute *mahāsattva* to Vajramati.

[39] With "myriads" I not only render *koṭīniyutaśatasahasra* but also smaller numbers in the verses like *koṭīsahasra* in this case and in 10.4, 11.1, 8.6, *koṭīśatasahasra* (0M, 2A) or even *koṭī* in 2.2 and 2.3. See also n. 57.

[40] Ch_1 does not describe the buddhas as "motionless." For the "center of the lotuses" (*dbus*): 蓮花藏. ***Bth*** uses ***stobs*** instead of *ston* (*rdzu 'phrul* ***stobs***; *ṛddhi****bala***). However, *bala* is not found in any of the other versions.

[41] (1) I understand *mdzad* in pādas a and b as emphasizing the autonomous aspect of the acts of the "leaders." If *mdzad* is understood as a causative auxiliary in the sense of "the leaders *causing* [the tathāgatas in the flowers] to emit...," the leaders would represent the buddhas generally and among them the Buddha on the Vulture Peak. However, this second alternative is contrary to the Chinese versions.

(2) *Ngo mtshar chos kyi rnams la rol mdzad pa*: The adverbial rendering of *ngo mtshar* (*āścarya*) follows Ch_2 (see below). With the *dharma*s most probably supernatural qualities like the absorptions, the *ṛddhi*s, *abhijñā*s, etc. are meant. For similar expressions with *rol* (***Bth***: ***rnam par rol***; *vikrīḍati*) see *BHSD* s.v. *-vikrīḍana(-tā)* and *vikrīḍita*.

(3) The text in 0.2d is problematic. As a point of reference for the genitive, the subject "sight" had to be supplied. Variant 0K, n. 16 (***kyis***) allows the following translation similar to Ch_1: "*Through* the leaders ... [the whole world?] is constantly beautiful." However, a text in accordance with Ch_2 (see below) is found in ***Bth***: *'dren pa rnaṁs* ***ni*** *rtag tu* +++[1] *po'i*[2] // [[1] probably *bzang;* [2] from *po yin* > *po yi* > *po'i*? Or parallel to the genitive *kyi* in *Tib*?].

(4) The second half of the verse in Ch_1: 離垢[1]諸導師 莊嚴諸世界: "Flawless[1] [are] the leaders, decorated [are] the worlds." [[1] Probably *niraṅgaṇa* or *nirañjana* (離垢) instead of *nirantara* (*bar chad ma mchis*)]. Ch_2: 奇特於法而施戲 彼諸佛等悉端嚴: "Those buddhas, showing in a wonderful way mastery in the *dharma*s, are beautiful."

[0.3] "There, in the center of unsightly lotuses [with] disgusting petals and stalks, sit [tathāgatas], as if they [had] the nature of a jewel (**ratnasvabhāva*).[42] Why have [you with your] supernatural powers (*ṛddhi*) created these [manifestations]?"[43]

[0.4] "I see buddhas equal in number to the sands of the Ganges River, [and] I see the exquisite (**viśiṣṭa*) [manifestations] of the [Tathāgata's] supernatural powers. Never before have [I] witnessed such a miracle (*vikurvita*) like this one existing right now."[44]

[0.5] "[I] implore the Highest among Humans (*dvipadottama*), the Divine (*deva*), to teach. [I] implore [him] to explain the reason [for this miraculous display]. [I] implore [him] to speak [with] solicitude (*anukampā*) [in order to] benefit the world. [I] implore [him] to remove the doubts of all embodied [beings] (*dehin*)."[45]

[0L Introduction to the first simile]

Then the Exalted One said to the whole multitude of bodhisattvas, [including] the bodhisattva-*mahāsattva* Vajramati and others:

"Sons of good family, there is a sūtra of great extent (*vaipulya*) called *Tathāgatagarbha*.[46] In order to teach it the Tathāgata has produced these signs[47] [which] appeared [to you]. Listen therefore closely, be attentive, and [I] will teach [you]."[48]

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[42] None of the other translations confirm *Tib* in this passage. In Ch_1 the comparison does not appear at all. Ch_2 compares the tathāgatas in the lotuses with the brilliant manifestation of a wonderful jewel (猶如妙寶而顯現). *Bth* also deviates: *de dag rnams kyang de la dga' ba*[1] *ste :* [[1]*dga' ba* for Skt. *rata*?: *rata* is probably a variant reading of *ratna*].

[43] Ch_1 speaks of the *sudden* withering of the flowers. Petals and stalks (stalks are also missing in Ch_2) are not mentioned.

[44] (1) The second *'di* of pāda d is not rendered in my translation. Could it result from *ni* as it is found in *Bth* (pāda b)? But see the similar formulation *'di lta bu 'di* in 0L.5 (*Bth*: *de lta bu*)!

(2) In Ch_1 *viśiṣṭa* does not appear; pādas c and d (of *Tib*) are abbreviated to a single pāda, and verse 0.5 (of *Tib*) is shortly expressed in pāda d (願爲分別說): "[I] ask for a discerning explanation for [me/us] (爲 short for 爲我?)!" Ch_2, with 遊戲, does not translate *vikurvaṇa* or *vikurvita* but *vikrīḍita*. Their meanings are synonymous (see *BHSD* s.v.). In *Bth* pāda b (of *Tib*) is missing.

[45] (1) *Tib* in 0.5c could also be translated as: "[I] implore [the one who] benefits the world to speak [from] solicitude...!" *Thugs brtse* (*Bth*: *thug brtse phyi ru*) probably reflects a form of Skt. *anukampā* as found in e.g. *SP* 41.1, 41.11, 147.4 (= VI.10c) and in the *ASP* (see ASP_1 s.v. *anukampāyai*). For the meaning "solicitude" of *anukampā* see Maithrimurthi 1999: 118 ff.

(2) Ch_2: "[I] kindly ask the One Worshiped by the Gods (天中尊) to expose the reason for [this] manifestation! [I] kindly ask to practice compassion [for] the benefit of the world in order to remove the doubts of all [beings]!"

(3) *Bth* corresponds in syntax with Ch_2 in the first half of the verse, but does not mention the gods. With *phyi ru* (*metri causa* for *phyir*) in *Bth* 0.5c the reasons for teaching are stated to be: "for the benefit of the world and from solicitude." In pāda d *Bth* does not mention the removal of doubts but instead speaks of the establishing (*'god*) of all living beings (in the *bodhi*?).

[46] Instead of "sūtra" Ch_2 reads 甚深法要 ("very profound Dharma discourse (*dharmaparyāya*)").

[47] (1) The term *nimitta* (*mtshan ma*; *Bth*: *ltas* [emended for *lhas*]) is discussed in Schmithausen 1969a: n. 67. Apart from "appearance" it can also mean "symptom, omen, sign" (clearer: *pūrvanimitta*), as is the case in *SP* 233.1ff.: while digging for water on a dry piece of land, the discovery of wet earth and the spots of mud on the body of the digging people function as *pūrvanimitta*s for the immediate appearance of water. The appearance of rays of lights as *(pūrva-) nimitta*s before the teaching of a sūtra are common in Buddhist literature (see e.g. *SP* 6.6ff.; *TUSN S* 105b1ff. = *Q* 77b5ff.). See also *DN* I 220 where rays of light are a sign for the appearance of the

"Just so!" replied the bodhisattva-*mahāsattva* Vajramati and the whole multitude of bodhisattvas to the Exalted One, thereby acquiescing, and the Exalted One spoke:[49]

[0M]

"Sons of good family, just as these unsightly, putrid, disgusting and no [longer] pleasing lotuses, supernaturally created by the Tathāgata,[50] and the pleasing and beautiful form[51] of a tathāgata sitting cross-legged in [each of]

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god Brahman. The emitting of light through the Buddha is discussed in *MPPU*$_L$ I.431ff. For occurrences of other kinds of *pūrvanimitta*s see Lamotte 1962: 335.

(2) *sNang ba'i mtshan ma* in the *TGS* could also represent *avabhāsanimitta*, "light [emitting] signs." However, neither *Ch*$_1$ (故現斯瑞) nor *Ch*$_2$ (是故先現 如是色相) seem to support such an interpretation. In the passage above, the ***nimitta*s** are the supernatural manifestations of the beautiful and then withered lotuses with the tathāgatas in their centers.

[48] In *Ch*$_1$ the Tathāgata does not announce that he is now going to teach.

[49] (1) For *ltar nyan pa*, Skt. *pratiśṛṇoti*, the *pW* gives, next to others, the two following meanings: "1) hinhören, sein Ohr leihen ... — Jmd. (Gen. ...) ... — 2) bejahen, zusagen, versprechen; mit Acc. der Sache und Dat. oder Gen. der Person." In this passage the second meaning (which is the only one found in Pā.) fits the context. The identical formulation appears in e.g. *Kpuṇ*$_t$ *Q* 151a6f. (*rin po che rnam par snang byed kyis bcom ldan 'das de bzhin no zhes gsol te* ***bcom ldan 'das kyi ltar nyan pa*** *dang / bcom ldan 'das kyis byang chub sems dpa' rin po che rnam par snong byed la 'di skad ces bka' stsal to //*) with its corresponding Skt.: *sādhu sādhu bhagavann iti Ratnavairocano* ***bhagavataḥ pratyaśrauṣīt*** */ bhagavān Ratnavairocanaṁ bodhisattvaṁ mahāsattvaṁ etad avocat /* (*Kpuṇ* 7.13ff.; for *pratiśṛṇoti* with the genitive case see also *RGV* I.90a: ... *tasya pratiśrutya*). It was probably not at all easy for later Tibetans to understand the genitive, based on the Skt., as well as *ltar* as part of the verbal compound and the special meaning of *ltar* ***nyan***. This is documented by the redactional variants of *P*$_3$. The above-cited passage of the *Kpuṇ* is introduced with a wording nearly identical to the *TGS*. The Skt. runs: *śṛṇu kulaputra sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'ham te /* (*Kpuṇ* 7.12f.); see also *Kpuṇ* 52.5f.

(2) The passage *bcom ldan 'das kyi ltar nyan pa dang* is not found in *Bth*. However, the position of the syntactical units in *Bth* agrees (in contrast to *Tib*) closely with the Skt. *Bth* reflects also the vocative *bhagavan* (*dge'o : bcoṁ ldan 'das shes ...*) which *Tib* constructs as a prepositional object (*bcom ldan 'das* ***la*** *legs so zhes ...*).

(3) In the last sentence *Bth* and *Ch*$_2$ add the epithet ***mahāsattva*** to the bodhisattvas. *Ch*$_1$ simplifies the last passage: 咸言。善哉，願樂欲聞。佛言。....: "All said: 'Just so! [We] want to listen!' The Buddha said:...." So also *Ch*$_2$: 善哉，世尊，願樂欲聞。佛言。....

[50] *Ch*$_1$ shortens: 如佛所化無數蓮花忽然萎變....: "Just as innumerable lotuses supernaturally manifested by the Buddha, withered in an instant,...."

Ch$_2$ also speaks of the withering in an instant (忽然之間).

[51] (1) In contrast to the chapters before, *Tib* speaks here of the forms (*gzugs*; **rūpa*?) of the tathāgatas (but *Bth*: *sku* as before; *Ch*$_2$ (佛形) could also stand for *rūpa*; *Ch*$_1$: 化佛). Unlike alternative expressions for "body" like *aṅga*, *kāya*, *vapus* or *śarīra*, *rūpa* stresses the phenomenal aspect of the body, i.e., its shape and physical appearance.

(2) The triplet *mdzes pa / gzugs bzang ba / blta na sdug pa* can also be found in Pā. canonical literature (*abhirūpa dassanīya pāsādika*). It expresses pleasing and beautiful appearance. See *PTSD* s.v. *abhirūpa*, *dassanīya*: e.g. referring to the night (*DN* I 47), to a brahman (*DN* I 114), to a woman (*AN* II 203); *SP*: *prāsādiko darśanīyo 'bhirūpaḥ* (425.13) = *mdzes pa blta na sdug pa gzugs bzang ba* (*Q* 181b6); *abhirūpaḥ prāsādiko darśanīyaḥ* (441.14) = *gzugs bzang ba mdzes pa blta na sdug pa* (*Q* 189a1). In the translation I have restricted myself to the rendering of only two main aspects of this triplet.

Ch$_1$ mentions innumerable and supernaturally manifested buddhas in the lotus calyxes with beautiful, splendid appearance (無量化佛在蓮花内，相好莊嚴). *Ch*$_2$: 如是花中而現佛形，結跏趺坐，放百千光明，相好端嚴，人所樂見。....: "[and] just as in the flowers forms of buddhas are manifested..., with beautiful and dignified appearance, [which is] what humans desire to see/take joy in seeing,...."

the calyxes of these lotuses, emitting hundreds of thousands of rays of light,[52] [are such that when they are] recognized by gods and humans, [these latter] then pay homage and also show reverence [to them],[53] in the same way, sons of good family, also the Tathāgata, the Honorable One and Perfectly Awakened One,[54] [perceives] with his insight (*prajñā*), knowledge (*jñāna*) and tathāgata-vision[55] that all the various sentient beings[56] are

[52] (1) *Ch₁* has simply: 放大光明.
(2) There are two alternative ways to explain the reading *'khod pa* in 0M.5. *'Khod pa* could function as an auxiliary verb stressing the aspect of duration of *'gyed pa* in the sense of "emitting *continuously*...." The second, and in my eyes more plausible, alternative is that *'khod pa* was first associated with the triplet *mdzes pa / gzugs bzang ba / blta na sdug pa* ("sitting [there with] a pleasing and beautiful shape"). This is how *'khod pa*, which is rendered as *bzhugs pa* in *Bth*, appears in *Bth* (*bzang zhing sdug la gzugs dang ldan par* ***bzhugs par***). See also the parallel syntax in *Tib* 0M.13f. where the adverbial *mi g.yo bar* is associated with the following *'khod pa*. It is therefore possible, that the original position of the triple adjectives before *'khod pa* was only altered in a second step of revision whereas *'khod pa* remained there. That the emission of light was originally mentioned before the description of the beauty of the buddha forms is also confirmed by *Ch₂*.

[53] (1) Apart from gods and humans *Ch₂* also mentions dragons (for *nāga*s), *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṁnara*s, *mahoraga*s, *amanuṣya*s "and others" (see n. 17). *Ch₁* abbreviates to 衆.
(2) *mChod pa'i las ... byed pa* could mirror a *figura etymologica* in the Skt.: *pūjākriyāṁ karoti* or °*kāraṁ karoti* (for *kāraṁ karoti* see *BHSD* s.v. *kāra*[1]). The counterpart of *phyag 'tshal zhing / mchod pa'i las kyang byed pa* in *Ch₁*: 恭敬; *Ch₂*: 禮拜供養. The last part (from "[are such when they are]....") in *Ch₁*: 衆覩希有，靡不恭敬: "..., [are such that when] the multitudes see [them, they] are astonished (*āścarya*, *adbhuta*) [and] there is none who does not pay homage."

[54] Instead of "Tathāgata, Honourable One and Perfectly Awakened One" *Ch₁* reads 我.

[55] The Skt. probably had a compound like **svaprajñājñānatathāgatacakṣus* (so also *Bth*) and could also be analyzed as a *karmadhāraya* in the sense of "his tathāgata vision [consisting in] insight and knowledge." See *RGVV* 59.2: *asaṅgāpratihata****prajñājñāna****darśanam* ... (*RGVV*ₜ without *-prajñā-*). The reading 以佛自己智慧光明眼... of *Ch₂* is probably based on Skt. *-prabhā-* (光明) instead of *-prajñā-*. The appearance of *prajñā* here is surprising, as this term is only found within the *TGS* in one other passage as one of the attributes of the *arhat*s at the beginning (***shes rab*** *shin tu rnam par grol ba*, *suvimukta****prajña***; 0B.7). However, also the assumption that the correct reading was *-prabhā-* is difficult to prove, as I have not found any such compound in other texts. *Ch₁* simply reads 佛眼. Similar sequences are found in the context of awakening when the Buddha realizes the four Noble Truths (e.g. in *Vin* I 11: *cakkhuṁ ... ñāṇaṁ ... paññā ... vijjā ... āloko ... udapādi*). The terms in the *TGS* could well be inspired by such canonical passages or their counterparts in the Sanskrit. A classification of the different visions (*cakṣus*) is given in *MPPU*ₗ V.2260ff. In the *TGS* itself only the *divya-*, *buddha-* and *tathāgata-cakṣus* are mentioned. These supernatural eyes enable to perceive the buddha-nature within sentient beings or, in case of the divinity and the person with divine vision, it leads to the perception of the precious substance hidden in inferior materials.

[56] *Srog chags su gyur pa*, Skt. **prāṇaka-jāta* (*MVy* 4908), **prāṇa-bhūta* (*MVy* 4917), **prāṇi-jāta* (cf. also n. 87): for *-jāta* at the end of a compound the *pW* shows: "Alles was — heisst, irgend ein —, allerhand —." The whole term *sems can srog chags su gyur pa*, Skt. **sattvāḥ prāṇijātāḥ* could thus be translated as "sentient beings, [i.e.,] all that lives" or "living beings of all kinds of life." *Prāṇijātāḥ* emphasizes the inclusion of all different kinds of life similar to 0M.16f. (... *srid pa'i 'gro ba thams cad*) which designates all different states of existences. For the discussion of Pāli *pāṇa* see Schmithausen 1991 where the specific meaning of *pāṇa* "animals" is noted (p. 19). Animals are explicitly said to have buddha-nature in 7B.3–6. Supposing, as another possibility, *sattvā prāṇabhūtāḥ* as the underlying Skt., Schmithausen 1991: 58f. points out: " ... '*pāṇa*' is, both in Buddhist and Jaina sources, also used in a way which suggests comprehensiveness, e.g. in phrases like 'all *satta*s, *pāṇa*s, *bhūta*s....' ... originally in these phrases the terms are used as quasi-synonyms, with a tendency towards co-extensiveness,...." Also this analysis would fit well with the supposed focus on animals. For *p(r)āṇabhūta* see Norman 1987: 39f. *Ch₁*: 一切衆生; *Ch₂*: 一切有情.

encased in myriads[57] of defilements,[58] [such as] desire (*rāga*), anger (*dveṣa*), misguidedness (*moha*), longing (*tṛṣṇā*) and ignorance (*avidyā*).[59]

And, sons of good family, [he] perceives that inside sentient beings encased in defilements sit many tathāgatas, cross-legged and motionless, endowed like myself with a [tathāgata's] knowledge and vision.[60] And [the Tathāgata], having perceived inside those [sentient beings] defiled by all defilements[61] the true nature of a tathāgata (*tathāgatadharmatā*)[62]

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[57] *Bye ba phrag 'bum*, *koṭīśatasahasra* are literally "a hundred thousand of ten-millions." The terminology shifts here from *koṭīniyutaśatasahasra* (0D till 0K) to *koṭīśatasahasra*.

[58] (1) *Nyon mongs*, Skt. *kleśa*, Pā. *kilesa*: My rendering "defilements" corresponds with the semantic of *kilesa* in the Pāli Canon (there mostly *upakkilesa*). Originating from this, *kilesa* can also have the meaning "wickedness, desire, etc." Furthermore, based on the theories of the Abhidharma and on the influence of standard Skt., *kleśa* is understood as "suffering, paining" (Schmithausen 1987b: 246f.). As the enumeration shows, *kleśa*s comprise "wrong intellectual as well as affective attitudes."

(2) In the *TGS* enumerations of *kleśas* appear in six passages, among them four times the same enumeration of *rāga*, *dveṣa*, *moha*, *tṛṣṇā* and *avidyā* (0M.9f.; 1A.9–10; 6A.5–6; 6B.1–2). 6B.4 is reduced to *avidyā* and only in 2B.2–5 we find a different, longer list: "*rāga*, *dveṣa*, *moha*, *māna*, *mada*, *mrakṣa*, *krodha*, *vyāpāda*, *īrṣyā*, *mātsarya* etc." (see n. 92 (2)). The first members of the list, namely *rāga* (or *lobha*), *dveṣa* (or *pratigha*) and *moha*, constitute the common group of the three *akuśalamūla*. In *YBhū* 168.12ff. they are subsumed among the group of the three *bandhana*s and the three *upakleśa*s which are said to be synonymous terms (*paryāya*) for *kleśa*s (*YBhū* 166.24ff). *Tṛṣṇā* and *avidyā* maintain also a central position among the *kleśa*s. *Avidyā* forms the departure point in the *pratītyasamutpāda* and is the basis of the four *viparyāsa*s. Also *tṛṣṇā* is a member of the *pratītyasamutpāda*. Being divided into *kāmatṛṣṇā*, *bhavatṛṣṇā* and *vibhavatṛṣṇā*, *tṛṣṇā* constitutes the main factor for being born in the saṁsāra. Ch_1 shows only the first three *kleśa*s: *rāga* (貪欲), *dveṣa* (恚) and *moha* (痴). It does not mention that sentient beings are encased, nor does it say anything about the number of the *kleśas*.

[59] The construction *nyon mongs pa ... gyi sbubs su gyur pa* (0M.10 and similar 0M.12) deserves attention: The phrase *nyon mongs pa'i sbubs* (*kleśakośa*) should be interpreted as a *karmadhāraya*: "sheaths that are defilements." The Skt. in 0M.8–11 could have been: **rāga-dveṣa-moha-tṛṣṇāvidyā-kleśakośa-koṭīśatasahasra-gatān sarvasattvān prāṇabhūtān ... vilokya*. *Gyur pa* could here represent Skt. *-gata* in the sense of "gone to [and thus being in]."

[60] *Bth* does not mention that the tathāgatas are also endowed with the Tathāgata's vision. Ch_1 translates the two sentences above as follows: "In the same way, sons of good [family], I see with my buddha-vision that inside the defilements ... of all living beings is the knowledge, vision and body of a tathāgata sitting cross-legged, dignified and motionless." Ch_1 avoids the repeated mentioning of the fact that living beings are encased in defilements (also Ch_2 avoids this). The address *kulaputrāḥ* that is separating the two sentences in the Tibetan appears in Ch_1 only at the beginning of the following section. In its contents Ch_1 differs from the other versions in stating that not living beings themselves, but the tathāgatas within are encased in defilements. This relation between living beings, buddha within and defilements seems to correspond correctly to the analogy of the tathāgatas inside the lotuses (= living beings) hidden by their petals (= defilements). Ch_2: "In the very same way, sons of good [family], the Tathāgata, Honourable One and Perfectly Awakened One perceives with the knowledge-radiating vision peculiar to the Buddha, the defilements ... of all sentient beings. [And he perceives that] in the wombs of those sons and daughters of good [family] who have sunk deeply into defilements, there are myriads of buddhas, all like myself. [He perceives with] a tathāgata's knowledge [and] vision that they all have the nature of the buddha-qualities (佛法體), [the buddhas within] sitting cross-legged, quiet and motionless." Ch_2 is not entirely clear, but seems to interpret the last part of the passage as an independent statement. The reading of *Tib*, *Bth* and Ch_1 which attribute the knowledge and vision of a tathāgata in this last part to the tathāgatas within, is more convincing as it avoids the otherwise repetitive pattern.

[61] The underlying Skt. is probably a *bahuvrīhi* like **sarvakleśakliṣṭeṣu* to a not mentioned *sattveṣu*. With *gyur pa Tib* stresses the perfective aspect of *kliṣṭa*.

[62] Ch_1: 如來藏; Ch_2: 如來法藏.

motionless and unaffected by any of the states of existence,[63] then says: 'Those tathāgatas are just like me!'[64]

Sons of good family, in this way a tathāgata's vision is admirable, [because] with it [he] perceives that all sentient beings contain a tathāgata (*tathāgatagarbha*)."[65]

[1 The simile of a tathāgata in a lotus]
[1A]

"Sons of good family, it is like the example of a person endowed with divine vision [who] would [use this] divine vision to look at such unsightly and putrid lotuses, not blooming and not open, and would [owing to his vision] recognize that there are tathāgatas sitting cross-legged in their center, in the calyx of [each] lotus, and [knowing that, he] would then desire to look at the forms of the tathāgatas;[66] [he would] then peel away and remove the

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[63] *Srid pa'i 'gro ba*, Skt. *bhavagati*: generally (1) the hells, (2) animals, (3) *preta*s (manes or hungry ghosts), (4) humans and (5) gods; see *AKBh* III.4ab and commentary (= 114.6ff.). In some texts also (6) *asura*s ("demons") are included.

[64] Instead of ***nga dang 'dra'o*** (0M.17f.) *Bth* has: ***de bzhin gshegs pa de dang 'dra'o*** (also Ch_{12}: 如我). The passage in Ch_1: "Sons of good [family], though staying in all states of existence (諸趣), all living beings have inside [their] defiled bodies the store of a tathāgata (如來藏) [which is] constant, unspoiled and endowed with [all] qualities—just like me, not different." A translation for ***tathāgatagarbha*** appears in the Tibetan versions and in Ch_2 only in the following sentence that is missing in Ch_1. Ch_2: ... 如來法藏本無搖動，諸有趣見所不能染。: "... [and he perceives] the store of the qualities of a tathāgata, [which is] originally motionless [and] cannot be spoilt by any state of existence...." A passive construction with 見所 is not common. One would rather expect the sequence 所見. Based on the text as it is, the phrase 諸有趣見所不能染 should be understood as "... cannot be spoilt by wrong views (*dṛṣṭi*) [about/in] any of the states of existence" or (as a *dvandva*) "... cannot be spoilt by any of the states of existence *and* wrong views."

[65] The last sentence is missing in Ch_1. Ch_2 approximately corresponds with the second part of the sentence (善男子，如是如來以佛智眼見一切有情如來藏。): "Sons of good [family], in the same way the Tathāgata perceives with [his] vision of buddha-knowledge that all sentient beings are stores of a tathāgata." The Tibetan text gives rise to certain doubts. The adjective ***mdzes pa*** (*Bth*: ***bzang po***) for Skt. **prāsādika* in order to describe the Tathāgata's vision is not common at all and does not appear in Ch_2. Also the phrase *sems can thams cad* (*sarvasattvāḥ*) without any demonstrative pronoun is surprising. In all other cases of summarizing statements which repeat the before-said in simple words (see 1B.1–3; 1.5; 7.3), the demonstrative pronoun *'di* accompanies "living beings."

[66] (1) With 1A the first of the nine similes starts with the introductory formula common to all the similes. In contrast to the chapters before, in 1A a supernatural vision is necessary in order to recognize the tathāgatas in the lotuses. The flowers are described as being closed. These two points form an inconsistency to the chapters before. In 0G (last passage) the flowers are said to have opened and there is no remark in the following chapters suggesting that they became closed again. The buddhas within the flowers are described as being seen everywhere. No reference to a supernatural vision is made. For the meaning of these inconsistencies regarding the textual history of the *TGS* see section A 1.4 in part I.

(2) In *Bth* and Ch_1 the supernatural vision only appears once; Ch_2 combines its second appearance with the recognizing of the tathāgatas in the flowers. Ch_1 describes the lotuses as ***not yet*** blooming (未敷花; 1.1b: 未開敷), and does not speak of the desire to look at the buddhas. Instead, it is said that the person directly sees them. Ch_2 describes the lotuses vividly as "wrapping and bothering [the tathāgatas]" with their petals (...諸蓮花葉纏裹，逼迫。). Instead of the tathāgata forms Ch_2 speaks of the "true essence/true composed body of a buddha" (佛眞實體) (see Unger 2000: 114, s.v. *t'i*[3] 體). *Bth* continues here and in the following passage to speak of the "bodies" (*sku* for *kāya*?) of the tathāgatas and omits the *paryaṅka* position (***... bzhugs na ni : de bzhin nyid mthong zhing shes*** ... for ... ***skyil mo krung bcas shing 'dug par rig....***). I am not sure whether 眞實

unsightly, putrid and disgusting lotus petals[67] in order to thoroughly clean the forms of the tathāgatas.[68]

In the same way, sons of good family, with the vision of a buddha, the Tathāgata also perceives that all sentient beings contain a tathāgata (*tathāgatagarbha*), and [therefore] teaches the Dharma [to them] in order to peel away the sheaths of those sentient beings [encased in such] defilements [as] desire, anger, misguidedness, longing and ignorance.[69] ***And after [those sentient beings] have realized the*** [Dharma, their] tathāgatas [inside] are established in the perfection [of the tathāgatas]."[70]

[1B]

"Sons of good family, the essential law (*dharmatā*) of the *dharma*s is this: whether or not tathāgatas appear in the world, all these sentient beings at all times contain a tathāgata (*tathāgatagarbha*).[71]

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in Ch_2 and ***de bzhin nyid*** (****tathatā***) in ***Bth*** share a common counterpart in the Indian original which has not been transmitted or has been dropped in *Tib*. *De bzhin nyid* could, of course, also render ***tathaiva***.

[67] (1) The verb *'byed pa*, Skt. ***bhinatti*** ("to split, to break"), reminds one of the simile of the great cloth of the *TUSN* (*Q* 117a5–118b1; *S* 154b4–156a6) cited in *RGVV* 22.10–24.9. This cloth, on which the whole universe is painted, has the size of an atom. When this atom is split, it is said:

... *tat paramāṇurajo* ***bhittvā*** ... (*RGVV* 23.12);

... *rdul phra mo 'di*[1] *kha* ***phye ste*** / [[1] *S*: *'di* ***dag*** *kha*.] (*TUSN*: *Q* 118a1; *S* 155b4).

(2) Ch_1 only mentions the removal of the (whole) withered flowers (so also in 1.2a) without attributing any other negative characteristics to them (除去萎花). Ch_2: ... 應須除去臭穢、惡葉，...: "... [and] would necessarily remove the putrid, ugly leaves."

[68] Ch_1 is not expressive of finality: ... 便得顯現: "... [and he] then attains the manifestation [of the tathāgatas]." Ch_2: ...爲令顯於佛形相故。: "... in order to allow the buddha forms to appear."

[69] The second half of the sentence and the following passage in Ch_1: ... 欲令開敷，爲說經法，除滅煩惱，顯現佛性。: "... [the Buddha] wants them to disclose [their true nature and therefore] teaches the Dharma for [them in the form of] sūtras, destroys [their] defilements and manifests [their] buddha-nature." In the first part of the passage the supernatural vision is not mentioned.Ch_2 more or less agrees with the Tibetan versions. Instead of "to peel away" it has: 除遣 ("to dispel"); the construction with 令 ... 故 to express finality is not common and instead of 令 one would expect 爲.

[70] The text as it is preserved in *Tib* does not make sense. ***Bth*** seems to show the better reading (***gang nan tan byed pa ni de bzhin gshegs pa yongsu dag par gnas so :***): "[He,] who practices [this Dharma, his] tathāgata [within] is established in purity" or "[He,] who practices [this Dharma] is established in the purity of the tathāgatas." The difference in the readings ***yang dag pa nyid du*** (*Tib*), (****samyaktva***), and ***yongsu dag par*** (*Bth*), ****pariśuddha*** or °***ddhi***, is partly to explain as a graphic variant (***yang dag pa*** > ***yongs su dag pa***) in the Tibetan. The addition of ***nyid*** could well be the result of a revision not based on the Indian text. That the reading ****pariśuddha/°ddhi*** should definitely be considered as the original one, is proved by Ch_2 (清淨). The irritating genitive ***pa'i*** in *Tib* 1A.11 (***Bth***: ***pa ni***) could result from a mistake in the Skt. manuscript used by the translators of *Tib* which read ****(sarvasattvāḥ) yat-pratipannās tathāgatāḥ pariśuddhau pratiṣṭhitāḥ*** instead of... ***tathāgata-pariśuddhau*** ... The subject of the sentence is also missing in Ch_2: 由聞法故，則正修行，即得清淨如來實體。: "Because [sentient beings] listen to the Dharma [they] accordingly practice in the right way and then gain the pure real essence of a tathāgata." In Ch_1 the last sentence is condensed to the statement that (the Tathāgata) manifests the buddha-nature (of living beings): 顯現佛性.

[71] This is one of the two passages of the *TGS* cited word by word in the *RGVV* (73.11–12):

eṣā kulaputra dharmāṇāṁ dharmatā / utpādād vā tathāgatānām anutpādād vā sadaivaite sattvās tathāgatagarbhā iti /

The Skt. is in nearly perfect accordance with *Tib*. I was not able to check the Skt. manuscripts in order to verify the vocative singular reading ***kulaputra***. The singular ***rigs kyi bu*** is only found in P_2 and ***Bth***. Compared to the passage in ***Bth*** there are several points suggesting that ***Bth*** is the less

Sons of good family, in view of [this fact and] because [sentient beings] are encased in the disgusting sheaths of defilements, the Tathāgata, the Honorable One and Perfectly Awakened One, teaches the Dharma to bodhisattvas and also leads [them] to put faith in this [revelatory] activity in order to destroy their sheaths of defilements and [thereby] also completely purify the tathāgata-knowledge (*tathāgatajñāna*) [contained within].[72] When (*yadā*) in this [connection] the bodhisattva-*mahāsattvas* [who] assiduously apply [themselves] (*abhiyujyate*) to these Dharmas have completely become free from all defilements and impurities,[73] then (*tadā*) [they] will be

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faithful translation: ***rigs kyi bu chos rnaṁs kyi chos nyid de bzhin te : de bzhin gshegs pa byung ngam : de bzhin gshegs pa ma byung yang seṁs can de dag thaṁs cad ni de bzhin gshegs pa'i snying po'o :***. Concerning ***Bth***, at the beginning there is no equivalent for Skt. ***eṣā***. Instead, ***Bth*** seems to have read ***evam*** (***de bzhin***). Regarding ***sadaivaite sattvās***, ***Bth*** reads ***sems can de dag thaṁs cad*** which corresponds to Skt. ****sarve te sattvās***. ***Ch₁***: 善男子，諸佛法爾，若佛出世，若不出世，一切衆生如 來之藏常住不變。: "Sons of good [family], the ***dharmatā*** (法爾; "essential law") of all buddhas [is this]: whether or not buddhas appear in the world, [in] all living beings the store of a tathāgata is at all times present without change." ***Ch₂***: 善男子，如來出世，若不出世，法性法界，一切有情如來藏 常恒不變。: "Sons of good [family], whether or not the tathāgatas appear in the world, [this is] the ***dharmatā*** (法性), the ***dharmadhātu*** (法界) ("essential law"): the store of a tathāgata [in] all sentient beings remains eternally without change." For ***dharmadhātu*** as a synonym for ***dharmatā*** see Schmithausen 1969a: 145ff. The first part of the passage is a well-known formula usually associated with the law of ***pratītyasamutpāda*** and already attested for the Pāli Canon (for further references and passages in Mahāyāna sutras, see Seyfort Ruegg 1969: 330f.):

> *jātipaccayā bhikkhave jarāmaraṇam /*[1] *uppādā vā tathāgatānam anuppādā vā tathāgatānaṁ*[2] *ṭhitā va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā //*
> [[1] edition without *daṇḍa*; [2] edition has //] (*SN* II.25)

The term ***dhātu*** is in later texts replaced by the term ***dharmatā*** (see Schmithausen 1969a: 146f.). The *TGS*, however, associates this traditional introduction with the message that all living beings have buddha-nature and thus characterizes this doctrine as most central. See also Zimmermann 1999: 157f. and 164 for what I would call an indirect reference to the formula within the *SP*.

[72] (1) The passage in ***Ch₁***: 但彼衆生煩惱覆故，如來出世，廣爲說法，除滅塵勞，淨一切智。: "But because those living beings are covered by defilements, the Tathāgata appears in the world and extensively teaches the Dharma for [them. He] destroys [their] impurities and purifies [their] knowledge of all [matters]." The statement pertaining to faith is connected with the following passage and translated below. In ***Bth*** the part concerning faith is not found at all.

(2) I try to render ***adhimucyate*** (***mos pa***) with "to put faith." For an extensive discussion of this term see Schmithausen 1982: 408f. where the meanings "intellektuelles Festhalten oder Überzeugtsein ... Gefallenhaben ... Neigung ... Wünschen oder Wollen" are given. The *TGS* uses ***mos pa*** (****adhimucyate***) in three further passages: 5B.3 ... ***chos kyi gter chen po de la mos nas*** (5B.3); ... ***ngas bstan pa la mos gyur pa*** // (5.5a) as well as in the corresponding verse 5.5c. In all cases ***mos pa*** refers to faith in the teaching. Also the Chinese versions make it hard to believe that ***Tib*** which speaks of faith in the activity, could be based on the Skt. text. In ***Ch₁*** ***adhimukti*** (信樂) clearly refers to the Dharma. ***Ch₂***, on the other hand, expresses a different idea: 如來 ... 作如是事，令彼勝解。: "The Tathāgata ... performs such tasks [as to] lead them (= sentient beings) to faith." ***Bth*** does not have any correspondence.

[73] ***Nye ba'i nyon mongs pa***, Skt. ***upakleśa***: there is no clear distinction between ***kleśa*** and ***upakleśa*** in early Mahāyāna texts (see e.g. ***YBhū*** 166.24ff.). Also in the ***TGS*** the mentioning of both, ***kleśa*** and ***upakleśa***, has a purely extending character. In the verse section considerations ***metri causa*** could have been decisive. Consequently I have chosen the more general translation of "impurities" instead of adopting an ***abhidharmic*** technical-analytical rendering such as e.g. "side-defilements" or "sub-defilements" (see ***AKVy*** 493.24ff. (with my own punctuation): ***ta upakleśā eveti kleśa-samīpa-rūpāḥ // kleśo vā samīpa-varty eṣām iti kleśa-pravṛtty-anuvṛtter // aparipūrṇa-kleśa-lakṣaṇatvāc copakleśāḥ //***).

designated 'tathāgata, honorable one and perfectly awakened one,'[74] and [they] will also perform all the tasks of a tathāgata."[75]

[1C]

Then at that time the Exalted One uttered these verses:

[1.1] "It is as if [there were] a disgusting lotus whose [unsightly] sheath-[like] petals were not opened out, yet [whose] inside [containing a] tathāgata,[76] were unpolluted [by the petals], and a person with divine vision perceived [this]."[77]

[1.2] "If this [person] peeled away its petals, in the center the body of a victorious one[78] would appear, and no impurity would then arise any longer [from this] victorious one. He would appear as a victorious one [in] the whole world."[79]

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[74] *Grangs su 'gro ba*, Skt. *saṁkhyāṁ gacchati/upeti*, has the meaning of "being designated as" as well as "being counted as" (see Schmithausen 1969a: 134, n. 96). *Ch₂*: 得其數.

[75] The last passage in *Ch₁*: "Sons of good [family], if bodhisattvas have faith and interest in this Dharma and practice with a mind exclusively [dedicated to it], then, attaining liberation, [they] will become perfectly awakened, granting widely the acts of a buddha to the world." *Ch₂*: "[When these bodhisattvas,] after having gained faith, rigidly stay with the Dharma, [they] will gain liberation from all defilements and impurities. At exactly that time [they] will attain their destiny [as] tathāgata, honourable one and perfectly awakened one in [each of] their worlds. They will [then] be able to perform the buddha-acts of a tathāgata." In contrast to the Tibetan versions, the Chinese translations both mention the world(s) (世間). The attribute *mahāsattva* appears alone in *Tib*.

[76] The verse is extensively discussed in A 2.2 of part I.

[77] In *Ch₁* the sheaths are not mentioned. Instead of the not opened petals of pāda b, *Ch₂* speaks of the disgusting lotus "with its womb[-like] petals and stamen" (并其胎葉及鬚蘂).

[78] "Victorious one" is my translation for *rgyal ba*, Skt. *jina*, another epithet of a buddha. As is the case in the *SP*, the term appears exclusively in the verses. *Ch₁* speaks of the "unhindered leader" (無礙導師, **anāvṛtanāyaka*; see the parallel verse *RGV* I.100: ... *sugataḥ* ... *anāvṛto* ...). *Ch₂*: 如來身 (*tathāgatakāya*).

[79] (1) The use of the term *upakleśa* here surprises as in the *TGS* it is a typical element of the *upameya*, which describes the situation for living beings. However, it can also be employed in a material sense as the *CPD* documents (s.v. *upa-kkilesa*).

(2) The Skt. on which the Tibetan in 1.2c is based could be ... *na saṁbhaveyuḥ* (see *Bth*: ... *'byung ste*). In pāda d the Skt. could have been *saṁbhavati*. A Tibetan equivalent for this is found in *Bth*: *kun* ↓*du*↓ *'byung*. In *Tib*, however, only *'gyur* is found. *Kun tu* appears before, separated from it by some syllables, and has to be integrated differently into the sentence. I assume that an original reading *kun tu 'byung* turned erroneously into *kun tu 'gyur* (both are graphically similar and often *variae lectiones* for each other). Then, in a redactional step that bypassed the Sanskrit, the uncommon *kun tu 'gyur* was separated into *kun tu* and *'gyur*.

(3) The second half of the verse in *Ch₁*: 爲斷煩惱故 最勝出世間: "In order to cut away the defilements the Victorious One appears [in] the world." or "Because the defilements have been cut away the victorious one [in the lotus]...." The second alternative is in accordance with the Tibetan. In the first alternative the Victorious One cannot be in the lotus but manifests himself in the world from another sphere. *Ch₂*: 復不被諸煩惱染 則於世間成正覺: "[The body of the tathāgata] would not anymore become spoilt by defilements and [that tathāgata] would then awake perfectly in the world."

[1.3] "In the same way, I also see bodies of victorious ones placed in the midst of all living beings, encased in myriads of defilements [that are] just like the disgusting sheaths of a lotus."[80]

[1.4] "[And] because I also desire to remove [the defilements] of those [sentient beings, I] am continually teaching the Dharma to the wise,[81] thinking,

'May these sentient beings become awakened!'

[And I] purify [their] defilements, so that [they may become] victorious ones."[82]

[1.5] "My buddha-vision is like that [person's divine vision]: with the [vision of a buddha I] see that *in all these sentient beings the body of a victorious one is established*,[83] and in order to purify them [I] preach the Dharma."[84]

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[80] *Bth* has *snying po* instead of *dkyil* in *Tib*; Ch_2: 內. The bodies of the *jina*s: 如來藏 (Ch_1); 如來微妙體 (Ch_2): "wonderful essence of a tathāgata." Instead of *koṭīsahasra* ("myriads"): Ch_1: 無量; Ch_2 does not mention the encasing but speaks of the removing (除) of the defilements. The analogy in d of Ch_2 (= c in *Tib*) runs: 可厭惡如萎蓮花: "disgusting just as the withered lotus blossoms."

[81] *mKhas pa rnams* refers to the bodhisattvas, as becomes evident through its parallel in the prose (1B.5–7). "Wise" does not appear in Ch_1.

[82] In the second half of the verse *Tib* and Ch_2 have a thought of the Buddha (佛常思彼諸有情 悉皆願成如來體): "The Buddha continually reflects: 'All those sentient beings desire to accomplish [their] essence of a tathāgata.'" *Bth* reads *ci ltar* instead of *zhes* and constructs the statement as the consequence of the purifying activity: "... so that (*ci ltar*) these living beings become awakened." Pādas c and d in Ch_1: 普爲說正法 令速成佛道: "[I] widely teach the right Dharma for [them] so that [they] quickly accomplish the path of a buddha." Pāda d of *Tib* (= c in *Bth*) is missing in Ch_2.

[83] (1) For the introductory formula in pāda a see the parallel in verse 7.3, pāda a.

(2) The text of *Tib* is dubious. The idea that "all these sentient beings are established in the body of the Victorious One" is known as a later step of philosophical development. So, for example, *RGV* I.27 states that living beings are enshrouded and penetrated by the *dharmakāya*. However, neither the context of the first simile nor the following illustrations of the *TGS* allow for such an understanding as expressed in *Tib*. This becomes even more plausible if we compare the two pādas with *Bth*, which seems to have preserved the meaning as intended in the Skt. original:

nga'i[1] *sems can 'di dag kun mthong ba //*
de ru rgyal ba'i sku yang rab tu gnas //

[With] my [supernatural vision I][1] perceive all these sentient beings: inside them the body of a victorious one is established (**pratiṣṭhita*).

[[1] originally probably *nga yis* ("I [perceive] ...") which became *nga yi*>*nga'i*; *yis* would constitute the ninth syllable for the correct meter.]

My translation above, in italics, is based on this. A possible alternative to the suggested translation would be: "... that all these sentient beings are established as a body of a victorious one (i.e., as a body containing a buddha)." See Takasaki 1981: 16: ... これらの衆生がことごとく、勝利者の身として確立するのを.... Ch_1: 一切衆生身 佛藏安隱住: "... that [in] the body of all living beings the store of the buddha is established, quiet [and] hidden." In Ch_2, the same statement is abbreviated to only a single pāda (一切有情住佛位): "... [that] all sentient beings are established [in] the position of a buddha."

[84] The last pāda in Ch_1: 說法令開現: "[I] teach the Dharma so that [the store of a buddha within] is disclosed and manifested." The last two pādas of Ch_2: "Because of this [establishment of all sentient beings in the position of a buddha] I continuously teach the wonderful Dharma so that [these sentient beings] may attain the three bodies endowed with buddha-knowledge."

[2 The simile of honey shielded by bees]

[2A]

"Sons of good family, again it is as if there were, for example, a round honeycomb hanging from the branch of a tree, shielded on all sides[85] by a hundred thousand bees and filled with honey. And a person desiring honey, [and knowing of the honey within,] would then with skill [in the application of appropriate] means[86] expel all the living beings, the bees,[87] and then use the honey [in the way] honey is to be used.[88]

In the same way, sons of good family, all sentient beings without exception are like a honeycomb: with a tathāgata's mental vision[89] [I] realize that [their] buddhahood within is 'shielded on all sides' by myriads of defilements and impurities.[90]

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[85] *Kun tu srung ba* for **ārakṣati* or **saṁrakṣati*, which describes the activity of the bees in the *TGS*, has an overall positive connotation. In opposite to this, *RGV* I.102–104, taking up this illustration, shows *upagūḍha, āvr̥ti* and *āvr̥ta*. The choice of terminology in the *RGV* could be influenced by its convenient applicability to the second level of the simile, designating the encasing function of the *kleśa*s. In this sense the choice of the terminology is more standardized, whereas the *TGS* still uses the vocabulary relating to the function of the bees, namely the protection of the collected honey. The *TGS* thereby vividly stresses the risks involved for the honey robber.

[86] *Thabs (la) mkhas pa*, Skt. *upāyakauśalya*, in the soteriological sphere designates the ability of buddhas and bodhisattvas to know and to apply stratagems appropriate to the character of living beings and their situation, in order to lead them to awakening. Here, the choice of this characteristic term on the first level of the illustration already paves the way for the description of the Buddha's activity, as is stated explicitly in 2.3d. *Ch_1*: 巧智方便; *Ch_2*: 巧方便.

[87] The term *srog chags kyi rnam pa bung ba* (*Bth*: *bung*[1] *ba srog chagsu gyur pa* [[1] for *bus*]), Skt. **kṣudraprāṇakajāta*, appears partly in the corresponding section *RGVV* (61.3): *kṣudraprāṇaka-* ...; *srog chags sbrang ma* ... (*$RGVV_t$* 119.12): "minute living beings." The Tibetan has translated *kṣudra* with *sbrang ma* (in the *TGS*: *bung ba*) and rendered *jāta* with *rnam pa* (*Tib*) and *su gyur pa* (*Bth*). However, the more common meaning of *-jāta* is "all (different kinds of)" (cf. n. 56). *Ch_{12}* translate only 蜂.

[88] (1) Instead of a round honeycomb hanging from a branch, *Ch_1* speaks of pure honey (淳蜜) in a tall tree (在巖樹中) guarded by innumerable (無數) bees. It is not said in *Ch_1* that the person desires honey (but cp. *RGV* I.102b: *puruṣas tadarthī* and I.104: *naro madhvarthī*). According to *Ch_2* the honeycomb hangs from a big tree. It is not explicitly stated that the comb is filled with honey.

(2) The last part of the sentence in *Ch_1*: ...隨意食用，惠及遠近。: "... [and] would, just as [he] likes, use [it] as food, [and its] benefit would reach [beings] far and near." (For 隨意 cf. the parallel verse *RGV* I.104.b: *yathākāmataḥ*).

[89] My translation of "mental vision" for *jñānadarśana*, *ye shes mthong ba*, departs from a grammatical analysis as a *karmadhāraya*: "vision, i.e., knowledge" (in this sense also e.g. *Vin* III 91). Citing this illustration, the *RGV* is operating with *sarvajñacakṣus* instead of *tathāgatajñānadarśana* (*RGV* I.103a); *Ch_1*: 佛眼.

[90] *Rig go* in 2A.8 could also refer back to the very beginning of the sentence (including *rigs kyi bu* ...) and thus reign the complete sentence. The position of the agent *de bzhin gshegs pa'i ye shes mthong bas* after the object in *Tib* is unusual and could be based on the Skt. text, as the concerned part appears also in this position in *Ch_{12}* (but not in *Bth*!). *Ch_1*: "In the same way, sons of good [family, in] all living beings there is the store of a tathāgata just as pure honey is in a tall tree. [They] are covered by all defilements just as this honey is shielded by a multitude of bees. With [my] buddha-vision I see this in accordance with reality." *Ch_2*: "In the very same way, sons of good [family], all sentient beings are like a honey comb: encased and shielded by myriads of defilements and impurities. When with [my] tathāgata's mental vision [I] had been able to comprehend this [fact, I] achieved perfect awakening." or "... this [fact], then [they will be able] to achieve...." The last part could also be understood generically as "When ... [*one*] has been able to comprehend this [fact], then [*one*] will...." Instead of "buddhahood" in *Tib* and *Bth*, *Ch_1* shows 如來藏. In *Ch_2* no equivalent exists.

Sons of good family, just as a skillful person by [his] knowledge realizes that there is honey inside a honeycomb shielded on all sides by myriads of bees, in the same way [I] realize with [my] tathāgata's mental vision that buddhahood is without exception 'shielded on all sides' in all sentient beings by myriads of defilements and impurities."[91]

[2B]

"And, sons of good family, just like the [person who] removed the bees, also the Tathāgata, with skill in [the application of appropriate] means (*upāyakuśala*), removes sentient beings' defilements and impurities [from their buddhahood] within, [such as] desire (*rāga*), anger (*dveṣa*), misguidedness (*moha*), pride (*māna*), insolence (*mada*), jealous disparagement (*mrakṣa*), rage (*krodha*), malice (*vyāpāda*), envy (*īrṣyā*), avarice (*mātsarya*), and so on.[92] [He] then teaches the Dharma in such a way so that those sentient beings will not again become polluted and harmed by the defilements and impurities.[93]

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[91] This last passage does not give any new information and is missing in Ch_1. The fact that the wording is widely identical with the passage right above could mean that it resulted from a redactionally amplified dittography or that it is a later interpolation. Also in *Bth* a part of the passage is missing. This, however, is probably due to a scribe omitting the part between ***bzhin du*** / (2A.10) and ***thabs la*** (2B.1). The passage is also found in Ch_2, with a syntax which probably imitates the Skt. word order: 如是一切有情以如來智見知已，成佛於彼，爲俱胝百千煩惱、隨煩惱之所遮覆: "..., in the same way, [as for] all sentient beings, when I recognized [it]/understood [them] with [my] tathāgata's mental vision, [I realized that their disposition of] becoming a buddha (成佛) inside them is covered by myriads of defilements and impurities."

[92] (1) ***sBrang rtsi byed pa*** (*Bth*) instead of ***bung ba*** in 2B.1 is also found in the corresponding verse I.104b of the *RGV*: *madhukarān*.

(2) For *'chab pa*, Skt. *mrakṣa*, see *BHSD* s.v.; Ch_2: 覆. Nearly identical enumerations are found in e.g. *Lal* 52.12ff., 411.15ff. and *Śikṣ* 198.8f. *Bth* mentions ***dregs pa*** [emended for ***drag pa***] (usually Skt. *darpa*) instead of ***rgyags pa*** (*mada*) and ***ngan sems*** (usually *duṣṭacitta*) instead of ***phrag dog*** (*īrṣyā*). Probably in order to match the high number of bees the list of *kleśa*s has been extended.

(3) In Ch_1 2B is reduced to: "With skill [in the application of appropriate] means [I] teach the Dharma according [to the situation] (隨應, **anukūla*), destroy and remove the defilements [of living beings and] disclose [their] mental vision of a buddha [so that they will] widely perform the tasks of a buddha for the world." As is the parallel in Ch_1 2.4, it is not clear if the performers of the acts of a buddha are intended to be living beings or the Buddha himself. If, in contrast to the Tibetan (*Tib* has *'byed* and not *mdzad*!), the second is the case, the final part in Ch_1 should be understood as "... disclose [their] mental vision of a buddha. [*Therefore I*] widely...."

[93] Literally: "... so that among those sentient beings there will not again appear [those] polluted by the defilements and impurities and [so that they are not again] harmed." It is not clear how to understand the construction ***sems can de dag la** ... **nyon mongs pa can du mi 'gyur***.... That ***sems can de dag la*** reflects a genitive construction in the Skt. text is only possible if we assume that the Tibetan translators have erroneously separated it from **dharmaṁ deśayati* (***chos ston to***). However, there is no evidence for that in the other translations. If, on the other hand, we understand *la* in a partitive sense, the whole passage seems more plausible, as it is probably thought that only a part of the whole number of living beings is endangered of becoming polluted again. The particle *la* does not appear in *Bth* (see below). As is the case in the compound ***de bzhin gshegs pa'i snying po*** above, where in some versions of *Tib* the particle ***can*** has been affixed in order to differentiate between, on the one hand, living beings themselves as the essence of a tathāgata (without ***can*** this would be the most natural way of understanding) and, on the other hand, the essence of a tathāgata as something possessed by living beings, the appearance of the particle ***can*** in ***nyon mongs pa can*** may be caused by similar considerations, namely in order to differentiate clearly between the defilements and living beings. The use of ***can*** is not found in *Bth*. The passage in *Bth* can be understood in two ways: ... ***nye bar nyon mongs pa med par bya ba'i***

[When their] tathāgata's mental vision has become purified, [they] will perform the tasks of a tathāgata in the world. Sons of good family, this is how I see all sentient beings with my completely pure vision of a tathāgata."[94]

[2C]

Then at that time the Exalted One uttered these verses:

[2.1] "It is as if there were a honeycomb here, shielded on all sides and hidden by bees, [but] a person desiring honey would perceive the [honey within] and expel the bees."[95]

***phyir** : de bzhin du chos 'chad do* : ***ci ltar ci lta bu** yang sems can de dag ... **nye bar nyon mong**$_s$*[1] ***par mi 'gyur ba dang** : gdungs par mi 'gyur ba dang : de bzhin du de bzhin gshegs pa'i yeshes mthong ba de rnam par sbyangs te : ... byed do* :: (a) "In order to remove the impurities ... [the Tathāgata] teaches the Dharma in such a way that those sentient beings do not again become polluted and harmed ... and, after the[ir] tathāgata's mental vision has become purified in such a way, [they] perform...," or (b) "In order to remove the impurities ... [the Tathāgata] teaches the Dharma accordingly. In such way that those sentient beings do not again become polluted and harmed ... [ignore *dang*!] in that way [the Tathāgata] purifies the[ir] tathāgata's mental vision and performs...."

Analysis: a. Contrary to *Tib* but with *Ch$_2$*, ***Bth*** considers the removal of the impurities as the intention of the teaching. The different understanding could result from a mistake in the Skt. msnuscript which instead of *°*kleśānāṁ vināśāya* could have read *°kleśān vināśya* (so *Tib*). The reading in *Ch$_2$* and *Bth* seems much more plausible than the temporal sequence of removing the *kleśa*s and ***then*** teaching the Dharma as suggested by *Tib.* Also in the parallel verse 2.3 of *Tib* we find the relation of finality as in the prose of *Ch$_2$* and *Bth*. b. The position of ***chos 'chad do*** between the description of the removal of the *kleśa*s and the mention that living beings will not again be harmed is parallel to *Ch$_2$* (and contrary to *Tib*). *Bth* and *Ch$_2$* probably reflect the Skt. syntax with the verb in the middle of the sentence. *Tib*, on the other hand, has arranged the sentence with the *tathā* ... passage at the end. The original could have been: **... **tathā (tathā)** dharmaṁ deśayati **yathā** te sattvā na bhūyas taiḥ kleśopakleśair upakliśyante na (ca)....* A similar syntactic structure is found in the *RGVV* (50.2; citation from the *Sāgaramatiparipṛcchā(sūtra)*): *te 'smābhis **tathā** pratyavekṣitavyā **yathā na bhūyaḥ** śliṣyeyuḥ* / (= *RGVV$_t$* 97.7: *de ni kho bos **ci nas kyang** 'brel bar **mi** 'gyur ba **de ltar** so sor brtag par bya'o* /) "Those [*kleśa*s] we have to consider thoroughly so that [they] might not again enclose [living beings]." The particle *yang* for Skt. *punar* or *bhūyaḥ* in 2B.5 has its counterpart in *Ch$_2$* with 復.

This passage and the following in *Ch$_2$*: "In order to instruct sentient beings [and/how] to dispel the impurities..., [in the same position] as the person harming the bees, by the power of skill in the application of appropriate means (*upāyakauśalya*), the Tathāgata teaches the Dharma in such a way so that sentient beings are not polluted by defilements, [that] there is never again annoyance [for them] and [that they] are not enclosed[1] [again by defilements]. Sons of good [family], how [should] I with [my] tathāgata's mental vision perform the acts of a Buddha in all worlds [for] these sentient beings in order to purify [them]?" [[1] 附近 could represent a translation of a form of the root *śliṣ*; see *RGV* 103.4cd: ... ***aśleṣam*** ... *ādadhāti* //]

The text of *Ch$_2$* in this passage is not very clear. The corresponding verse 2.4 of *Ch$_2$* relates the whole question to living beings asking how ***they*** could become buddhas to perform buddha-acts. Apart from this, Amoghavajra seems to have positioned *tathāgatajñānadarśana* (如來智見) in a way different from *Tib.* The interrogative 云何 which is also found in the corresponding verse 2.4 of *Ch$_2$* could be based on the reading ***kena*** instead of ***yena*** (*ji ltar*).

[94] *Ch$_2$* describes sentient beings as pure (見諸有情如是清淨). Again, this final sentence which somehow tries to essentialize the simile is not found in *Ch$_1$*. Since it is also not reflected in the verses, it should be regarded as a later interpolation.

[95] *Ch$_1$* keeps to its own prose and accordingly speaks of "honey in a tall tree"; the bees are innumerable (無量) and the desire for honey is not mentioned.

[2.2] "Also here[96] in the same way, all sentient beings [in] the triple states of existence[97] are like the honeycomb. The many myriads of defilements are [like] the [bees, yet I] see that inside the defilements there exists a tathāgata."[98]

[2.3] "Also, in order to clean [this] buddha,[99] I remove the defilements, even as [the person desiring honey] expels the bees. [Using appropriate] means, [I] teach here *dharma*s so that myriads of defilements will be eradicated."[100]

[2.4] "[I do this] in order to induce those [sentient beings], after becoming tathāgatas, to continually perform the tasks [of a tathāgata] throughout the world, and with readiness in speech[101] to teach the Dharma, [which is] like a pot of honey from bees."[102]

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[96] *'Dir*, Skt. *iha* or *atra*, in this case designates the non-fictive level of the simile, i.e., the world of saṁsāra.

[97] *Srid pa gsum*, Skt. *tribhava* comprise (1) *kāma-*, (2) *rūpa-* and (3) *arūpyadhātu* (see e.g. *AKBh* 111.2).

[98] Logically the analogy should include the verb ***mthong***: "In the same way [as the person perceived the honey, I] *see* that...." Such a translation is made impossible in *Tib* due to the particle ***do*** at the end of pāda b. However, neither *Bth* nor Ch_2 support the reading suggested by *Tib*. The text of *Tib* could be improved by altering ***do*** into ***de***. In Ch_2 no particle of comparison appears to take up the first half of the analogy in verse 2.1. Instead, the applicability of the analogy between sentient beings and the honeycomb is intensified by adding 無有異: "without difference." The verse in Ch_1: "The store of a tathāgata [in] living beings is like that honey [in] a tall tree: [evil] propensities and impurities encase [this store] just as the multitude of bees shields the honey."

[99] I translate ***sangs rgyas*** in 2.3a as the object of the purifying process. This understanding is parallel to the prose in 2A.6 and 2A.11 where ***sangs rgyas*** appears as ***sangs rgyas nyid*** (for the same abbreviation in verse and prose cf. *MSA* IX.22 and *MSABh* 36.21 and 22). Taking ***sangs rgyas*** to be the subject of the sentence would result in the formulation "I, the Buddha, remove...." Ch_2 seems to support this understanding (我佛常爲淨除故); see also *SP* XIII.51: ***tathaiva buddho ahu*** *dharmarājā*....

[100] (1) *Bth*, Ch_1 and Ch_2 confirm that ***nyon mongs bye ba*** has to be taken as object of the verb ***gnod*** in 2.3c. Translating ***gnod pa***, reigned by the agent ***nyon mongs pa*** in 2B.7, I decided for its meaning in the Tibetan "to harm," whereas here the meaning of its possible Skt. original **(upa- /vi-) hanti*, "to eradicate," is stressed.

(2) Ch_1: "[Using appropriate] means I teach the perfect Dharma for all living beings. [I] destroy and remove [their] defilements [which are like the] bees [and] disclose the store of a tathāgata [within them]."

[101] For ***spobs***, Skt. ***pratibhāna***, in the Pāli canon and early Mahāyāna sūtras see McQueen 1981 and 1982. In the context of the *TGS*, ***pratibhāna*** appears as a quality attributed only to buddhas. "Readiness in speech" indicates the spontaneous and transcendentally inspired correct teaching of the Dharma in order to lead other living beings to buddhahood.

[102] (1) An analogy between the preacher of the sweet Dharma and a honey-giving bee is found in Udr_t 11.25ff. For the Dharma compared with sweet honey see *Av-ś* 187.6ff., 242.11ff., 249.15ff. *Tib* allows also the understanding of ***chos ston*** in pāda d as "teacher of the Dharma," who would thus become the point of reference for the analogy with the honey pot. However, this possibility is excluded by *Bth* where ***chos*** and ***bshad*** (for ***ston***) are separated by ***kyang***.

(2) There are essentially two ways of interpreting the text of *Tib*. The one suggested in my translation takes ***bya*** in 2.4d as expressing the inducing activity of the Buddha. Consequently ***ji ltar*** (for ***yathā*** or ***yena***) in a and c grammatically depend on ***bya***. Choosing the second way of reading, one would have to understand the construction ***ji ltar*** ... ***phyir ro*** as an expression indicating that a result is aimed at (For the usage of ***yathā*** in such a way see *Speijer* § 471). In that case ***bya*** would just indicate the aspect of potentiality and both ***ji ltar***s would be governed by ***ston*** in 2.3d: "[I teach the Dharma] in order that [sentient beings] ... might perform...." I have no material to show that such a construction is common in Tibetan translations. Nothing parallel to ***bya phyir ro*** appears in *Bth*. (Should we assume a change in *Bth* 2.4d from ... ***bshad phyir ro*** to ... ***bshad par ro***?) Another interesting way to understand the construction in 2.4 is found in Takasaki

[3 The simile of kernels enclosed by husks]

[3A]

"Sons of good family, again it is like the example of winter rice[103], barley, millet or monsoon rice[104] [whose] kernel (*sāra*) is shielded all around by a husk (*tuṣa*): as long as the [kernel] has not come out of its husk, [it can]not serve the function of solid, soft and delicious food.[105] But, sons of good family, [it can serve this function very well once] some men or women, desiring that [these grains serve their] function as food and drink in hard, soft or other [forms],[105] after having it reaped and threshed, remove the [coarse] sheath of the husk and the [fine] outer skin."[106]

1981: 18 (from pāda 2.3c on): 何ゆえに ... 諸法を説くのか。[2.4] 彼らが如来となった暁に、... 法を説くべきだからである。: "Why do [I] teach the *dharma*s? [2.4] Because when they (= living beings) finally have become tathāgatas, [they] are expected to teach the Dharma." However, this alternative does not take into consideration *ji ltar* in 2.4 a and c.

Parallel to the prose *Ch_2* has the interrogative 云何. The particle of comparison 猶如 in c could represent a misunderstood *yathā*. *Ch_2*: "How may [sentient beings] awake [so that they can] perform buddha-acts, [so that they can be] continually like honey pots in the world just as if [they] would teach [with] readiness in speech the excellent honey, [and] so that [they] would verify (=realize) the pure Dharma body of a tathāgata?" *Ch_1*: "Endowed with unhindered readiness in speech [I] preach the Dharma of the sweet dew so that [living beings] attain perfect awakening everywhere. [On account of (my)] great compassion [I/they then] save living beings."

[103] For (*'bras*) *sa lu*, Skt. *śāli*: "winter rice," see Vogel 1972 and Achaya 1994: 185, 279. Winter rice is thought to be an exquisite cereal (see Prakash 1987: 96) and might therefore be mentioned first in *Tib*. Kumar 1988: 27ff. gives numerous examples in Indian Buddhist literature which show the important role of rice. Instead of *'bras sa lu*, *Bth* reads *so pa* which should be emended to *so ba*, a kind of barley.

[104] For *'bru*, Skt. *vrīhi*: "monsoon rice," see Vogel 1972 and Achaya 1994: 283. The four enumerated cereals are part of the seven *pubbaṇṇa* ("primary foods"), which are commonly mentioned in Pāli literature (***sāli***, ***vīhi***, ***yava***, *godhūma*, ***kaṅgu***, *varaka*, *kudrūsaka*) (see Vogel 1972). *Ch_2* in the prose: 稻、麥、粟、豆: "Rice, wheat, millet [and] beans"; in the verse: 譬如稻穀與粟床　大小麥等及於豆: "Rice, millet, barley, wheat, other [cereals] and even beans."

[105] (1) For *bza' ba dang bca' ba dang myang ba* see *...-khādyabhojyānnapāna-...* in *SP* 339.3 (= *Q* 146a1f.: *... bza' ba dang bca' ba dang zas dang skom dang ...*); Pā. *annapāna-khādaniya*: "boiled rice, drink and solid food" (*CPD* s.v. *anna-pāna*); *BHSD* (s.v. *āsvādanīya*, *khādanīya*, *bhojanīya*) mentions the combination of *khādanīya* (= *khādya*, "solid food") with *bhojanīya* ("soft food") and also the compound *khādya-bhojya-svādanīya* (s.v. *svādanīya*); also *ASP* 249.13f.: *khādanīyaṁ bhojanīyaṁ svādanīyaṁ ca* (Tib. according to *Derge*: *bza' ba dang bca' ba dang myang ba*) and *MVu* I.38.7f.: *khādanīya-bhojanīya-āsvādanīyena*. The Tibetan of the *TGS* corresponds to the latter two passages. A classification of food into the four categories *khādanīya, bhojanīya, pāna, svādanīya* is found in Buddhist and Jainist texts according to Prakash 1987: 125f. *Ch_2* simply has 不堪食用: "... is not fit to be eaten."

(2) *bZa' ba dang / bca' ba la sogs pa zas skom* in *Tib* 3A.4f. could be a translation of the compound found in *SP* 339.3 (mentioned in (1)) with the addition *la sogs pa*. *Bth* is obviously based on another Skt. wording: *bca' ba dang : bzod*[1] *pa dang : btung bar* [[1] in the passage above: *bzang ba*]. *Ch_2*: 求食之人: "people, [who] want to eat."

[106] (1) The Skt. on which *brngas shing brdungs te* is based is probably two absolutives of the roots *lū* and *mṛd* (for *rdung* as an equivalent of *mardana* (to be emended from *mardaṇa*) see *DTS*, folio 89b). Pairs of the roots *lū* and *mṛd* in the context of proceeding grain can be found in *Jā* I.215: *... lāyitvā madditvā ...*; *Vin* II.180: *... lavāpetvā ... maddāpetvā*; *Mil* 360: *... lavana-maddanena bahudhaññako....* These and other examples from Jaina sources are quoted in Balbir 1996: 334ff. The reaping is not mentioned in the Chinese. Instead of reaping *Bth* reads *phyir*, which probably should be emended to *phyar*, the perfect form of *'phyar ba* (*Jä*: " ... to lift up the grain in a shovel, hence: *to fan, to sift, to winnow*..."). *Ch_2*: ... 以其杵臼舂去其糠，而充於食。: "... threshing with their pestles [in the] mortars [they] remove their (= the grains') husks so that [the grains] become eatable."

[3B]

"Sons of good family, in the same way [that people are aware of the precious kernel within the husk, so] too the Tathāgata[107] perceives with [his] tathāgata-vision that tathāgatahood, buddhahood, *svayaṁbhūtva*[108] —wrapped in the skin of the sheaths of defilements—is [always] present in every sentient being.[109] Sons of good family, the Tathāgata also removes the skin of the sheaths of defilements, purifies the tathāgatahood in them and teaches the Dharma to sentient beings, thinking:

'How [can] these sentient beings become free from all the skins of the sheaths of defilements [so that they] will be designated in the world as 'tathāgata, honorable one and perfectly awakened one'?'"[110]

[3C]

Then at that time the Exalted One uttered these verses:

[3.1] "[It is] like monsoon rice or winter rice, or [like] millet or barley, [which,] as long as they are in the husk, [can]not serve [their] function."[111]

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(2) 3A in Ch_1: "[It is] as if a poor, stupid [man] would disdain nonglutenous rice [and] millet [as long as it were] not separated from [its] husks, and would regard it as something to be thrown away. [But] as soon as, after removing [the husk, the kernel] has been purified, [this same grain] continually is of imperial use." The character 御 should here have the same meaning as is expressed by 王 in the parallel verse 3.2 of Ch_1: "imperial."

107 Instead of "Tathāgata": 我 (Ch_1); 如來、應供、正遍知 (Ch_2); *Bth* is without subject.

108 *Rang byung nyid*, Skt. *svayaṁbhūtva*, is here used as a synonym for buddhahood. The adjective *svayaṁbhū* counts as an epithet of the Buddha as well as of the central divinities of Hinduism: Brahman, Śiva and Viṣṇu. Originally referring to the myth of the cosmogonic egg out of which Brahman is born meaning "arisen out of himself" (Hacker 1978: 490f.), in the case of the Buddha, *svayaṁbhū* should be understood as "become [awakened] by his own [power]." The enumeration is a particularity of the two Tibetan translations. Ch_1 reads only 如來無量知見, whereas Ch_2 is restricted to 如來體. Cf. the corresponding verse *RGV* I.106: ... *sattveṣv api kleśamalopasṛṣṭam* ... ***jinatvam*** /. For a similar enumeration see e.g. ASP_{UW} 570.2f.; 16f.; (571.13ff.): *tathāgatatvaṁ buddhatvaṁ svayambhūtvaṁ sarvajñatvam*.

109 After this passage Ch_2 has the following insertion which could be a very free rendering of the terms left out immediately before: 若能悟解，則成正覺，堅固安住自然之智。A possible translation could be: "If [they] are able to understand [this fact, namely their innate buddha-nature, they] will become perfectly awakened [ones], settled firmly [and] peacefully in spontaneous knowledge."

110 The Tibetan connects the three syntactical units of the sentence with *dang*: ... *bsal ba* ***dang*** / ... *sbyang ba* ***dang*** / ... *ston to*. *Bth* replaces the *first dang* by *phyir*. *sNyam nas* for *iti (kṛtvā)* in 3B.8 appears in *Bth* as *phyir* (for *phyir* rendering *iti* cf. *AK* s.v. *iti*). As also the Chinese versions show a construction of finality, we should assume that this was the original structure of the sentence. Replacing the second *dang* in *Tib* with *phyir*, the future form of the verb *sbyang*, in the present construction impossible to explain, would be justified. Similar confusion in the structure of the text of *Tib* occur in verses 3.3 and 3.4. Ch_1 drops the appellation at the beginning of the passage and then runs: "Therefore, with [appropriate] means [I] teach the Dharma according [to circumstances] (如應, **yathāyogam*), so that [living beings] remove [their] defilements, purify the knowledge of all [matters] and become perfectly awakened in all worlds." Ch_2: "Sons of good [family], that store of a tathāgata resides amidst all defilements. The Tathāgata, for the sake of [making] those living beings remove the skin of defilements, so that they will be purified and become buddhas, teaches the Dharma for [them], continually thinking: 'When [should I teach them the Dharma so that] sentient beings strip off all skins of the sheaths of defilements [and] become tathāgatas appearing in the world?'" The temporal interrogative (*kadā* instead of *katham*?) is also found in 3.4 of Ch_2. Since there it is combined with 速 in the same pāda, the question must be interpreted as in my translation above.

[3.2] "[But] having been pounded [and their] husks having been removed, they [can] serve all [their] various functions. [However,] the kernels in the husks [can]not serve [any] function for sentient beings."[112]

[3.3] "In the same way [that people are aware of the precious kernel within the husk,] I see that the ground of buddha[hood[113] of] all sentient beings is covered by defilements. And then I teach the Dharma in order to purify them and let [them] attain buddha[hood] quickly."[114]

[3.4] "In order that [they] may quickly become victorious ones, [I] teach the Dharma so that, like mine, [their] true nature (*dharmatā*), which, [though] wrapped in hundreds of defilements, is in all sentient beings, becomes purified [in] all [of them]."[115]

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[111] *Ch_1* (parallel to its prose): "[It is] as if some poor person would still disdain all nonglutenous rice [and] millet [whose] husks have not yet been removed and would regard it as something to be thrown away."

[112] In *Bth* the pādas comprise only seven syllables. The second half of the verse shows a separate understanding: *de dag snying po phub mar ldan : bsal nas seṁs can don kyang byed :* [the position of *de dag* may be determined by the syntax of the Skt.]: "After the kernels with the husks have been cleaned, [they] bring about benefit [for] sentient beings." Pāda c and d of both Tibetan versions seem redundant as they do not add any new information compared to the first two pādas. *Ch_1*: "Though [from] outside it looks as if without use, the kernel within [remains] undamaged. [As soon as] the husk is removed [this same grain] functions as food [for] a king." In the light of two emendations, the second two pādas of *Ch_2* show similarity to the statement that the kernel remains undamaged in *Ch_1*: 精實處糠而不壞　不壞有情爲作利: "The kernel is placed [in] the husk and [remains] undamaged. [This] undamaged [kernel has the function of] bringing about benefit [for] living beings." The idea of an undamaged kernel appears in both Chinese versions and constitutes a new aspect in 3.2 missing in the Tibetan. It may have been part of the original Skt. text but was, however, not rendered (or misunderstood?) by the Tibetan translators.

[113] The use of the term *sangs rgyas sa*, Skt. *buddhabhūmi*, might be inspired by the agricultural context of the illustration (*Ch_1*: 佛藏; *Ch_2*: 如來地).

[114] In the second half of the verse *Tib* differs from all other versions because the construction of finality with *phyir* includes both statements, namely the purifying activity along with the attainment of buddhahood. In all the other three translations the attainment of buddhahood appears separated in pāda d as the consequence (*Ch_1*: 令 ...) of the teaching or as a wishful exclamation (*Ch_2*: 願令 ...; *Bth* is ambiguous). The translators or revisers decided to position the second half of former pāda c (*bya phyir chos ston*), where it is still found in *Bth*, to the end of the verse (in correspondence with basic rules of Tibetan grammar). Thus the statement referring to the attainment of buddhahood became dragged into the constructional frame of the motive. Instead of "buddha[hood]," in pāda d, *Ch_1* employs again 一切智; *Ch_2*: 菩提.

[115] (1) Instead of *dharmatā*: 如來性 (*Ch_1*); *Ch_2* has 法.

(2) Just as in verse 3.3, also here the last two pādas of *Tib* show a different structure. *Bth* and *Ch_2* (for *Ch_1* see below) present the last pāda that living beings will become *jina*s (*Ch_2*: 佛身) as the thought of the Tathāgata, parallel to the prose. In *Tib*, again, *thams cad ji lta (bu)r*, originally part of the question as found in the parallel prose section, has been exchanged with *bya phyir chos ston (to)*. As the result of this process *thams cad* became impossible to construe with the rest of pāda c. *Ch_2*, parallel to its prose, formulates a question with the interrogative 何時 different from the Tibetan (*Bth*: *ci nas*) (see above). Also in the case of this verse, *Tib* definitely is a revised text. The original position of the question is in the last pāda just as found in *Bth*: "How (*ci nas*) may [they] all quickly become victorious ones?"

(3) The verse in *Ch_1*: "Just as my tathāgata-nature, so also are living beings. [I] disclose [this nature of living beings and] induce [its] purification [so that they] quickly attain the supreme awakening (無上道)."

[116] (1) For "narrow path" see *Tshig mdzod* (s.v. *gseb lam*): *lam chung ngam lam gu dog po /*. *Ch_2* has: ... 或有丈夫，懷挾金磚，於傍而過，忽然悞落墜于穢中....: "... somebody carrying a

[4 The simile of a gold nugget in excrement]

[4A]

"Sons of good family, again it is like the example of a round nugget (*piṇḍa*) of gold [belonging to] someone (*puruṣāntara*) [who] had walked [along] a narrow path,[116] [and whose nugget] had fallen into a place of decaying substances and filth, [a place] full of putrid excrement. In that place of decaying substances and filth full of putrid excrement, the [gold nugget], having been 'overpowered' by various impure substances,[117] would have become invisible,[118] [and would have remained] there for ten, twenty, thirty, forty, fifty, a hundred or a thousand years,[119] [but it would, though surrounded] by impure substances, [never be affected by them, owing to] its imperishable nature (*avināśadharmin*). [Because of the covering of impure substances, however, it could] not be of use to any sentient being."[120]

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gold nugget would pass by the side [of the place of excrement when this gold nugget] would by inadvertence suddenly fall down into filth...."

(2) *Bth*: ... *yongsu* ***dag*** *pa'i lam de'i dbusu* ... should be emended to ... *yongsu* ***gang*** *ba'i lam de'i dbusu* ... (see line 4). The person, according to ***Bth***, is walking in the middle of the path. However, this text part of ***Bth*** is grammatically impossible to construe. Instead of the "place of decaying substances ***and*** filth" (*rul pa* ***dang*** *nyal nyil gyi gnas*) ***Bth*** mentions a pit (but in 4A.4 a heap: *phung*) of "decaying filth" (*rul ba'****i*** *lud kyi khung*). See *KP* §49: ... *saṁkara****kūṭaṁ*** ... (*phung* could render *kūṭa*); cf. *SP*$_1$ s.v. *saṁkāradhāna*: *phung po* for *dhāna*. ***Bth*** is confirmed by *Ch*$_2$: 臭穢諸惡積聚: "bad ***accumulations*** of putrid filth." *Ch*$_1$: 不淨處 (see below). For a similar expression see *SP* 113.13 (IV.22): *saṁkāradhānaṁ ... pūtikam uccāraprasrāvavināśitaṁ ca* /.

(3) ***Lam nas*** could reflect an instrumental of space in the Skt. For ***puruṣāntara*** see *CPD* s.v. *antara*^{2}: "a certain one, someone." Throughout 4A–C neither ***Bth*** nor the Chinese versions mention that the nugget is round.

[117] *gZhan dang gzhan* is probably a translation of *anyonya*: "various, different" (see *BHSD* s.v.). The terminology *(g)non pa* is used to express the activity of the impure substances. In 4.3 the same word characterizes the *kleśa*s. If it renders *abhibhūta*, it means "to drown, to superpose."

[118] *blTar mi snang bar gyur*: lit. "having become [something which] does not appear [anymore so that it could] be looked at." *Ch*$_1$: 不現; missing in *Ch*$_2$.

[119] Instead of "fifty years" ***Bth*** reads "sixty years" and does not mention "thousand years" at all. *Ch*$_1$: 經歷年載 (see below); *Ch*$_2$: "... ten, twenty, fifty or a hundred thousand years."

[120] (1) Whereas *Ch*$_2$ at least shows a contrasting element with 亦 ("... *yet* [it] cannot benefit the people"), *Tib* is hardly understandable without extensive elaborations. Like *Ch*$_2$ also ***Bth*** terminates the first statement with a verb (*'dug pa*; 處) which is missing in *Tib* but is found in the verses: *gnas* (4.1d). Misplaced and without correspondence in any of the other translations is ***Bth***: ... *brtson par byed pa de dag gi don kyang* ... ("also the benefit of those [who] practice..." or "also for those who...") which appears instead of *(lo stong du?) mi gtsang bas* in *Tib*. *Ch*$_2$ in this passage: ... 處於糞穢。是其本體不壞，不染，亦....: "... lies in putrid feces. And though its nature is not perishing [and] not polluted, yet...." *Ch*$_2$: 不染 could be the counterpart for (*mi*) *gtsang bas* in *Tib* 4A.7, possibly misunderstood and not attributed to the gold in *Tib*.

(2) The whole of 4A in *Ch*$_1$: : "It is as if pure gold would fall into an impure place, [lying there] hidden [and] immersed [so that it would] not appear [anymore and] years would pass by. Though the pure gold would not perish, nobody would be able to know [its existence in that place]."

(3) In order to throw light on the original form of this statement we should have a look on the parallel verse *RGV* I.108: *yathā suvarṇaṁ vrajato narasya cyutaṁ bhavet saṁkarapūtidhāne* /
bahūni tad varṣaśatāni tasmin tathaiva tiṣṭhed avināśadharmi //

Considering content and structure of the verse we find great similarity to the passage in 4A. Only the last aspect, i.e., that the gold cannot be of use for sentient beings, is not expressed in the *RGV* passage (nor does it appear in *Ch*$_1$). In the *RGV* there is a verb of existence (***tiṣṭhet***) and, what is most remarkable, ***avināśadharmi***, the counterpart of *Tib*: ***chud mi za ba'i chos can***, is positioned at the end of the whole verse. It does not function as the predicate of the sentence but as an attribute to ***suvarṇaṁ*** and ***tad*** above. The verse *RGV* I.108 could be translated as follows:

[4B]

"Sons of good family, [if] then a divinity with divine vision looked at that round gold nugget, [the divinity] would direct a person:[121]

> 'O man, go and clean that gold of excellent value [t]here, [which is only externally] covered with all sorts (*-jāta*) of decaying substances and filth, and use the gold [in the way] gold is to be used!'[122]

In [this simile],[123] sons of good family, [what] is called 'all sorts of decaying substances and filth'[124] is a designation for the different kinds of defilements.[125] [What] is called 'gold nugget' is a designation for [what] is not subject to perishability (*avināśadharmin*) [, i.e., the true nature of living beings].[126] [What] is called 'divinity [with] divine vision' is a designation for the Tathāgata, the Honorable One and Perfectly Awakened One.[127]

Sons of good family, in the same way also the Tathāgata, the Honorable One and Perfectly Awakened One, teaches the Dharma to sentient beings in order to remove the defilements—[which are like] all sorts of decaying substances and mud—[128] [from] the imperishable true nature (*dharmatā*) of a tathāgata found in all sentient beings."[129]

Just as gold of a traveler might fall into a receptacle of dirt and putrid material [and] that [gold], having the nature of unperishability, would lie there in exactly the same way for many hundreds of years, ...

[121] (1) *Ch_1* does not mention that the divinity is looking at the gold (this is said in 4.1c of *Ch_1*). The divinity speaks to a group of people (cf. *RGV* I.109b: *narasya*; but *RGV* I.111b: *nṛṇām*).
(2) *bsGo* should be the future form of the verb *sgo ba*. The *RGV* has present optative forms in the parallel verses: *pravadet*, *upadiśet* (I.109, 111). With *bsgo*, the so-called "future" form, the Tibetan could render an optative in the Sanskrit. At the end of 7A we face the same situation (*bsgo*) along with *darśayet* and *vadet* in the corresponding verses of the *RGV* (I.118, 120). Cf. the section on irregular verb forms II C 3.2.

[122] The parallel in *RGV* I.109 runs as follows: ***suvarṇam asminn idam*[1] *agraratnaṁ viśodhya ratnena kuruṣva kāryam*** // [[1]*idam* emended for *navam* according to Schmithausen 1971: 154]. All elements can also be found in *Tib*. *Ch_2* understands the order to clean and to make use of the gold already as the following action: 其人聞已，則便取之。得已，淨洗，隨金所用。: "Having heard [the order], this person then takes it out. After having attained [it, he] cleans [it and uses it] in accordance with what gold is used [for]." In *Ch_1* there is no directive to go. Instead of the purification it is said: 汝等出之: "Take it out!"

[123] In ... ***bsgo na rigs kyi bu*** ... the particle ***na*** refers to the whole illustration from the beginning in the sense of "... if a gold nugget had fallen down..., and a divinity had directed a person..., [then], sons of good family, [the following analogy could be drawn]:...."

[124] Only *Tib* does not include "the place" in the explanation of the analogy. *Bth*: ***rul pa'i lud phung***[1] [[1] for ***khang***]; *Ch_1*: 不淨處; *Ch_2*: 臭穢積聚.

[125] *Ch_1*: 無量煩惱: "innumerable *kleśa*s"; *Ch_2*: 種種煩惱及隨煩惱: "different kinds of *kleśa*s and *upakleśa*s."

[126] *Bth* reads here and also in 4.1 *avināśadharmatā* (***chos nyid ma rung bar mi 'gyur ba***; see also *Ch_2*: emended to 不壞法性. In *Ch_1*, as usual, *dharmatā* does not appear, therefore: 如來藏. *Tib* has most likely been adapted to conform to the expression in 4A.7, where it has ***chud mi za ba'i chos can***. *Bth* and *Ch_2* are here probably based on the Sanskrit original.

[127] *Ch_1* reads 如來.

[128] Instead of *nyon mongs pa rul pa dang / 'dam rdzab* ***lta bu*** *rnams*, *Bth* reads *nyon mongs pa'i rul ba'i 'dam du* ***gyur pa***. This makes clear that in the Skt. there was a compound ending with *-jāta* or *-bhūta* (*lta bu* for *jāta* see *MVy* 5390; for *bhūta* see *MVy* 5391). *-Jāta* or *-bhūta* could here of course also be understood as showing a comparison. However, as in 4B.3, where *-jāta* (there: *rnam pa*) had the meaning: "all sorts," this meaning should also be adopted here. In the Chinese too a comparison does not appear explicitly. Similar compounds as here appear also in the parallel verses of the *RGV*: *tatkleśapaṅka-* (I.110c); *kleśamahāśuci-* (I.111c).

[129] This last passage is different in all translations. The shortest version has *Ch_1*: "Therefore the Tathāgata widely teaches the Dharma for [living beings] so that they all remove and destroy [their]

[4C]

Then at that time the Exalted One uttered these verses:

[4.1] "It is just like [the example of some] man's nugget of gold [that] has fallen into all sorts of filth: though it remained there in such a state for not a few years, [yet it would never be affected owing to its] imperishable nature."[130]

[4.2] "[And] a divinity perceiving it with divine vision, in order to clean [it], would tell somebody:
'Here is gold of excellent value! Clean [it] and use it [in the way gold] is to be used!'"[131]

[4.3] "In the same way I [can] see that also all sentient beings have for a long time been constantly overpowered by defilements, [but] knowing that their defilements [are only] accidental (*āgantuka*), [I] teach the Dharma with [appropriate] means in order to purify [their] intrinsic nature (*prakṛti*)."[132]

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defilements, [they] all attain perfect awakening [and] perform the acts of a buddha." *Ch_2*: "Sons of good [family], [in] all sentient beings [there is] the true nature (法性) of the tathāgatas, [just like] a truly excellent jewel, immersed in defilements [just like] putrid filth. Therefore, in order to remove all defilements from sentient beings [just like from the nugget of gold the person removed] putrid filth [and] impurities, the Tathāgata, Honourable One and Perfectly Awakened One teaches the wonderful Dharma so that [sentient beings] become buddhas, appear in the world [and] perform the acts of a buddha." In the Chinese the following four basic elements can be separated:

a. The existence of the *dharmatā* within sentient beings (*Ch_2*).

b. The teaching activity of the Tathāgata. In *Ch_2* the exact relation between teaching and the purification process cannot be determined unambiguously. In the Tibetan, on the other hand, the purification is clearly the *aim* of the teaching (*Tib*: *bsal ba'i **phyir***; *Bth*: *med par bya ba'i **don kyi phyir***). In this respect the Tibetan is in accordance with *RGV* I.110: ... *tatkleśapaṅkavyavadāna-**hetor** dharmāmbuvarṣaṁ vyasṛjat* ... and *RGV* I.111: ... *dharmam adiśat tacchuddhaye*....

c. The removal of the defilements.

d. The subsequent activity of living beings after the removal of their defilements, i.e., bestowing the buddha-acts on others. This last element is not found in the Tibetan.

The particle of comparison: *de ltar* appears only in *Tib*. *Bth* reads *'di **ni*** instead.

[130] Instead of ***avināśadharmin** Bth* reads *avināśadharmatā*; *Ch_2* simply has 不壞. Contrary to the verse *RGV* I.108 (quoted above), *Tib* and *Ch_2* (against its own prose) show a concessive construction in pāda d (*kyang*; 雖). Alone *Bth* keeps to the same structure as in its prose. Neither *Ch_{12}* nor *Bth* seem to have a counterpart for *Tib*: *de ltar* in 4.1d. But cp. *RGV* I.108d: ... ***tathaiva** tiṣṭhet*.... As is the case in the prose of *Ch_2*, also here the falling of the nugget is described as being sudden (忽然) and by inadvertence (悞) in *Ch_2*. *Ch_1* 4.1 anticipates verse 4.2ab of *Tib*: "As if gold would be placed in impure materials, hidden [and] immersed [so that] nobody would be able to see [it, but] somebody with divine vision would perceive [it] and then inform a group of people about it:" Also this verse, like the prose, shows strong similarity with its parallel verse *RGV* I.108.

[131] In pāda b, *Ch_2* combines pādas b and c of *Tib*. Pāda c and d of *Ch_2* correspond to pāda d and 4.3a of *Tib*. *Ch_2* does not mention the motive of giving the directive (***rnam par sbyang phyir***). For "gold of excellent value" it simply has: 金. *Ch_1*: "O you, if [you] take out this [gold and] wash [it] so that [it] becomes pure, [you will be able to] use [it] as you like [so that] all [your] relatives would attain blessing." The last pāda of *Ch_1* is not found in any of the other translations. Also verse 4.2 of *Tib* is nearly identical with the parallel verse *RGV* I.109.

[132] Literally: "... knowing their accidental defilements,...." My translation above is in accordance with *Ch_2* (知彼煩惱爲客塵): "... knowing that their defilements are accidental,...." ***Bth*** does not have a counterpart for ***rtag*** (pāda b) and ***chos*** (pāda d) which are both missing also in *Ch_2*. *sMras* in *Bth* instead of ***ston*** is the perfect form in line with *RGV* I.111d: ... *dharmam **adiśat***. *Ch_2* continues with what corresponds to *Tib* bcd and adds in pāda d: 令證清淨如來智: "... so that [sentient beings] testify (= realize) the pure tathāgata-knowledge." Like *Bth*, *Ch_2* does not mark the cleaning of the intrinsic nature as aim: 自性清淨方便說: "... [and knowing that their] intrinsic nature [is] pure, [he] teaches with [appropriate] means...." Also here the translators or revisers of

[5 The simile of a hidden treasure beneath the house of some poor person]

[5A]

"Sons of good family, again it is as if in the earth beneath a storeroom in the house of some poor person, under a covering of earth seven fathoms (*puruṣa*) deep there were a great treasure, full of money and gold, [of the same] volume as the storeroom.[133] But the great treasure—not being, of course, a sentient being, given [its lack of] a mental essence—[134][could] not say to the poor [man]:

'O man, I am a great treasure, but [I am] buried [here], covered under earth.' [In his] mind the poor man, the owner of the house,[135] would consider [himself] poor,[136] and even though [he] walked up and down directly above

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Tib have probably added *phyir* in trying to structure the verse clearly. Only Ch_1 comprises four verses in 4C. Verses 4.3 and 4.4: "[4.3] [With] the vision of a *sugata* (善逝) [the Tathāgata] perceives all kinds of living beings similarly: in the dirt of defilements [there is] buddhahood, not [subject to] decay. [4.4] [He] teaches the Dharma according [to the situation] (隨應; *anukūla*) so that [they awake and] perform all acts [of a buddha]. The covering defilements of buddhahood are quickly removed so that [they all become] purified." Ch_1 does not use the characteristic terminology of *(citta)prakṛti – āgantukakleśa*. The thread of the last verse of Ch_1 is not very clear. As it is in the prose, the performing of buddha-acts would be expected to be mentioned at the end of the verse. The buddha-acts appear in Ch_1 and Ch_2 in the prose and in the verse of Ch_1. As Ch_1 contains four verses in 4C it is very likely that the buddha-acts were also part of a fourth verse in the Skt. original which was not transmitted by TGS_2. However, I cannot explain why the buddha-acts are not found in the prose of *Tib* and *Bth*.

[133] (1) For *gter chen po* (Skt. *mahānidhi*, *mahānidhāna*): Ch_1: "treasure of rare jewels"(珍寶藏); Ch_2: "great hidden treasure" (大伏藏).

(2) A counterpart for the first *kośa* does not appear in Ch_{12} (*Bth*: *re lto*?). In the second case *Bth* (*rgyang grags*) and Ch_2 (俱盧舍) read *krośa*, an Indian unit of measurement of several hundred meters. *Bth* (*'khor rgyang grags*) should be understood as "with a circumference of one *krośa*"; Ch_2: "in length and width equally one *krośa*" (縱横正等一俱盧舍).

(3) *Mi bdun srid*: "seven *puruṣa*s deep"; one *puruṣa* corresponds to the armspan of a human (so according to Balbir 1993: 29, citing S. Srinivasan; cp. *MW* s.v.: "the height or measure of a man").

(4) The passage in Ch_1: "It is as if there were a treasure of rare jewels [in] a poor household."

[134] The last part of the sentence from *'di lta ste* till *yin pa'o* // gives the reason why the treasure cannot speak. The construction in Skt. may be introduced with *yathāpi* (see *Bth*: *kyang 'di lta ste : dper*) which can have the meaning of "... *because of course*, *because obviously*, in giving a (more or less evident) reason for what has just been said...." (*BHSD* s.v. *yathāpi (1)*). *Bth*, not combinig *ngo bo nyid* with *sems*, seems to be smoother: *kyang 'di lta ste : dper gter chen po de la yid med de : ngobo nyid kyis seṁs can ma yin pa na* :: "Because of course the great treasure does not have a mind and is by nature no sentient being,...." Ch_2 gives another reason: 以地覆故: "Because [the treasure] is covered by earth,...." This statement (not as a reason) is part of the following direct speech in the Tibetan translations. That the idea of a treasure with intelligence is not at all absurd in the classical Indian context is shown by a discussion of Kātyāyana in which he states: *sarvaṁ cetanāvat* (see Thieme 1984: 135ff.).

[135] In contrast to 0F where Skt. *gṛhapati* is rendered with *khyim bdag* meaning "nobleman," with *khyim gyi bdag po* here the translators express a different understanding as implied in my rendering. I am not sure in which sense the Sanskrit should be understood. Accepting also here the meaning "nobleman" the "storeroom" in 5A.1f. could thus well be an empty treasury of a (formerly) rich nobleman. Also of interest is the function of the *gṛhapati* as one of the seven jewels of a *cakravartin*: it is the *gṛhapati*'s function to discover hidden treasures with his divine vision (which the *gṛhapati* in the *TGS* obviously lacks) and to make them part of the ruler's possession given that there is no other proprietor.

[136] Cf. *SP* 108.1ff. where it is said about a poor man working for a rich person without knowing that this person is his own father:

> *atha khalu bhagavan sa daridrapuruṣo paryāyeṇa tac ca tasya gṛhapateḥ prabhūtaṁ hiraṇyasuvarṇadhanadhānyakośakoṣṭhāgāraṁ saṁjānīyād ātmanā ca tato niḥspṛho*

the [treasure], he [could] not hear of, know of, or perceive the existence of the great treasure beneath the earth.[137]

Sons of good family, in the same way, [in] all sentient beings, beneath the[ir] thinking, [which is based on] clinging (*abhiniveśamanasikāra*)—[and] analogously to the house[138]—there is [also] a great treasure, [namely] the treasury[139] of the essence of a tathāgata (*tathāgatagarbha*), [including the ten] powers (*[daśa] balāni*), [the four kinds of] self-assurance (*[catvāri] vaiśāradyāni*), [the eighteen] specific [qualities of a buddha] (*[aṣṭādaśa-] āveṇika[-buddhadharmāḥ]*), and all [other] qualities of a buddha.[140]

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bhaven na tasmāt kiṁcit prārthayed antaśaḥ saktuprasthamūlyamātram api tatraiva ca kaṭapalikuñcikāyāṁ vāsaṁ kalpayet tām eva ***daridracintām anuvicintayamānaḥ*** *//*

In this passage *daridracintā* should be interpreted as "thoughts [characteristic for] poor [people]" or as an *iti*-compound in the sense of "thoughts [like 'I am] poor.'" In any case, the thoughts of the son are unjustifoed as he in fact is the legitimate son of the rich person. The terminology of the *TGS*: **daridracittena anu(vi)cintayet* should be understood in the same way as the context is of similar nature. See also *SP* 108.6; 115.2. *Ch₂*: 心懷窮匱、愁憂、苦惱，日夜 思惟。: "[His] mind embraces poverty, anxiety, grief [and] pain, thinking day and night."

[137] (1) The above two passages in *Ch₁*: "The treasure cannot say: 'I am here!' And since [the nobleman] himself does not know [about its existence] and nobody would tell [him about it, he] could not disclose this rare treasure."

(2) See *Chāndogya Upaniṣad* 8.3.2 for a similar description: "But just as one who does not know the spot, does not find the gold-treasure [*hiraṇyanidhi*] concealed under it, although he again and again goes over [*upary upari saṁcarantaḥ*] that spot, so also all these creatures do not find the world of Brahman, although they enter into it every day (in deep sleep); ..." (translation in Paul Deussen, *Sixty Upaniṣads of the Veda*, vol.1, transl. from German by V. M. Bedekar and G. B. Palsule, Delhi: Motilal, p. 193f.; My thanks are due to Mr. Martin Delhey and Dr. Ulrike Roesler who called my attention to and located this passage.)

[138] The Sanskrit for ***khyim lta bur gyur pa*** could be **niveśanasthānīya*. The sequence of ***niveśana*** and ***abhiniveśa*** before could have been intended in the Skt. text to underline, by a play upon words, the parallel between the nobleman bound to the house, and living beings caught in their negative way of thinking. The analogy is missing in *Bth* and *Ch₁*. *Ch₂* shows a understanding different from *Tib*: 一切有情住 ... 舍中，而有 ... 諸佛法藏，....: "All sentient beings live in the house of ... and yet they have the store of all buddha-qualities...." Obviously *Ch₂* has interpreted *sthānīya* in the sense of "to be (in)." Amoghavajra probably had in mind the simile of the burning house of the *SP* where the house is compared with saṁsāra (see *SP* 72.1ff.).

[139] *mDzod kyi gter chen po* appears in *Bth* as *mdzod // gter chen po* ***bzhin gyur te*** *:*: "a treasury similar to [that] great treasure."

[140] The groups of qualities mentioned here characterize a buddha. They are dealt with in e.g. *RGVV* 91.14–97.16; see also *MVy* 119–153 and *BHSD* s.v. *āveṇika*, *daśabala*, *vaiśāradya*. In the above enumeration, *Tib* has analyzed the compound *āveṇikabuddhadharma* as a *dvandva*: *ma 'dres pa dang / sangs rgyas kyi chos*. However, in 5B.13 *Tib* interprets it correctly as *sangs rgyas kyi chos ma 'dres pa*. *Bth* analyzes the compound in both cases as in *Tib* 5B.13. As *Bth* (*de bzhin gshegs pa'i* ***yeshes dang : stobs dang :***), *Ch₁* (如來知見), and also *Ch₂* (如來智慧) demonstrate, the original wording can hardly have been *tathāgatagarbha* (*Tib*: *de bzhin gshegs pa'i snying po*). All versions except *Tib* are based on *tathāgatajñāna*. *Tib* itself has *ye shes* instead of *snying po* in the parallel in 5B. We must thus conclude that already the Indian manuscript on which *Tib* was based, had the reading *-garbha* instead of *-jñāna*, or that the newly introduced reading *garbha* is due to a mistake or even a deliberate alteration by the translators of *Tib*. However, the words *tathāgatajñāna* and *tathāgatagarbha* are metrically equal in Skt. and, especially if we assume an oral tradition, confusion between the two terms could easily be explained. A deliberate alteration by the translators of *Tib* is also not very likely because this would probably have included the alteration of the parallel passage in 5B. Following the supposed original Skt. wording with *-jñāna*, as it appears in 5B, we should understand the "tathāgata-knowledge" as another member in the enumeration of buddha-qualities. *Ch₁₂* do not mention the *āveṇikabuddhadharmas*. Instead of *tathāgata****jñāna***, *Ch₁* has 如來知見 (**tathāgatajñāna****darśana***).

And yet sentient beings cling to color and shape (*rūpa*), sound (*śabda*), odor (*gandha*), flavor (*rasa*) and tangible objects (*spraṣṭavya*),[141] and therefore wander in saṁsāra, [caught in] suffering (*duḥkhena*). And as a result of not having heard of that great treasure of [buddha] qualities [within themselves, they] in no way apply [themselves] to taking possession [of it] and to purifying [it]."[142]

[5B]

"Sons of good family, then the Tathāgata appears in the world and manifests (*saṁprakāśayati*) a great treasure of such [buddha] qualities among the bodhisattvas.[143] The [bodhisattvas] then acquire confidence in that great treasure of [buddha] qualities and dig [it] out. Therefore in the world [they] are known as 'tathāgatas, honorable ones and perfectly awakened ones,' because having become [themselves] like[144] a great treasure of [buddha] qualities, [they] teach sentient beings the aspects of [this] unprecedented argument [of buddhahood in all of them] (**apūrvahetvākāra*), similes [illustrating this matter], reasons for actions, and [tasks] to fulfill.[145] [They]

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[141] In the Buddhist enumeration of the five sense objects *spraṣṭavya* is usually translated as ***reg bya*** (cf. *MVy* 1863). However, the Tibetan version of the *LAS* has also *reg pa* (cf. *LAS_1* s.v. *spraṣṭavya*) just as is the case in *Bth*.

[142] Only *Tib* arranges the purification in a finality clause (*yongs su sbyang ba'i* ***phyir***). The last two passages in *Ch_1*: "[They] do not hear nor recognize [the treasure, they] take pleasure in and are mislead by the five desires, wander around in saṁsāra [and] experience measureless pain." In *Ch_2* the "wandering in saṁsāra" is omitted. The reason for not hearing of the treasure is the clinging to the five desires and the pain involved (... 於色、聲、香、味、觸耽著，受苦。). The final part in *Ch_2* runs as follows: "Therefore they do not hear of the great treasure of [buddha] qualities, let alone that it could be attained. If [they] eradicate those five desires [they] will attain purity."

[143] *Ch_1* speaks of "several buddhas" (諸佛) and does not mention the bodhisattvas. Instead of "a great treasure of such qualities" (alternatively: "such a great treasure of qualities") *Ch_2* reads 大法種種寶藏: "great store of various jewels[, i.e., the buddha] qualities (*dharmas*) (?)." It goes without saying that the twofold meaning of Skt. *dharma* can be applied throughout 5.A–C. Whereas *Ch_1* continuously understands *dharma* in the sense of "qualities" of a buddha, the Tibetan and *Ch_2* allow an ambiguous interpretation. See, for example, the use of the verb *saṁprakāśayati* in this passage which could mean the concrete opening of the treasure (*Ch_1*: 開) but also the disclosing of the teaching. This room for interpretative ambiguity may already have been part of the Skt. original.

[144] (1) For *lta bur* in *Tib* there is no parallel in the other versions. Instead, *Bth* has ***gdon***[1] ***miza bar*** [[1] for *gnod*; *metathesis*] for **avaśyam*; *Ch_2*: 爲....
(2) According to Matsumoto 1994: 515ff., this passage proves that the original intention of the illustration is to identify the living being with the treasure (***sattva*** = ***nidhi***). All other passages mentioning the treasure ***within*** living beings (***sattva*** ≠ ***nidhi***) display, according to Matsumoto, a later development in which ***nidhi*** as the counterpart for ***tathāgatagarbha*** is already understood as a separate entity. I find Matsumoto's position philologically difficult to maintain and not necessary. If we consider as the counterpart for ***nidhi*** in the ***upameya*** the tathāgata within living beings (as expressed in 5.3) the compound ***tathāgatagarbha*** could still be interpreted as a ***bahuvrīhi*** referring to ***sattva***.

[145] What the terms of the enumeration in detail stand for, is unclear. Similar passages in the *SP* point to the context of teaching living beings with different dispositions under the topic of *upāyakauśalya*. For example:

dṛṣṭāntahetūn bahu darśayanti bahukāraṇāñ jñānabalena nāyakāḥ /
nānādhimuktāṁś ca viditva sattvān nānābhinirhār' upadarśayanti // 54.1f. = II.107,

Further: ... ***nānābhinirhāra-nirdeśa-vividha-hetu-kāraṇa-nidarśanārambaṇa-nirukty-upāya-kauśalyair nānādhimuktānāṁ sattvānāṁ ... tathāgato ... dharmaṁ deśayati*** / (71.7ff.; very similar also 41.2ff.; 41.12ff.; 42.14f.; further 39.11f. and 45.5f. = II.44).

are donors (*dānapati*) [who give from] the storeroom of the great treasure, and having unhindered readiness of speech (*asaṅgapratibhānavat*), [they are] a treasury of the many qualities of a buddha, including the [ten] powers and the [four kinds of] self-assurance.[146]

Sons of good family, in this way, with the completely pure vision of a tathāgata, the Tathāgata, the Honorable One and Perfectly Awakened One, also perceives that all sentient beings are like the [poor owner of the house with the hidden treasure] and then teaches the Dharma to the bodhisattvas in order to clean the treasury [in all sentient beings, which contains such qualities as] the tathāgata-knowledge, the [ten] powers, the [four kinds of] self-assurance and the [eighteen] specific qualities of a buddha."[147]

[5C]

Then at that time the Exalted One uttered these verses:

[5.1] "[It is] as if beneath the house of a poor [man] there was a treasure full of gold and money, in which neither motion nor thinking[148] was existent and [which could] not say: 'I am yours!'"[149]

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(1) *sNgon ma byung ba'i gtan tshigs kyi rnam pa*, Skt. **apūrvahetvākāra*, appears also in *Ch*$_2$ (未曾有因相). *Bth*: *rim kyi thog mar rgyu dang : rnam pa* could render the same Skt. compound (with **anu-pūrva*° instead of *a-pūrva*°) interpreted as a *dvandva*. Similar expressions occur in the *MPNS* and the *Suv*. There, with ***hetu*** they also designate the "arguments," or less strictly, the "contents" of the sūtra: *Suv* 126.4: ... *nānāvidhāni sūtrāntahetūni* (= *Suv*$_t$ 97.5–6: *mdo sde'i gtan tshigs rnam pa sna tshogs*); *MPNS* cited in Shimoda 1997: 271, n. 65 (p. 597): ... *sems can thams cad la de bzhin gshegs pa'i snying po yod do zhes bya ba'i* ***gtan tshigs dang rtags*** *rnams kyi sgo nas*... (Chinese (Faxian 法顯): ... 因緣相貌....). For Tibetan *gtan tshigs* (in contrast to *rgyu*) for ***hetu*** cf. *Jä* s.v. *gtan tshigs*: "1. argument...."

(2) *Byed pa'i gtan tshigs* (5B.6), Skt. **kāraṇahetu*, remains difficult (see *MVy* 2260: *byed pa'i rgyu* for *kāraṇahetu*). The term appears in a classification of ***hetu****s* in *LAS* 83.9, 14; see also *AK(Bh)* II.50. The *SP* only knows the compound *-hetukāraṇa-*. *Bth* reads *dgongs pa* instead.

[146] Instead of ***stobs dang / mi 'jigs pa dang / sangs rgyas kyi chos*** ***Bth*** reads simply *shes rab*, Skt. *prajñā*. *Ch*$_2$ already here enumerates all the elements mentioned only at the end of 5B in the Tibetan. After mentioning that the bodhisattvas have acquired confidence *Ch*$_2$ continues: "... then [they] dig [for the treasure, i.e.,] enter the bodhisattva stages. [Finally as] tathāgatas, honourable ones and perfectly awakened ones [they] function as stores of the Dharma [in] the world. [They] perceive [in] all sentient beings the aspect of the unprecedented cause [for buddhahood] (未曾有因相; **apūrvahetvākāra*). Therefore [they] teach the great store of the Dharma in similes, [they] become great donors, storerooms of unhindered readiness in speech, of measureless knowledge, the [ten] powers, the [four kinds of] self-assurance [and] the [eighteen] specific qualities of a buddha." The passage in *Ch*$_1$: "After those [living beings?] have full of confidence attained the pure knowledge of all [matters], they widely disclose the store of a tathāgata for living beings; [they have] unhindered readiness in speech [and] act as great lords of the giving [of donations] (*mahādānapati*)."

[147] The enumeration of buddha-qualities is missing in *Ch*$_{12}$ (instead: 如來藏). In *Bth* and *Ch*$_{12}$ there is no equivalent for *de lta bur* in 5B.11. The aim of the purification (*sbyang ba'i* ***phyir***) is not expressed in *Bth* (scribal mistake?). Therefore: ... *mdzod yongsu sbyangs pa'i byangchub sems dpa' rnaṁs*: "... to the bodhisattvas [whose] treasury of ... has become pure." *Ch*$_1$ as well as *Ch*$_2$ show the following logical relation: because the Tathāgata perceives all living beings as having the store of a tathāgata (如來藏), he teaches the Dharma to the bodhisattvas.

[148] The word pair *g.yo ba – rlom sems*, Skt. *iñjanā – manyanā*, points to the second level of the simile: the negated terms can characterize the mind of somebody who has entered the state of absorption (e.g. *SP* 5.10f.: *aniñjanā*) or the mind of a tathāgata (see *RGVV* 9.10ff). The word pair is missing in *Ch*$_1$. For *manyanā* the *BHSD* shows the following explanation: "conceit in the sense of vain, illusory imagining...." However, Tibetan *rlom sems* does not comprise this meaning (cf. *Jä* s.v. *rlom pa*: "*rlom sems* pride, arrogance.") Here, however, the term **amanyanā* probably simply refers to the fact that the treasure is without "a mental essence," as mentioned in the prose.

[5.2] "At the same time a sentient being, the owner of the house, had become poor. But because [he] would not know [of the treasure] and [because] there was nobody [who] had informed him, the poor [man] would remain above the [treasure without digging it out]."[150]

[5.3] "In the same way, with the vision of a buddha I see that in all sentient beings—though [from the outside] they resemble poor [men] —there is a great treasure; and [I see this treasure] as the motionless body of a *sugata*."[151]

[5.4] "I see that [treasure and] teach[152] [the following] to the bodhisattvas: 'O you [bodhisattvas], take the treasury of my knowledge! Act [so that you may] become treasures of the supreme Dharma, being free of poverty and becoming protectors of the world (*lokanātha*)!'"[153]

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[149] In *Ch_{12}* and *Bth* it is not said that the treasure is ***beneath*** the house. However, only *Ch_1* speaks of a treasure ***in*** the house also in the prose. Instead of a treasure (*gter*) *Bth* mentions a vessel (*snod*). *Ch_1*, parallel to its own prose, does not describe the treasure as filled with gold and money. 5.1cd in *Ch_1* run as follows: 主既不知見 寶又不能言: "Since the master [of the house] would not know about [nor] perceive [it], and the jewel [treasure] also could not speak, [5.2]...." In *Ch_2* the treasure cannot say the following: "This [here] is a certain thing!" (是某物).

[150] *Bth* differs from the other translations in pāda b: *mi shes pas na dbus gyur pa :* (*dbus* several times for *dbul*): "As [the nobleman] did not know [about the treasure, he] became poor." Pādas a and b in *Ch_2*: 彼人雖復爲主宰 受於貧乏而不知: "Though this person further is the master [of the house, he] experiences poverty and does not know [about the treasure]." In pāda d, *Ch_2* repeats its on statement of pāda b: 而受貧窮住苦惱: "... and [he] experiences poverty [and] dwells in sorrow." In pāda c it seems that subject and object have been confused: 彼亦不說向餘人: "That [master?] also does not inform anybody." The whole verse in *Ch_1*: "Poverty-stricken years [his mind] embraces dullness (= ignorance about the treasure). There is nobody telling [him the facts. Though] there is a treasure, yet [he] does not know [about it.] Therefore [he] continues to be in poverty and sorrow." The statement of *Ch_{12}* is also found in the parallel verse of the *RGV* (I.113cd) referring to living beings in the *upameya*: *abudhyamānānubhavaty ajasraṁ dāridryaduḥkhaṁ bahudhā prajeyam* //: "[In the same way, because living beings] do not recognize [the treasure within themselves, they] perpetually experience suffering in form of poverty (or: the suffering [of saṁsāra] similar to poverty) in manifold ways." Cf. in particular the compound *dāridryaduḥkha* with *Ch_1*: 貧苦.

[151] (1) Both Chinese translations differ in pāda b. *Ch_1*: 雖流轉五道: "... [see that living beings], though circulating [in] the five paths [of existence],...." *Ch_2*: 一切有情處窮匱: "... [see] that all sentient beings dwell in poverty." The comparison between living beings and the poor is only stated in *Tib* (*Bth* has *gyur pa* instead of *'dra*; cf. n. 128). See *RGV* I.114c: ... *sattvā daridr**opamāḥ***.

(2) *Sugata* is another of the standard set of epithets of a buddha. For traditional interpretations of *sugata* see *$MPPU_L$* I.131f. Both understandings, namely "[one who] has well spoken [the Dharma]" as well as "[one who] has perfectly entered [*nirvāṇa*]," are discussed there. See also Griffiths 1994: 105.

(3) 5.3d in *Tib* is grammatically difficult; literally: "... [and I] see [this treasure] as the motionless and *sugata*[-like] body(?)." Pāda d as found in *Ch_2* (see below; the reading gains support by *Bth*) seems more appropriate. *Ch_1* does not mention the body of a *sugata*. Instead it is said that the treasure is always in the body (of living beings), without alterations (大寶在身内 常在不變易). Pādas cd of *Ch_2* (身中而有大伏藏 住諸佛體不動搖): "[I see that] in the bodies [of sentient beings] there are great hidden treasures: there is the essence of the buddhas, motionless."

[152] The perfect form of *ston pa* (*Bth*: *smras*) might have been employed due to the temporal relation between the teaching activity and the following acquisition of confidence (described in 5.5) in this teaching.

[153] In pāda c a *great* treasury of knowledge is mentioned in *Bth* (*yeshes kyi ni mdzod **chen***) and *Ch_2* (大智藏), whereas *Tib* adds the personal pronoun of the first person (*mama* instead of *mahā*-?). A further parallel between *Bth* and *Ch_2* is the verb "to dig out" (*thon*, imperative of *'don pa*; 穿) instead of "to take" (*zung*). Pāda d in *Ch_2*: 能施無上之法財: ".. [so that you] may grant the supreme wealth of the Dharma/the wealth of the supreme Dharma." Also, *Ch_1* and *Bth* mention

[5.5] "Whoever acquires confidence in [this] my teaching—in each of those sentient beings is a treasure. Whoever, having acquired confidence, exerts himself will quickly attain excellent awakening."[154]

[6 The simile of a sprout in the seed]

[6A]

"Sons of good family, again it is like the example of a fruit of a mango tree, a rose apple tree, a palmyra palm or of cane:[155] inside the sheaths of the outer

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"wealth" (大富; *nor*) and the element should thus be considered as original. Pāda d of ***Bth*** is similar to *Ch_2*: ***bla na med pa chos kyang nor yang sbyin :*** : "... [so that you may] grant the supreme Dharma, as well as wealth." The difference between *Ch_2* and ***Bth*** might be explained by supposing a different interpretation of a compound **anuttaradharmavasu* or **anuttaradharma-dhana*. The complete verse in *Ch_1*: "Having observed thus [the Tathāgata] teaches for living beings so that [they] may attain the treasury of knowledge [leading to] great wealth and wide profit." The bodhisattvas remain unmentioned in *Ch_1*.

[154] (1) It is very unlikely that *Tib* has here preserved the original intention of the Skt text. ***Bth*** does not show any demonstrative pronoun in pāda b that takes up the relative pronoun of pāda a, nor is there a particle ending the sentence at the end of pāda b. The demonstrative particle appears only in pāda d of ***Bth*** which accounts for the following translation: "[Those] who acquire confidence in that [what] I have taught, [namely that] in sentient beings there is even a treasure, who acquire confidence and apply themselves [to its excavation], they will quickly attain even excellent awakening."

(***gang cig nga'is***[1] ***bshad pa de la mos //***
seṁs can la ni gter ya$_{ng}$ yod :
gang zhig shin tu mos shing brtson byed pa //
de ni byangchub mchog kyang myur rnyed do //
[[1] *nga'is* for *nga'i sa* in the ms])

Also the Chinese versions make such a rendering most plausible as the original intention of the verse. Pāda c in *Ch_1*: "..., [and] practices [with adequate] means (*upāya*) faithfully and diligently,...."

(2) *bDag nyid* in *Tib* 5.5c remains without any counterpart in the other three translations.

[155] (1) All of the plants mentioned are widely known in India and often mentioned in the literature:

a. *(Shing) a mra*, Skt. *āmra*: the mango tree (*mangifera indica*) is a huge, evergreen tree, whose fruits belong to the best known in India. Inside the fruit there is a massive kernel which produces the sprout (see McCann 1959: no.25).

b. *'Dzam bu* or *dzam bu*, Skt. *jambu*: also the rose apple tree (*eugenia jambolana*) is very well known in India and is considered the center of the continent *jambudvīpa*, one of the continents believed to constitute the world. The rose apple tree can reach more than 25 meters in height. Its fruits are longish and about 2.5 cm in size. When the fruits become mature they look similar to black olives and are eaten by humans and animals or processed into juice. In relation to the fruit pulp around, the kernel inside the fruit is relatively big. See Syed 1990: 288–302; McCann 1959: no.27).

c. *Ta la*, Skt. *tāla*: also the palmyra palm (*borassus flabellifer*) can reach more than 25 meters in height. In the old texts it serves as a measure unit for heroes and other imposing figures. The palmyra palm grows slowly and flowers for the first time after 12 till 15 years. Stem and fruits are hard. the fruits are eatable but not tasty. Above all, the tree's stem and fan-shaped leaf crown are used as materials. The fruits are found grouped at stems with a diameter of max. 15 cm each. Shielded by a peel like leather, inside the fruit there are two or three seeds again covered by fibrous material. The seeds are about 5 cm in diameter. See Syed 1990: 308–325; McCann 1959: no.42.

d. *sPa*, Skt. **vetra*: *Jä* gives the meaning "cane" for *spa* and mentions examples where *spa* in compounds means "bamboo." In *MVy* 4217 the Skt. equivalent ***vetra*** is found for ***sba*** (acc. to *Jä* another spelling of *spa*). ***Bth*** reads *'deb 'dre* (prose) and [(')]***beb***/[(')]***bab tra*** (verse) instead of *spa* which could be a transliteration of ***vetra***. (The transliterations *'ba* or ***dba*** for Skt. ***va*** in ***Bth*** are

peel there is a seed of imperishable nature (**avināśadharmin*) [containing] a sprout, [a seed] which, thrown on soil, will become a great king of trees.[156]

Sons of good family, in the same way also the Tathāgata perceives that [sentient beings who are] dwelling in the world[157] are completely wrapped in the sheaths of the outer peel of [such] defilements [as] desire

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not uncommon: cf. ***'Ba' gi ya sha*** for **Vāgīśa*, and *u ru **dbyil** ba* for *uruvilvā*. Difficult to explain is in fact *-b* at the end of the first syllable.) The *pW* has "*eine grössere Art Calamus*, etwa *fasciculatus*, zu Stöcken gebraucht" for *vetra* and knows the compound *vetraphala*. Ch_2 confirms *vetra* (籐 and 藤 ("wisteria") seem to be not strictly distinguished): "reed, rattan, cane." Takasaki (1981: 23) translates *spa* as "pine tree" (松). The fact that cane or bamboo is conceived of as a "great king of trees" is not surprising as it can reach a height of 40 meters and its fruits, in case of the *melocanna bambusoides*, a kind of bamboo, are described as similar to apples (*Meyer* s.v. *Bambusgewächse*). Also worth mentioning is the enormous speed of growing bamboo of up to one meter on a single day.

(2) *Bth* mentions another fruit: *ba sa na'i 'bras bu*. Its identification is not clear. Ch_1 here and in 6.1 only speaks of a mango fruit (菴羅果). Ch_2 enumerates the plants in the opposite order. In case of the mango and the rose apple tree Ch_2 speaks of "the seeds of the fruits" (果子) whereas for the palmyra palm and cane it only reads "seed" (子). This differentiation is not found in the Tibetan.

[156] (1) Ch_{12} do not mention the "sheaths of the outer peel." *Bth* does not describe the peels as "outer"; *shun phrag* should probably be emended to *shun pags* (cf. *Jä*: *id.* [with *shun pa*]). However, in 6.1b *Bth* also speaks of "outer peel": ***phyirol shun[i] phrag***.

(2) The compound *bījāṅkura* ("sprout [in the state] of a seed") of *RGVV* 63.20, *RGV* I.115b and I.117.c is not found in *Tib*; instead: *myu gu'i sa bon*, Skt. *aṅkurabīja*: "seed [whose characteristic is an encapsulated] sprout"; Ch_2: 子芽 for *bījāṅkura*? *Bth* reads *sa bon dang : myu gu* and adds *'byung bar 'gyur ba yang* (in Ch_2: 子芽展轉相生; missing in *Tib*). The compound in *Bth* as well as in Ch_2 (for a translation see below) must be understood as a *dvandva*. *Bth*: "In spite [of the fact that the tree appears different,] emerging [alternatingly as] seed and sprout, [it is] of unperishing nature(?)." Takasaki's rendering of *aṅkurabīja* in *Tib* with 芽となるべき種子 (1981: 23f.): "seed which will become a sprout" suggests that the seed turns into a sprout only in a later step. This is in contradiction to verse 6.1 where the sprout is clearly described as already within the seed (... *spa yi 'bras bu...// nang na spa yi myu gu yod pa ste //*). The section in Ch_1: "Just as the kernel inside a mango does not perish, [and when one] sows it into the earth, [it] becomes a great king of trees,...." Ch_2: ... 由其子芽展轉相生，成不壞法，若遇地緣，種植於其，久後成大樹王。: "[Just as the seed of ... a mango] realizes the quality of indestructibility as a result of the fact that the seed and sprout generate each other alternately (展轉; **pāramparyeṇa*), [and the seed,] when meeting with the conditional factor earth (地緣), sown into it, after a long time becomes a great king of trees,...." (For 緣 see *RGV* I.116c: ... *tat tat kuśalaṁ* ***pratītya*** ... and I.117d ... ***śubhapratyayaiḥ*** //.) The content of *Tib* differs from *Bth* and Ch_2 in that it omits the passage that seed and sprout appear in alternation. Due to the fact that this statement appears in the verse section (6.1d) of *Tib*, though in a different form, it can be assumed that it was in fact also part of the prose of TGS_2. However, the statement is also missing in both the prose and verse section of Ch_1. In light of the statement of the mutual alternating generation of seed and sprout it seems that *Bth* and Ch_2 put their main accent on the *eternal sameness* of the tree's nature in spite of manifesting itself in different shapes. This aspect appears to carry more weight than the future *development* into a king of trees.

[157] Probably due to the significant position of the term *sattva* in the following section, *Tib* paraphrases sentient beings here with *'jig rten na gnas pa*; *Bth*: ... *mdzod du 'jig rten zhugs shing gnas pa*|: "... [perceives] that living beings (*loka*) have entered and [now] dwell in the sheaths..." or (parallel to *Tib*): "... [perceives sentient beings who] have entered and are [now] dwelling [in] the world, [covered with] sheaths...." The verb *mthong* has probably been omitted by the scribe as the line ends with *gnas pa*. However, Ch_{12} mention sentient beings and do not have an equivalent for *'jig rten*, Skt. *loka*. It is also remarkable that only *Tib* does not mention the Tathāgata's vision. This could mean that the intention of the translators or editors of *Tib* was to read the text as: "... in the same way, also the tathāgata residing in living beings (*loka*) is perceived as wrapped...." However, in the *TGS*, this would be a rather uncommon formulation and can hardly be based on the Sanskrit original.

(*rāga*), anger (*dveṣa*), misguidedness (*moha*), longing (*tṛṣṇā*) and ignorance (*avidyā*)."[158]

[6B]

"In this [connection] the true nature (*dharmatā*) of a tathāgata, being in the womb (*garbha*)[159] inside the sheaths of [such] defilements [as] desire, anger, misguidedness, longing and ignorance, is designated[160] '*sattva*.' When it has become cool, it is extinct (*nirvṛta*). And because [it is then] completely purified [from] the sheaths of defilements of ignorance,[161] [it] becomes a great accumulation of knowledge [in the] realm of sentient beings (*sattvadhātu*).[162] The world with [its] gods (*sadevako lokaḥ*), having perceived that supreme, great accumulation of knowledge [in the] realm of sentient beings speaking like a tathāgata, recognizes[163] [him] as a tathāgata.[164]

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[158] Ch_1: "In the same way, sons of good [family], with the vision of a buddha I see that [in] all living beings the store of qualities of a tathāgata is found [in] the peels of ignorance, just as the seeds of a fruit are found inside the kernel." As does *RGV* I.116, Ch_1 does not consider living beings but the buddha-qualities (*RGV*: *dharmadhātu*) to be wrapped. Ch_2: ... 如來以如來眼見一切有情 ... 煩惱乃至皮膚邊際。: "... the Tathāgata, with the vision of a tathāgata, perceives all sentient beings [with their] defilements ... even to the end of the peels." The last part of Ch_2 is not intelligible. The parallel verse *RGV* I.117c in this passage reads *-kleśa-phalatvagantaragataḥ*. Instead of *antaragata* (*Bth*: *zhugs shing gnas pa*; *Tib*: *kun tu dkris pa*?) Ch_2 has possibly read (*pary-*)*antagata* (邊際).

[159] *Tib* alone suggests the following understanding: "In this [connection] the true nature of the tathāgatas, having become the essence inside the sheaths...." or even (Takasaki 1991: 24): 胎児のごとき状態にあるかの如来の体性: " ... that real nature of a tathāgata in an embryo-like state." *sNying por gyur pa* is probably a rendering of Skt. *garbhastha* or *garbhagata* (see *Bth*: ... *dbus*[1] *kyi* ***snying por*** *de bzhin gshegs pa'i chos nyid kyang* ***gnaso*** // [[1] for *dbul*]). By the analysis in Hara 1994: n. 4 (1) (though referring for the most part to the *Mahābhārata*) it becomes clear that *garbha-* in these compounds must be understood as "womb." This meaning should therefore also be accepted for the passage under discussion. See the parallel *RGV* I.117c (*-phalatva**gantaragataḥ*** *saṁbuddhabījāṅkuraḥ*), where *-gata* is also used to point out the place (and not the state) in which the sprout can be found. See the passages in 8B.4 and 8.5 and also Matsumoto 1994: 503f.

[160] The construction *zhes bya ba'i ming du chags pa* is probably a translation of Skt. *saṁjñotpāditā* (see Suv_1 s.v. *ming*). In this way also *Bth*'s *'du shes pa* could be explained by supposing that the verb remained without translation.

[161] *Ma rig pa*, Skt. *avidyā*, is considered the root of other defilements (see e.g. *Ybhū* 166.16: *tatra viparyāsamūlam avidyā* /).

[162] The Skt. equivalent for ... *tshogs su gyur pa gang yin pa de ni rnyed pa'o* // and *Bth*: ... *phung po nyid rnyed pa'o* // could be **yo -saṁbhārabhāvas sa prāptaḥ*, rendered lit. as: "... that which is the [state of] being an accumulation..., is attained." For *-prāpta* at the end of a compound with an abstract noun before cf. *BHSD* s.v. *-prāpta*. The construction here reminds one of a similar passage in the rendering of the *TGS* verses in *RGV* I.116 concerning the same simile (... *śubhadharmadhātuḥ upaiti* ... *munirājabhāvam* //): "... the pure *dharmadhātu* becomes king of the *munis*." Ch_2 differs here (see below).

[163] For *'du shes*, Skt. *saṁjñā*, in this meaning see *BHSD* s.v. *saṁjñā* (5). *Saṁjñā* comprises mental acts like imagination, identification, ideation or even interpretation. In *'du shes su byed* (**saṁjñāṁ kurvanti*) I do not understand the function of *su* (*Bth* without *su*: *'du shes byed do* //).

[164] The versions differ widely and leave extensive room for interpretation. That the original intention has not been preserved is shown by the great discrepancies between prose and verses. In the following I will first deal with the key terms which appear, before translating and commenting on the varying translations. Finally I will try to sum up the contents.

(1) The definition of *sattva* is only found in the Tibetan and Ch_2. In orthodox Buddhist philosophy the term *sattva* is mentioned along with *ātman*. The existence of a separate entity called *sattva* is not admitted. See e.g. ... *śūnyaḥ saṁskārapuñjo 'yaṁ na hi sattvo 'tra vidyate* // ...

evaṁ skandhān upādāya saṁvr̥tyā sattva ucyate // iti / (*AKBh* 466.2, 4 cit.); ... *nāstīha sattva ātmā vā dharmās tv ete sahetukāḥ* // (*AKBh* 466.9 cit.); ... *ātmadr̥ṣṭir bhavati sattvadr̥ṣṭiḥ* / *nirviśeṣo bhavati tīrthikaiḥ sārdham* // (*AKBh* 466.14 cit.). The *AAĀ* even derives *sat-* of *sattva* from the root *sad* meaning "to perish": *sīdan'ātmakatvāt* ***sattvaḥ*** (*AAĀ* 81.5 with note 1 (the form *sīdana* is attested in Pāli); referring to ASP_{UW} 80.25f.: ... *mahatyā ātmadr̥ṣṭyāḥ sattvadr̥ṣṭyāḥ jīvadr̥ṣṭyāḥ...*). The definition found in the *TGS* gives a different explanation, by stating that the term *sattva* is used as long as the sheaths (of *kleśa*s) have ***not*** been destroyed. *Sattva* is also considered one of the three *guṇa*s which constitute the world in Sāṅkhya philosophical terminology.

(2) The equation "becoming cool" or "having become cool" (*śītībhāva*) = *nirvāṇa* is common (see *BHSD* s.v. *śītībhāva*, *śītībhūta*).

(3) The compound *ye shes chen po'i tshogs* could be a translation of Skt. **mahājñānasaṁbhāra*. *Mahat*, as the first member of the compound, could of course also go with *jñāna*.

(4) Apart from the meaning "the whole of living being," the *RGV* and the *AAN* know *sattvadhātu* also as a specific term for the *dharmakāya* in saṁsāra, as synonyms for *tathāgatagarbha*: *RGVV* 40.16ff. (cit. *AAN*): *ayam eva Śāriputra dharmakāyo 'paryantakleśakośakoṭigūḍhaḥ saṁsārasrotasā uhyamāno 'navarāgrasaṁsāragaticyutyupapattiṣu saṁcaran sattvadhātur ity ucyate* /

> Śāriputra, that very *dharmakāya*, [as long as it is] covered by myriads of sheaths of defilements, carried away by the stream of saṁsāra, [and] wandering in dying and arising without beginning and end in the existences of saṁsāra, is called *sattvadhātu*.

The *jinagarbha* in an inpure state is described as *sattvadhātu* in verse *RGV* I.47, which is part of the oldest stratum of the text:

> *aśuddho 'śuddhaśuddho 'tha suviśuddho yathākramam* /
> *sattvadhātur iti prokto bodhisattvas tathāgataḥ* // 47 //

> [Depending on the *jinagarbha* being] impure, [partly] impure and [partly] pure, and completely pure, [it] is called respectively *sattvadhātu*, 'bodhisattva' and 'tathāgata.'

That the term *tathāgatagarbha* is used identically is shown by *RGVV* 21.8ff.: *tatra samalā tathatā yo dhātur avinirmuktakleśakośas tathāgatagarbha ity ucyate* /: "In this [connection] the defiled True Reality is what is called *tathāgatagarbha* [as] the essence not freed from the sheaths of defilements."

(5) The passage in the other versions: Ch_1: "Sons of good [family], that store of a tathāgata is cool, without heat. [It is] a great accumulation of knowledge, the wonderful *nirvāṇa* [and, when purified, it] is designated as 'tathāgata, honourable one and perfectly awakened one.'" As usual Ch_1 is considerably shorter than the other versions. The definition of *sattva*, the term *sattvadhātu* and the process of purification do not appear. (The corresponding verse 6.3 of Ch_1 differs from the prose in this respect.) The repetitive enumeration of *kleśa*s and the statement that the *dharmatā* is wrapped in sheaths is also missing. It could constitute an element inserted later by the redactors of TGS_2. Ch_2: "... in the sheaths of defilements ... there is the nature of the store of a tathāgata.[1] As long as [one] does not know[2] this, the designation *sattva* [applies]. When [one] is able to bring [the defilements] to rest, [this is] designated as 'cool' and named *nirvāṇa*. When [one] is able to remove the defilements of ignorance, then that element of the *sattva* (有情界;*sattvadhātu*) is designated 'essence of the great accumulation of knowledge' [and] such a *sattva* is named 'great accumulation of knowledge'. When [this being called great accumulation of knowledge then] appears [as] a buddha in the world [with the] gods, [it] teaches the subtle Dharma [and] when [the world with the gods] see this, [they] call [that being] 'tathāgata.'" [[1]如來藏性: in light of the Tibetan (*tathāgatadharmatā*) an emendation to 如來法性 should be worth considering; [2] Should 不悟 be emended according to verse 6.3a (不壞): "As long as [one] does not destroy these [sheaths],..."? The phrase 不悟 has no equivalent in the Tibetan prose.]

A possible translation of Ch_2 has to deal with many factors of uncertainty. As does Ch_1, also Ch_2 has 如來藏(性) (contrary to *dharmatā* of the Tibetan). Leaving aside an emendation to 如來法性, one reason for adding 性 to the compound might be that Amoghavajra tried to give a quasi-etymology for the term *sat-tva* by defining it as "where the nature (性 for Skt. *-tva*) of the store of a tathāgata can be found (有 for Skt. *sat* from the root *as*)." In this case, the variant 有性 rather than 有情 should be considered as original (in contrast to the verse) when defining the term *sattva*. Ch_2 seems to use the term *sattvadhātu* as a designation for the unpurified true nature of living beings. Once purified, this same element is named "essence of the great accumulation of knowledge" (大智聚體). The characterization of *sattva* (*Tib*: *sattvadhātu*) as "supreme" (*dam pa*;

Sons of good family, in this [connection] the Tathāgata perceives that [all sentient beings][165] are like the [seed containing a sprout], and then propounds the matter to the bodhisattva-*mahāsattva*s in order that [they] might realize the tathāgata-knowledge [within themselves]."[165]

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mchog) could correspond to 彼之有情. *Ch₂* has probably interpreted ***para*** in the sense of "another" or even misread ***para*** instead of ***vara***. The phraseology 是則名爲 does not correspond to the Tibetan *rnyed pa'o*; *ji lta ba de bzhin du* (*Tib*) or *ci ltar khong du chud pa de bzhin du* (*Bth*) remain without counterpart in *Ch₂*.

(7) *Bth*: ... *nyon mongs pa'i mdzod kyi*[1] *dbus*[2] *kyi snying por de bzhin gshegs pa'i chos nyid kyang gnaso // de la gang seṁs can du 'du shes pa zhi bar gyur na : ma rig pa'i nyon mongs pa'i mdzod : yongsu sbyangs pa'i seṁs can kyi khaṁs de yeshes chen po'i phung po nyid rnyed pa'o // de seṁs can mchog ste : yeshes kyi phung po chen po'o // ci ltar khong du chud pa de bzhin du smra ste : lha dang : 'jig rten du bcas pas mthong nas / de bzhin gshegs pa zhes 'du shes byed do //*
[[1] for *kyis*; [2] for *dbul*].

> Now, the true nature of a tathāgata is found as the essence, [being in] the center of the sheaths of defilements.... When in this [connection a being] which is called *sattva* has calmed down, the essence of the *sattva* (*sattvadhātu*), completely purified [from] the sheaths of defilements of ignorance, becomes a great accumulation of knowledge. Such [a being] is a supreme *sattva*, [as the] accumulation of knowledge is great. [This supreme *sattva*] speaks as having understood [the Dharma], and after the world with the gods has seen [this, they therefore] recognize [this being] as 'tathāgata.'

Bth combines the definition of *sattva* with the following sentence and does not leave room for an identification of the *dharmatā* with *sattva*. The term *nirvāṇa* does not appear. The unusual *ji lta ba de bzhin du* (6B.7) of *Tib* could represent a shortened form of *ci ltar* ***khong du chud pa de bzhin du*** as it is found in *Bth*. The same wording appears e.g. in *KP* §2, where it is said about the bodhisattva: *yathāśrutāṁś ca dharmān* ***yathāparyāptān*** *parebhyo vistareṇa saṁprakāśayati* / = ... ***ji ltar khong du chud pa*** ....

(8) In light of the other versions of *TGS₂*, *Tib* shows the following characteristics: The equation "defiled *dharmatā* = *sattva*" is only found in the prose of *Tib*. Even verse 6.3 of *Tib* does not confirm this explicitly. *Ch₂* seems to see different categories in the *sattva* itself as an ordinary living being and in the element or nature of this living being (*sattvadhātu*), and thus avoids a direct equation. The genitive relation between *sattvadhātu* and the "great accumulation of knowledge" in *Tib* is not confirmed by the other two versions where it is said that the *sattvadhātu* becomes (the essence of) a great accumulation of knowledge. However, in *Tib* it is hard to understand *sattvadhātu* as anything else than "realm of sentient being." The interpretation of *sattvadhātu* as "element, essence" is supported by *RGV* I.116ab, where the term *śubhadharma****dhātu*** is used instead (*sattveṣv ... śubhadharmadhātuḥ*). Within the reproduced verses of the *TGS* in the *RGV* the term *dharmadhātu* appears only once. The second mention of *sattvadhātu* in 6B.6 is probably not based on the Skt. text since *Bth* (*seṁs can*) and *Ch₂* (有情) simply read *sattva*.

(9) The content of the section in *TGS₂* thus focuses on the following four main points:

a. The definition of the term *sattva* as characterizing the true nature of living being enclosed by defilements.

b. The statement that this nature has become cool and extinct.

c. Though already extinct, the external purification from the defilements leads to the nomination "great accumulation of knowledge." This stage is associated with the attribute "supreme" (*dam pa*; *mchog*).

d. Only when teaching the Dharma to other sentient beings, is such a "supreme being" granted the nomination "tathāgata" by them.

[165] The passage in *Ch₂* seems corrupt: "Sons of good [family], when there the Tathāgata, Honourable One and Perfectly Awakened One is seen, [this same Tathāgata] makes all bodhisattva-*mahāsattva*s aware of [their own] tathāgata-knowledge so that [they] may disclose [it to sentient beings]." The interpretation of the Tathāgata as the object of the act of seeing differs from all other versions. In the last part, *artha*, being the "matter" to be exhibited according to *Ch₁* and the Tibetan, has been understood by Amoghavajra as indicating finality (令顯現故).

[6C]

Then at that time the Exalted One uttered these verses:

[6.1] "Just as all the fruits of cane have a cane sprout inside [their seeds], and [just as a sprout] is also in all the [fruits of] palmyra palms and rose apple trees: when the result,[166] [which is already perfectly] contained within [the fruit's outer peel,] is made to germinate, [a great tree will] grow."[167]

[6.2] "In the same way also the Master of the Dharma, the Leader,[168] perceives with the supreme, uncontaminated vision of a buddha[169] that in all sentient beings without exception—similarly to the cane seed—there is the body of a *sugata*."[170]

[6.3] "The [being in the state when] the sheaths [of defilements][171] have not been destroyed is called '*sattva*.' Even though [the essence of this *sattva*, namely the body of a *sugata*,] dwells [hidden] in ignorance, there is no illusory imagining (*manyanā*). [It] dwells in absorption (*samādhi*), is completely calm and there is no motion whatsoever."[172]

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[166] *Tib*: *'bras bu* corresponds in *Bth* with *don*. The Skt. was probably *kārya* (cf. *MVy* 4630, 6977/78, 7198). The compound *yod pa'i 'bras bu* in *Tib* thus represents Skt. *satkārya*, a central term in the teaching of the Sāṅkhya.

[167] The translations show considerable differences in this verse: Ch_1 follows widely the first section of its own prose (see above). Ch_2: "Just as in a cane seed the tree—[manifesting itself as] a cane sprout [etc.]—in its entirety can be found; [and just as] a rose apple tree [which already completely] exists in the root (!) grows again once its seed is planted [in the earth],...." Ch_2 differs from its prose and argues in perfect accordance with the *satkārya* doctrine. The character 根, Skt. **mūla*, does not have any equivalent in the other translations (variant reading of ***tāla***?). *Bth* differs particularly in the last two pādas: ***'dzam bu kun kyi***[1] ***dbus na yang ni yod : de btab***[2] ***bas ni don kyang 'byung bar 'gyur :*** [[1] for *kyis*; [2] for *btang*, see prose]: "Also in all rose apples [it] exists. By planting it, the result[, which is already completely contained in the seed,] emerges."

[168] The terms *dharmeśvara* and *(vi)nāyaka* also designate the Buddha. Ch_{12} are without these designations. Ch_2 instead: 我見悉無餘: "I see all [sentient beings] without exception (**aśeṣa*)." Cf. ***aśeṣa – dharmeśvara***.

[169] The compound could be **anāsravabuddhacakṣurvara*, which was rendered by *Tib* without altering the position of its members. In *Bth* the elements *-buddha-* and *-vara* are missing. Ch_2 corresponds to *Tib* (無漏最勝佛眼觀). For *anāsrava* cf. *BHSD* (s.v. *āsrava*), where *lokottara* is quoted as an equivalent.

[170] Instead of "body of a *sugata*" Ch_1 reads 如來藏; Ch_2: 如來體. The verse in Ch_1: "The Tathāgata, [with his] uncontaminated vision, perceives the store of a tathāgata in the body of all living beings—just like the kernel in all fruits."

[171] With *sbubs* (*Bth*: *mdzod*), *kośa*, *Tib* most probably does not mean the unperishable "store" of a Tathāgata as Takasaki (不壊なる庫蔵; 1981: 25) and also Kagawa (不壌なる蔵 [壌 is to be emended to 壊]; 1962: 13) understand it. *Tib* uses the term *sbubs* throughout the *TGS* another 17 times. In all of those cases it designates the sheaths of defilements covering living beings. *Tib* renders *kośa* with *mdzod* when used in a positive meaning as "treasure" in the fifth illustration. Ch_2: "[When] the imperishable is concealed [in the sheaths of defilements, it] is called '*sattva*'" (不壞是藏名有情).

[172] (1) Pāda a of *Bth* should probably be emended to ... ***thadad mdzod ma yin*** (instead of ***pa yin***). ***Tha dad*** corresponds to *Tib*: *bshig* and could render a form of the Skt. root *bhid*. The ***gter tsheg*** following ***seṁs can*** takes the position of ***brjod*** in *Tib* and could symbolize an abbreviation for Skt. *iti*, *uktvā* or something similar.

(2) Instead of *amanyanā* (*rlom sems med*), *Bth* speaks in pāda b of ***mkhyen***, probably a form of the Skt. root *jñā*. Although the combination *rlom sems med – g.yo ba ma yin* (*aniñjanā*) is common (*BHSD* s.v. *iñjana*; *manyanā*, °*na*) and appears also in 5.1, in this case *Bth* has probably preserved a wording closer to the original, for also Ch_{12} show 智 (**jñāna*) instead of *amanyanā*. With the term *jñāna*, this verse reminds of **mahājñānasaṁbhāra* in the prose of 6B. The pāda

[6.4] “Thinking:

‘How may these sentient beings become awakened—just as a great tree has grown from a seed—and [thus become] refuges (*śaraṇa*) for the world with [its] gods?’

I speak the Dharma in order to completely purify [sentient beings].”[173]

[7 The simile of a tathāgata image wrapped in rotten rags]

[7A]

“Sons of good family, again it is like the example of a poor man[174] [who] has a tathāgata image the size of the palm of a hand [and] made of seven kinds of jewels.[175] It then so happened that the poor man wished to cross a [dangerous] wilderness[176] carrying the tathāgata image [with him]. And in order that it might not be discovered by anybody else, or stolen by robbers, he then wrapped it in some rotten, putrid rags.[177]

Then the man died[178] owing to some calamity in that same wilderness, and his tathāgata image, made of jewels [and] wrapped in rotten rags, then

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according to *Bth* (*mi shes pa'i dbusu gnas* par *mkhyen* //): “Knowing that [this body of a *sugata*] dwells in ignorance,....” In Ch_2 the term *avidyā*, testified in all other translations, is not mentioned. Instead of it we find 不異, Skt. **ananya*. This variant could result from the graphic similarity of *ananya* and *avidyā*. Ch_2: 於中有智而不異: “Within [the sheaths?] is the knowledge, not different [from myself?].”

(3) Pādas c and d in Ch_2: “[This knowledge] peacefully dwells [in] absorption (定; *samādhi*), is placed [in] tranquility. Further [it is] without motion (*aniñjanā*), there is nothing to be attained.” For a similar passage cf. *SP* 161.10f. = VII.10: *cittaṁ pi te śāntagataṁ susaṁsthitam aniñyabhūtaṁ sada aprakampyam / vikṣepu naivāsti kadācit tava*[1] *atyantaśāntasthitu tvaṁ anāsravaḥ* // [[1] *tava* metrically impossible].

The whole verse in Ch_1: “Ignorance covers the store of a buddha. You should trustfully know, that [it] is furnished with absorption and knowledge [and that] there is nothing [by which it] could be destroyed!” As usual, Ch_1 deviates also here considerably from the other translations. Just as in the prose section, the term *sattva* does not appear.

[173] The pāda concerning the refuge runs as follows in Ch_2: 當爲世間之所依: “... and then become supports [for] the world.” The gods are not mentioned; 所依 represents **āśraya* rather than *śaraṇa*. Ch_1: “Therefore I teach the Dharma [and] disclose that store of a tathāgata [for living beings so that they may] quickly accomplish the unsurpassable path, just as a fruit becomes a king of trees.”

[174] Though the man possesses a precious tathāgata image, he is described as poor. This characterization seems irrelevant for the illustration and is not found in Ch_1.

[175] *Rin po che sna bdun*, Skt. *saptaratna*, appears often in Buddhist literature (cf. *BHSD* s.v. *ratna* (2); Suv_1 s.v. *rin po che*). It comprises the materials *suvarṇa, rūpya, muktā, vaiḍūrya, sphaṭika, musāragalva* and *lohitikā* (acc. to *BHSD*). Ch_2 reads *sarvaratna* (一切寶). Ch_1 speaks of an image of pure gold (眞金像) and gives no measure.

[176] For *'brog dgon*, *MVy* 2992 gives the equivalent *kāntāra*: “... wilderness, ... a difficult road through a forest,....” (*MW*). The Chinese translation (險路) focuses on the second meaning.

[177] Ch_1: ... 行詣他國，經由險路，懼遭劫奪，裹以弊物，令無識者。: “... [the man], going to another country, would pass a risky path. Afraid to encounter robbery [he] would wrap [the image] with ragged materials so that nobody [could] recognize [it].” The last section in Ch_2: “Fearing the robbery of the [image he] would then take rotten, ragged silk and wrap his image with [it] so that nobody would suspect [it there].” Ch_2 then continues with the appellation “Sons of good [family],....”

[178] (1) *Tib* translates *'chi ba'i dus byas par ma gyur* (but *Bth*: *shi bar gyur nas*). Should *Tib* be interpreted as “not to reach [his predetermined] time of dying”? Cf. Skt. *kālaṁ karoti* for “dying.” The Chinese versions speak of a sudden death: 忽便命終 (Ch_1); 忽然命終 (Ch_2).

(2) The meaning of *dar nad* or *dor nod* in *Bth* instead of *nyes pa* is not clear. However, *nad* implies an illness leading to the man's death.

lay around on the footpath.[179] [But] travelers,[180] unaware [of the precious tathāgata image in the rags], repeatedly stepped over [it][181] and passed by. And [they would] even point [at it] as something disgusting [and question]: 'Where has the wind brought this wrapped bundle of rotten, putrid rags from?'[182] And a divinity dwelling in the wilderness, having looked [at the situation] with divine vision, would show [it to] some people and direct [them]:

> 'O men, [here] inside this bundle of rags is a tathāgata image made of jewels, worthy to be paid homage by all worlds. So [you] should open [it]!'"[183]

[7B]

"Sons of good family, in the same way also the Tathāgata perceives that all sentient beings are wrapped in the wrappings of defilements and that [they are like something] disgusting, wandering around for ages throughout the wilderness of saṁsāra.[184] And, sons of good family, [the Tathāgata]

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[179] (1) I rendered *rdog lam* simply as "footpath" without having been able to locate other occurrences of this compound. *Bth* has just *lam*; see Kagawa 1962: 14 (路傍) and Takasaki 1981: 25 (道端): "wayside."

(2) "To lay around" for *'phyan pa*, Skt. *bhramati*; in 7B.3 appears another form of the root *bhram* which refers to saṁsāra: *kun tu 'khyam pa* (cf. *MVy* 5108).

(3) *Ch₁* (including a part of the following passage): 於是金像棄捐曠野，行人踐蹈，咸謂不淨。: "There the golden image, [which] has been abandoned in the wilderness, is considered as unpure by all the wanderers trampling upon [it]." *Ch₂*: 如來寶像在於臭穢、弊惡帛中，棄擲于地，流轉曠野。: "The precious image of the Tathāgata remains in the rotten, ragged silk thrown on the ground [and] wanders around [in] the wilderness."

[180] *'Dron po* or *'gron po* (*P₂S*): "traveler." My translation is in accordance with *Jä*, who conceives of *'gron pa* as a synonym for *'grod pa*, having the meaning "to go, to travel." *BCA₁* s.v. *'dron pa* gives as Skt. equivalents "1) *pathi vartin* (N[arthang]: *'gron pa*). 2) *sārtha* ['caravan']." Only the first meaning is confirmed by the Chinese (行人; 行路之人), by *Bth* (*mi long ba*, which should be emended to *mi song ba*, *mi 'dong ba* or even *mi 'ong ba*), and the parallel verse *RGV* I.118d: *adhvaga*.

[181] I try to render the repetition *'goms shing 'goms* by adding "repeatedly." *Bth* reads *'gong mchong*. *Tshig mdzod* denotes for *'gong ba*: (*rnying*) ... (4) *smad pa* ... ["to despise"]. *'Gong mchong* could accordingly be translated as "to jump over contemptuously."

[182] In *Bth* (*ral ma rul pa dam pos dkris* pa *rlung gi ded 'khyam*[1] *pa 'di ga* las *byung zhes* [[1] for *'khyab*]), a second verb *byung* and the position of *'di* imply the following translation: "From where appeared (*byung*) this bundle wrapped ... [which] is driven by the wind?" I understand *ded* as the perfect form of *'ded pa*. The passage in *Ch₂*: "[But] people [who] are walking along the path come and go, pass, trample upon, jump over [the bundle and] do not know that there is a tathāgata image inside. And because the [image] is wrapped in rotten silk having been thrown on the ground, all [consider it something] disgusting. How could [they] have the idea that [it is] a buddha?"

[183] In *Ch₁* the divinity is not mentioned directly (得天眼者). This agrees with the parallel *RGV* I.120b: *divyanayana*. In the prose of *Ch₁*, contrary to its own verse 7.2, the being with divine vision is not directing others to open the bundle: 得天眼者見弊物中有眞金像，即爲出之，一切禮敬。: "Somebody with divine vision sees that in the ragged materials there is an image of pure gold and immediately takes [the image] out for [other living beings so that they] all pay homage [to it]." *Ch₂* speaks of several divinities (諸天). The directive runs as follows: "O men, in this rotten silk here is a tathāgata image. Unwrap [it] quickly! All worlds shall pay homage [to it]!"

[184] (1) The analogies wilderness/saṁsāra and wrappings/defilements are missing in *Bth* and *Ch₁*, but appear in *RGV* I.120: *saṁsāravartmo-*; ... *kleśavipūtivastra-*. Cf. *Ch₂*: 如彼臭穢、故帛煩惱: "defilements like that rotten, ragged silk."

(2) As in *Ch₂*, the verb "to perceive" appears in *Bth* just once in the first two sections of 7B. The second *mthong* in *Tib* was probably inserted by the translators of *Tib* in order to make the syntax more transparent.

perceives that also within sentient beings [who] are wrapped in the wrappings of various defilements—and even though [they] may have come into existence as animals—[185]there is the body of a tathāgata of the same [kind] as my own.[186]

Sons of good family,

'How does the mental vision of a tathāgata (*tathāgatajñānadarśana*) [in all sentient beings] become free and completely purified from impurities so that [sentient beings] become worthy of the homage of all worlds, as I am now?'

Thus thinking, the Tathāgata teaches in this [connection] the Dharma to all bodhisattvas in order to cause [such beings] to become free from the wrappings of defilements [in which they] are wrapped."[187]

[7C]

Then at that time the Exalted One uttered these verses:

[7.1] "It is as if a *sugata* image were wrapped in putrid, disgusting [materials]—made of jewels [and yet] wrapped in rags—[and] had been left[188] on a path and lay around [there]."[189]

[7.2] "And the divinity, having perceived it with divine vision, had said to some [people]:

'Here is a tathāgata [image made of] jewels. Open quickly this bundle of rags!'"[190]

[7.3] "My [vision] is like this divinity's vision:[191] with that [vision I] see that without exception all these sentient beings, wrapped in the wrappings of

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[185] Cf. *RGVV* 15.11f., which is probably based on this passage of the *TGS*. The passage here, its parallel verses *RGV* I.119, 120, and *RGVV* 15.11f. are, in the early *tathāgatagarbha* teaching, the only passages which explicitly state that animals have buddha-nature: ... *lokottarayā prajñayā sarvasattveṣv antaśas tiryagyonigateṣv api tathāgatagarbhāstitvadarśanāt*.... In *Ch*$_1$ this passage does not appear. *Ch*$_2$: ... 受於無量傍生之身。: "... [perceives that all sentient beings] attain innumerable bodies as animals."

[186] *Ci* in *nga ci 'dra* seems redundant but is also found in *Bth*. It appears again in *Bth* 7B.7 and could well be an archaic formulation. 7B in *Ch*$_1$ from the beginning: "In the same way, sons of good [family], I see that living beings [due to their] various defilements circulate for a long time (長夜; **dīrgharātra*), in innumerable [re]births and deaths. [And I see that yet] the wonderful store of a tathāgata dwells within their bodies, exalted [and] pure, not different from myself."

[187] Both *Bth* and *Ch*$_2$ place the part of the sentence expressing finality before the direct speech. Neither the Tibetan nor *Ch*$_2$ shows clearly if the purification of the bodhisattvas or of living beings is meant. In *RGV* I.120d the process of liberation (... *vimuktyai*) refers to *buddhadhātu*. In *Ch*$_1$ the bodhisattvas do not appear. The last part is different from all other translations and is not found in the verse section of *Ch*$_1$: "Therefore the Buddha teaches the Dharma for living beings, removes [their] defilements, purifies [their] tathāgata-knowledge [and] increasingly (轉復) guides all worlds."

[188] For *bor te* see the parallel verses *RGV* I.118, 120: *ujjhita*.

[189] *Ch*$_1$ follows its own prose: "It is as if somebody carrying a golden image went to another country and would [therefore] wrap [the image] with ragged, rotten materials, and [the image] would [then] have been abandoned and lay in the wilderness." In *Ch*$_2$ the image is left at a "risky [and] bad place [in] a wilderness" (曠野險惡處).

[190] (1) *Su* in 7.2a functions as a metric expletive (see Hahn 1985: 206).

(2) As in its prose, *Ch*$_1$ does not mention a divinity. The direct speech runs: 去穢現眞像 一切大歡喜: "Removing the rotten [materials, you will] reveal a pure [golden] image [so that] everybody [will] greatly rejoice!" *Ch*$_2$ mentions several divinities and adds that the image should be venerated (恭敬). Both Tibetan translations have *lha des* though the divinity has not been mentioned in the verse before.

defilements, are suffering severely [and] are continuously tormented by [this] suffering of saṁsāra."[192]

[7.4] "I perceive that inside the wrappings [consisting of] defilements the body of a victorious one is firmly established,[193] that that [body] is without motion and change, and that yet there is nobody setting that [body] free."[194]

[7.5] "Having seen [this], I then urged [the bodhisattvas]:[195]

'[O you] who have entered excellent awakening, listen! Thus [is] the essential law (*dharmatā*) [regarding] sentient beings: here [within each sentient being] always dwells a victorious one, wrapped around [with defilements].'"[196]

[7.6] "'When the *sugata*-knowledge [within] has been set free and all defilements are pacified, then this [sentient being] is called

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[191] *Tib* has two particles: *de bzhin* and *'di 'dra ba*. The fact that the three other versions only show one such particle, and instead *Bth* and *Ch₂* mention the act of seeing a second time (*mthong ba*; 見), could be explained by assuming that *Tib* has misread a form of the root *dṛś* "to see" as *īdṛśa* or *(e)tādṛśa*. For an alternative explanation cp. n. 196 (1).

[192] The versions could be understood in the following way: *Bth*: "In the same way, with my supernatural vision I see living beings. I always see in the most excellent way [that they] are concealed by masses[1] of defilements [and that they] are also troubled by the suffering of saṁsāra." [[1] *gong bur* to be emended to *gong bus*; cf. *Bth* 7B.3; 5.] *Ch₁*: "My divine vision is also like this: [with it I] see these living beings wrapped in defilements [and] bad deeds, [and I see how they become] born and die accompanied by lots of suffering." *Ch₂*: "With [my] divine vision I see like this: I see [how] all living beings are subject to the wrappings of the silk of defilements [and how they] excessively experience sorrow and the suffering of saṁsāra."

[193] Instead of *mnyam par bzhag gyur* (Skt. **samāhita*, **samādhigata*), *Bth* simply has *gnas*. *Ch₂* mentions in the same pāda the *paryaṅka* position of the tathāgata-body (如來體).

[194] (1) The act of perceiving comprises the whole content of the verse. It is not mentioned in *Bth*.

(2) *Bth* shows the phrase *mi spyod* instead of *mi 'gyur*. This could be a rendering of Skt. *acara* or *avicāra*; for *acāra* the *BHSD* gives the meaning "unchanging, constant."

(3) The verse in *Ch₁*: "Further [I see that with] living beings, in the middle of the dirt of ignorance [there is] tathāgatahood without motion, [and that yet] there is nobody who could remove [the dirt]."

[195] The perfect form of *'debs* is probably chosen because what is described in the following verse 7.6 is thought to happen *after* the urging. For *skul ma btab*, probably a causative form of the root *(saṁ-)cud*, *Ch₂* employs 驚悟, "to alarm, to shake up"; *Ch₁* has simply 說. Different and obviously incomplete is *Bth* with *'grol bar bya* instead: "[in order] to cause [the buddha bodies] to become free [he says]...." This statement is, however, also part of the corresponding passage in the prose of 7B. As is said explicitly in *Ch₁* the urging is directed towards the bodhisattvas.

[196] (1) My translation follows *Bth* and *Ch₂* (常) in attaching *rtag* of pāda c to pāda d, which seems to have been its original position. The translation of Takasaki 1981: 27 includes *rtag* in the statement of pāda c. This must have been the intention of the Tibetan translator(s) or reviser(s): 衆生たちの本性は常にこのようである。: "The true nature of living beings is always thus."

(2) For a phraseologically and syntactically similar construction cf. the *Samādhirājasūtra* (Régamey 1990: 53, XXIII.17): ***evaṁ saṁbhava buddhānāṁ / lokanāthāna īdṛśaḥ / na jātu kenacic chakyaṁ / paśyituṁ ...*** (Tib.: ***de ltar sangs rgyas 'byung 'gyur te / 'jig rten mgon po'i de 'dra bas / sus kyang ... nam yang mthong bar mi nus so //***); Régamey's translation (p. 90): "***Such*** is the nature of the Buddhas, Rulers of the World. Nobody can perceive them...."

(3) Instead of *dharmatā* *Ch₂* has just 法. *Ch₂*'s statement that the buddha is found within fears (怖畏 for *bhaya, trāsa* or so on) must be based on an erroneous variant reading of the Skt., on which *(yongs su) dkris pa* and *'di na* (*Bth*: *de na*) were based.

(4) *Ch₁*: "As the Buddha has seen thus, [he] teaches for the bodhisattvas: 'Masses of defilements—the bad deeds—cover the body of a victorious one [within living beings].'"

‘awakened’ (*buddha*) and the hearts of gods and humans are full of joy.’”[197]

[8 The simile of the future universal emperor in the womb of a poor, depressed woman]

[8A]

“Sons of good family, again it is like the example of a woman without a protector (*anāthabhūta*), of unsightly complexion, having a bad smell, disgusting, frightening, ugly and like a demoness (*piśācī*), [and this woman] had taken up residence in a poorhouse.[198] While staying there she had become pregnant. And though the life that had entered into her womb[199] was such as to be destined to reign as a world emperor,[200] the woman would neither question herself with reference to the sentient being existing in her womb ‘Of what kind is this life [that] has entered my womb?’, nor would she [even] question herself in that [situation]: ‘Has [some life] entered my womb or not?’[201] Rather, thinking herself poor, [she would be] depressed,

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[197] (1) The syntactical construction could derive from Skt. *yadā ... tadā...*; see also *Ch₂* (彼時 ... 是故...).

(2) Pāda a of *Ch₂*: 即解彼已現佛智: “When this [buddha within] has been set free and [one has] manifested the buddha knowledge,....” In the last pāda *Ch₂* mentions aprt from the joy also the venerating activity (供養) of gods and humans. *Ch₁*: “Purify diligently [the buddha within and] remove [the defilements]; bring forth the tathāgata-knowledge! [Then you will] be venerated by all gods, humans, dragons (*nāga*), hungry ghosts (*preta*) and snake-gods (*yakṣa*)!”

[198] *Bud med mgon med par gyur pa*, Skt. **anāthabhūtā strī*, indicates a female without any male family members (cf. *Ch₂*: “orphan woman”; 孤獨女人) who could be in charge of her “protection.” Characteristic for the Indian concept of women in need of protection is *Manu* IX.3:

pitā rakṣati kaumāre bhartā rakṣati yauvane /
rakṣanti sthavire putrā na strī svātantryam arhati // (cf. also V.147ff.)

What exactly ***mgon med pa'i khang pa***, Skt. **anāthaśālā/-vasatha*, stands for, is not very clear. In *Paṭis* I 266.30ff. compassionate people are said to bring bandages to an *anāthaśālā* so that the inhabitants could bandage their open wounds (probably inflicted through punishments). An *anāthaśālā* could be an assembly point for people at the edge of the society without any family ties. *Ch₂* renders it as a (socially) low, run-down house (下劣、弊惡之家). The meaning “run-down” of *anātha* is also prevalent in the description of a *vihāra* (see Couvreur 1957: 317). My translation “poorhouse” might therefore not cover the complete range of functions and notions of such a place in India.

[199] The term *sattva* seems common in ancient Indian literature to designate the entity entering the womb and becoming the embryo (cf. e.g. the quotations in Hillebrandt 1906: 183; also *Divy* 98.20ff.: ... ***sattvo*** ... *kukṣiṁ avakrāntaḥ* /). Instead of “to enter” (*zhugs* for **avakrāmati*?) *Bth* has here and in 8A.6 *skyes* from *skye*: “to arise.”

[200] *rGyal srid byed pa* is probably based on Skt. *rājyaṁ karoti* or *kārayati* (see *Udr₁* s.v. *rgyal srid*); *Bth* has simply *rgyal po*. For the characteristics of a “world emperor” (*cakravartin*) see *EncBuddh* s.v. *cakravartin*.

[201] (1) In *Bth* the question which the woman does not ask runs as follows: “What kind of life has arisen in my womb, has entered my womb?” Instead of the phrase *yid la mi byed* which appears after each of the two questions in *Tib*, *Bth* states: “... [this she] does not think, [this she] does not consider, [this] does not enter [into her] consciousness.” (*... zhes mi seṁs : yid la mi byed : der 'du shes mi 'jug go //*). Whereas *Bth* obviously combines the second *'jug pa* with *'du shes* (*saṁjñā*), which is not attested in *Tib*, *Tib* includes it in the second question (*sam / **ma zhugs***), referring to the womb. *Mi seṁs* in *Bth* should have its equivalent in one of the two *yid la mi byed* of *Tib*. The second question, pertaining to whether life has entered the woman’s womb or not is only attested for *Tib*. However, in verse 8.3 it comes up in both *Tib* and *Bth*.

(2) The passage in *Ch₂*: “By chance [she then] had intercourse [and] would become pregnant in [her] belly; [and] this [would be] an embryo [destined] to necessarily function as a world emperor-

[and] would think thoughts [like] '[I am] inferior and weak,' and would pass the time staying in the poorhouse as somebody of unsightly complexion and bad smell."[202]

[8B]

"Sons of good family, in the same way also all sentient beings [think of themselves as] unprotected and are tormented by the suffering of saṁsāra. [They, too,] stay in a poorhouse: the places of [re]birth in the states of being.[203] Then, though the element of a tathāgata has entered into sentient beings and is present within, those sentient beings do not realize [it].[204]

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king. And yet, even though this woman were pregnant, [she] would not at all have thoughts such as [appropriate for the mother of an emperor]:...." or "...were pregnant, [she] would not at all have such thoughts:...." The second alternative is in accordance with the Tibetan. However, the question itself, which in the Tibetan follows directly after, does only appear at the end of 8A: "And [she] would not know for certain: 'What kind of human is it that has arisen in my belly?'" (亦不定知是何人類生於我腹。).

[202] (1) The Skt. on which *Tib* is based could be ... *(na) anyatra sā daridracintāṁ līnahīna-...-cintāṁ ca anu(vi)cintayet durvarṇadurgandhatayā ca...* (cf. n. 136). Instead of the triplet *zhum pa dang / dman pa dang / kho ru chung ba* the text in *Bth* shows *ngan pa dang : nyon mongs pa dang : mi dge ba*; Ch_2: 匱、下劣之心...羸劣, ... *dMan pa* should correspond with *ngan pa* (*hīna*; cf. 8.5d; Ch_2: 下劣). *Zhum pa* (Skt. *dīna, nīca , līna, viṣāda, saṁkoca* or something similar) does not correspond with *Bth*: *nyon mongs pa* (probably for *vyasana*; Ch_2: 匱) nor with *Bth*: *mi dge ba*. Difficult is also *kho ru chung ba*, for which the dictionaries do not have entries. It could correspond with Ch_2: 羸劣 (**durbala* = *stobs chung ba* or *nyam(s) chung ba*). However, also in this case *Bth* (*mi dge ba*) is different. Two compounds in a row with the same final member to which the prior members of the compounds are referring, in the form *ax bcdx*, are not uncommon in Buddhist Hybrid Sanskrit. The first compound **daridracintā* I have taken to be an *iti*-compound, similar to the one in n. 136. The second compound **līna-hīna-durbala-cintā* cannot be analyzed in this sense, as *līna* usually describes the temper rather than the content of a thought (cf. *RGV* I.157a: *līnaṁ cittam*; *BHSD* s.v. *līna*); for *hīna* cf. 8.5d.

(2) The Skt. for *dri mi zhim pa nyid kyis* could have been something like *durgandhatvena*. Therefore my translation: "as somebody of ... bad smell." *Bth* simply has *dri mi zhim pa*.

(3) The passage in Ch_2: "[She] would only think [herself] poor, deficient [and] inferior. Following the weakness of her mind [she] would continuously have this thought: 'I am ill-looking.' [She] would pass [her] time dwelling in a low, run-down house. And [she] would not know for certain... (see above)." All of 8A in Ch_1: "And again, sons of good [family], it is like a poor, low [and] ill-looking woman, hated by everyone, and yet [she] would carry a precious child [in her belly] who later would be a noble king, ruling the four worlds. [Yet] this person would not know [about it and] pass the time thinking continuously that [also] the child [will be] inferior [and] of low birth."

[203] (1) "Unprotected," *anātha*, is rendered by Ch_2 as "without master, without support" (無主，無依).

(2) *Srid par skye ba'i gnas* possibly for Skt. *bhavopapatty-āyatana*; *bhava* is synonymous with saṁsāra. Ch_2: 生三有中: "[re]born in the three states of being"; cf. the corresponding passage *RGV* I.122a: *anāthaśāleva bhavopapattiḥ*.

(3) The passage in Ch_1: "In the same way, sons of good [family], the Tathāgata observes [how] all living beings wander around in saṁsāra [and] experience the poison of all [kinds] of suffering."

[204] (1) Instead of *gotra* or *kula* (*Tib*: *rigs*) *Bth* and Ch_2 have *dhātu* (*khaṁs*; 界). The passage is cited in *RGVV* 72.11–12 and reads *dhātu*: *tatra ca sattve sattve* ***tathāgatadhātur*** *utpanno garbhagataḥ saṁvidyate na ca te sattvā budhyanta iti* /. For a discussion of the meaning of *dhātu* here see section A 3.1. *Dhātu* is also attested for the parallel pāda *RGV* I.121c. I have no definite idea if and why the translators or revisers of *Tib* preferred *rigs* to *khams*, or if and why already one strand of the Indian tradition replaced originally *dhātu* with *gotra*. One would also expect the character 性 rather than 界 (Ch_2) in the common translation 如來性 for *tathāgatadhātu*, to express the buddha essence in living beings. A possible reason for a deliberate alteration from *dhātu* to *gotra* (or *khams* to *rigs* in the Tibetan tradition), however, could be the classification system

Sons of good family, in order that sentient beings do not despise themselves, the Tathāgata in this [connection] teaches the Dharma with the [following] words:

'Sons of good family, apply energy without giving in to despondency![205] It will happen that one day the tathāgata [who has] entered [and] is present within you will become manifest.[206] Then you will be designated 'bodhisattva,' rather than '[ordinary] sentient being (*sattva*).' [And] again

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established later in the *RGVV* (cf. section A 4.5) where this eigth simile is subsumed under the *gotra* aspect. In the first part of the translation of *Bth* (*de nas sems can dag de bzhin gshegs pa'i khaṁsu skyes pa yang yod : snying po la gnas pa yang na : seṁs can de dag gi khong du mi chud te :*) the terminative particle *su* after *khaṁs* is to be deleted, if we want *Bth* to agree with the Sanskrit quotation. Otherwise it could be understood as "Then living beings come into existence and stay in the *dhātu* of the tathāgatas." The two Tibetan translations of this passage are characteristic as *Bth* shows the more literal but grammatically also more problematic version, whereas *Tib* has introduced some changes (that are not based on the Sanskrit) and thus becomes a more smoothly readable text.

(2) The expression that the *dhātu* of a tathāgata has "arisen" (*utpanna*) in living beings is probably influenced by the *upamāna*, where it is said that life has entered (*zhugs*) the womb of the woman. The translators of *Tib* probably decided to render *utpanna* with *zhugs*, a verb not common in translating forms of *ut-pad* (cf. *Bth*: *skyes pa*), since the same verb is used in the the *upamāna*.

(3) *Khong (na)* in 8B.4 renders *garbha* (cf. *Bth*: *snying po*; parallel verse *RGV* I.123b: *garbhāntarastha*). *Ch₂* obviously interprets this *garbha* not as the inside or the womb of living beings, but as the "store[, i.e., element] of a tathāgata" (如來藏) parallel to *dhātu*. The passage in *Ch₂*: 然一一有情有如來界，具如來藏。是彼有情不覺，不知。: "And yet each living being has the element of a tathāgata (*tathāgatadhātu*), has the store of a tathāgata. [But] this [is something what] living beings are not aware [of, what they] do not know." *Ch₁* constitutes the version with the widest gap to the transmitted Sanskrit: 其身皆有如來寶藏，如彼女人，而不覺知。: "In all their bodies there is the precious store of a tathāgata—just as in case of the woman—yet [they] do not know [it]."

(4) A construction expressive of concession (... *saṁvidyate na ca te*...) can also be found in the correspondent verse I.123 of the *RGV*: *sannātheṣu* ... *svātmāntarastheṣv* ***api*** //.

(5) The first part of the passage cited in the *RGVV* could also have been the basis for a quotation of the *TGS* found in the *MPNS*. Of course, it should be titled a free rendering rather than a word-for-word quotation. The first part of the quotation in the *MPNS* runs as follows (including the introduction): *gzhan yang 'di na dge slong la la de bzhin gshegs pa'i snying po'i mdo sde chen po ston par byed do*[1] // *sems can thams cad la ni sangs rgyas kyi khams yod la*[2] *khams de rang rang gi lus la 'chang*[3] *ste* /.... [[1] *S*: *de*; [2] *S*: *la* /; [3] *Q*: *tshang*.] (*MPNS Q* 99a6; *S* 175a4f.; quotations of the Chinese in Takasaki 1974: 137).

[205] (1) *brTson 'grus brtan par gyis shig* could be the equivalent to **vīryaṁ dr̥ḍham ārabhadhvam*, ... *utthāpayata* (with *dr̥ḍham* understood adverbially) or **dr̥ḍhavīryam ārabhadvam* (with *dr̥ḍha* as an attribute of *vīrya*; in this sense *Ch₂*: 發大堅固精進之心; cf. *BHSD* s.v. *dr̥ḍhavīryatā*; *KP* §153: *-dr̥ḍhavīrya-*). The character 發 probably renders a form of the root *ā-rabh* or *ut-thā* (see *BGDJ* 1255d).

(2) A detailed analyses of the meaning of *vīrya* is found in Pagel 1995: 201–216. Concerning the passage here, some verses in the *BCA* (VII.2, 16, 17) are of particular interest because they mention *ālasya* ("indolence") and *viṣādātmāvamanyanā* ("dispondency and self-contempt") as the antipodes of *vīrya*. There it is also said that one should not deny the possibility of awakening for oneself (VII.17: *naivāvasādaḥ kartavyaḥ*...). Also in the *BCA*, as the commentator Prajñākaramati makes clear (cty. to II.17), *vīrya* is taken as the main force to overcome a negative self-assessment.

(3) For *sro shi bar ma byed pa* the *Tshig mdzod* (s.v. *sro shi ba*) has the following entry: *(rnying) dpa' zhum pa* /. In *Tib* the auxiliary verb *byed pa*, rendering the expression transitive, is added so that *bdag nyid* can be taken as the object. *Bth* has here and also in 8B.5f. (*Tib*: *khyad du mi gsad par bya*) *(bdag cag la) gtses par ma byed par*. *Ch₂*, too, uses the same terminology 不... 欺誑 in both passages, so that we can assume that also in the Skt. the same formulation appeared twice.

[206] (1) *Ch₂*: 汝等身中皆有佛體。於其後時畢成正覺。: "Within all of your bodies there is the essence of a tathāgata! Later [you] will all (or: finally; 畢) realize perfect awakening!" For *Ch₁* see below.

in the [next stage you] will be designated 'buddha,' rather than 'bodhisattva'.'"[207]

[8C][208]

Then at that time the Exalted One uttered these verses:

[8.1] "It is as if a simple (*bāla*) woman without a protector, of bad complexion and ugly disposition would [go to] stay in a poorhouse, [and] after a time would there have become pregnant,"[209]

[8.2] "[and yet] the [life] that had entered her womb would be such that the [embryo] was destined [to become] a world emperor king, elevated by [his] magnanimity (*mahātmatā*) [and his seven] jewels, and ruling [over all] four continents."[210]

[8.3] "[But] that simple woman would [behave] like this: [she] would not know if [some life] had entered [her] womb, rather [she] would [continue to] stay[211] in the poorhouse and pass the time in the belief that [she] was poor."[212]

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[207] (1) Probably, Ch_2 uses *pr̥thagjana* (凡夫) instead of *sattva* to separate the three categories sharper. The same motive might explain the statement that entering into the third category (that of being a tathāgata) will only happen after a *long* time (久後). This contradicts the parallel in 8.6b: 不久.

(2) The latter half of 8B in Ch_1: "Therefore the Tathāgata teaches widely the Dharma for [living beings] saying: 'Sons of good [family], do not look down on yourself (for 輕鄙 see *BGDJ* 238a: *garhita*)! [In] your own body you all have the buddha-nature (佛性)! If [you] practice diligently [and] diminish all evil, then [you] will attain the designations 'bodhisattva' and 'exalted one.' [You will] guide [and] save innumerable living beings!'" The last part is not found in TGS_2, but it appears in the last verse of 8C in all four translations.

[208] In Ch_1 only five verses are found.

[209] There is no equivalent for *bāla* in *Bth* and Ch_{12}. Ch_2 mentions the pregnancy with the imperial embryo already in pāda d: 有王胎孕. Also Ch_1 integrates parts of 8.2 in the first verse: "It is as if a poor woman of extremely ill-looking appearance would yet carry a child of precious characteristics [in her womb], who later would be the *cakravartin* king,...."

[210] (1)The use of *'byung* in *Bth* instead of *'phags pa* indicates **udgata*, **(sam)udita* or something similar in the Skt. original; Ch_2: 圍. For *rin chen rnams*, Skt. (*sapta*)*ratna*, see *BHSD* s.v. *ratna*.

(2) The understanding of *Bth* is different: "... [and yet] she would thus have attained such [a life] in her womb [that] would be destined to become the world emperor king, through [whose] magnanimity all [seven] jewels would arise [to him, who] would become the ruler of all four directions." Ch_2 corresponds with *Bth* in the first half of the verse; the second half could be rendered: "This king would [have] magnanimity (*mahātmatā*) [and] would be surrounded by the seven jewels. [He] would rule over the four continents and be the sovereign." In Ch_1 the first half of the verse corresponds to pādas c and d of Ch_2 and *Bth*; the second half already covers parts of verse 8.3 in TGS_2: "Seven jewels would complete [his] merit, [and as a] king [he] would have the four continents [under his control]. But this [woman] could not know [it and would rather] continuously think [that she and her child were] inferior."

[211] *gNas byed* could be a translation of Skt. *vāsaṁ karoti*. The auxiliary verb *byed* (in contrast to *'gyur*) further seems to stress that staying in the poorhouse is an autonomous act based alone on the decision of the woman herself without being inevitably forced to do so by other circumstances.

[212] There is no particle of comparison in *Bth* (contrary to *Tib*: *'di lta bur*). Ch_2 uses 如是 as the object of 有: "This simple [and] ugly woman would not yet know that in her belly exists *such* [a king]." Instead of the passing of time in pāda d Ch_2 mentions the negative thoughts of the woman: "... [and she] would cherish poverty [and] pain, [with her] heart [full of] distress." Ch_1 corresponds roughly with 8.4 in TGS_2: "I see that all living beings suffer like infants. [Yet their] body embraces the store of a tathāgata, but [they] do not realize [it]."

[8.4] "In the same way, I see that all sentient beings also [think of themselves as] unprotected and are distressed by *dharma*s, [which lead to] suffering, remaining [caught up] in the lesser pleasures of the three spheres, [even though] inside [them] there is the true nature (*dharmatā*)—like [the world emperor in] the womb [of the woman]."[213]

[8.5] "Having seen thus [I] taught the bodhisattvas:[214]

'As all sentient beings do not know about the true nature (*dharmatā*) within [their own] wombs [which] grants benefit [to] the world, [take care of them and let them] not consider themselves inferior!'"[215]

[8.6] "'Apply energy (*vīrya*) firmly! Soon you yourselves[216] will become victorious ones. At some point [you will] attain the essence of

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[213] (1) *BDJNQ* in pāda d have ***mngal (la) gnas*** ("embryo"). The analogy is thus between the ***dharmatā*** and the embryo: "... there is the ***dharmatā***—like the embryo [in the womb of the woman]." ***Bth*** reads ***stong pa*** instead of ***mngal*** and could by that mean the hollow of the womb. The same pāda in *Ch₂*: "The store of [buddha] qualities in the body [of sentient beings] is like the store of [the woman's] womb." ***Bth*** and ***Ch_2*** both lack a verb of existence.

(2) *Ch_2* does not speak of distressing ***dharma***s: "... [they are] experiencing poverty [which] drives [them] to suffering." (受於窮迫苦); instead of "remaining in the lesser pleasures of the three spheres": "being in the three spheres, indulging [in] pleasures."

(3) The fourth verse in *Ch_1* corresponds rather with verse 8.5 of *TGS_2* and will be translated below.

[214] (1) In the prose, the speech is directed to living beings.

(2) The perfect form *bstan* (*Bth*: *smras*; see also *RGV* I.110d: ... *vyasṛjat*) is probably based on the Skt., and is intended to allude to the teaching activity of the historical Buddha.

[215] (1) Though the meaning of ***mngal gnas*** (*Bth*: *snying po gnas*) is usually "embryo," I take it as a literal rendering of Skt. *garbhasthāna* or *garbhavasati*: "womb." Such an analysis is confirmed by *Ch_2*: "... [the *dharmatā*] in the ***womb***, [being] the benefit of the world, full of light"(胎中世利有光明). The Sanskrit may also have been a predicative construction joining that in 8B.4, where the quotation in the *RGVV* read *garbhagata* and the parallel verse in the *RGV* I.123b had *garbhāntarastha*. The variants in fn. 18 and 19 of *P_{12}* in the Tibetan edition document the modification from ***mngal gnas na*** to ***mngal na gnas***. This can be considered a redactional attempt to give more sense to the Tibetan wording, which (with ***mngal gnas na***: "in the embryo") is, from the standpoint of the Tibetan reader, not understandable.

(2) *Tib* does not associate the ***dharmatā*** with light. However, this qualification is found in all other translations: *'od byed* (*Bth*); 有光明 (*Ch_2*); 有濟世明 (*Ch_1* in 8.4d); see also the parallel verse *RGV* I.121c: ... *garbheṇa rājaśriyam udvahanti*...: "with [her] womb carrying the *luster* of a king."

(3) Whereas *Tib* only gives sense when the last pāda is understood in a causative sense "[Take care that living beings]...," the basic understanding of ***Bth*** and ***Ch_2*** is probably that the ***bodhisattvas*** should not look down on living beings. Both ***Bth*** and ***Ch_2*** do not have a personal pronoun of the first person (***bdag*** of ***bdag dman 'du shes***), but use a pronoun of the second person (*Bth*: ***khyod rnams ngan pa'i 'du shes***), or do not mention a pronoun at all (*Ch_2*). The causative sense is only found in *Tib*, and thus can hardly be an original element of the Skt. text. The last three pādas in ***Bth***: "'Knowing about the *dharmatā* of all sentient beings [which], found [in their own] wombs, benefits the world and emits light, you should not have a bad idea [about them]!'" Contrary to ***Bth*** which has no negation of "to know," *Ch_2* has no equivalent at all: "'All sentient beings have the *dharmatā* [which], in [their own] wombs, [grants] benefit [to] the world [and] emits light. [Therefore] respect [all sentient beings and] do not deceive [them]!'"

(4) The parallel verse 8.4 in *Ch_1*: "[All living beings do not realize their buddha-nature], therefore I disclose to the bodhisattvas: 'Take care not to look down on yourself! Your body [has/is] the store of a tathāgata! [In your body] there is always the light to liberate the world!'"

[216] I understand *rang lus* (*Ch_2*: 自身) for Skt. **svakāya*, **svadeha* or **svāṅga* here as simply reflexive, similar to the reflexive use of *ātman*. It serves to stress the identification of the individual practitioner with the prophecy made in the verse.

awakening.[217] Then [you] will proceed to liberate myriads of living beings.'"[218]

[9 The simile of golden figures within burned clay molds][219]

[9A]

"Sons of good family, again it is like the example of figures of horses, elephants, women or men being fashioned out of wax, then encased in clay[220] [so that they are completely] covered [with it and finally, after the clay has dried,] melted [in fire]; and after [the wax] has been made to drip out, gold is melted. And when [the cavity inside the mold] is filled with the melted [gold],[221] even though all the figures, having cooled down step by step (*kramena*) [and] arrived at a uniform state,[222] are [covered with] black

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[217] For *byang chub snying po*, Skt. *bodhimaṇḍa*, see *BHSD* and Lamotte 1962: 198, n. 105. *Bth* reads erroneously *bodhimaṇḍala* (*byangchub [seṁs] kyi dkyil 'khor*) instead.

[218] Pāda a in Ch_2: 發堅精進以修持: "[If you] bring forth firm energy [and] keep [it] by [your] practice,..."; for *dus zhig* in pāda c: 不久當: "then, not after a long time." Ch_1 ends with verse 8.5, which corresponds with verse 8.6 in TGS_2: "If [you] apply diligently energy, [you] will, after not a long time, attain the essence of awakening (*bodhimaṇḍa*), realize the path of perfect awakening [and] liberate innumerable [living beings]."

[219] (1) The here described technique for metal casting is the so-called lost-wax process or *cire-perdue* method. Common on all continents except Australia, it dates from the 3rd millennium BC (see *EncBrit* s.v. *lost-wax process*; Bol 1985: 19f., 119ff., 125ff.). In India this method is known by the name *madhūcchiṣṭavidhāna* (see Banerjea 1956: 214f.). The descriptions of the process in the 21 verses of the *Devatābhakti* chapter in the *Abhilaṣitārthacintāmaṇi* of the11/12th century CE (see Saraswati 1936), along with the monograph of Reeves (1962), who describes the practice of this technique in India and Nepal till the modern times, appear to be practically identical with the process presented in the *TGS*. For a comprehensive description of the lost-wax process as found in Nepal see also Michaels 1988. As is documented by the *Pratyutpanna-buddha-saṁmukhāvasthita-samādhi-sūtra*, figures of buddhas were already known at the beginning of the second century CE (see Harrison 1978a: 38; *Hōb* s.v. *butsuzō*). A chart in Reeves 1962: 84 documents that even in the second half of our century in certain parts of Madhya Pradesh, figures of elephants and horses are the ones most frequently cast. The prominent position of these animals is confirmed by the simile of the *TGS*.

(2) As it is the case in the parallel verses of the *RGV*, in the *TGS* the expression for the mold containing the figure on the one hand, and the figure itself on the other hand is the same: *gzugs* (*RGV* I.124; 126: *bimba*). In order to render the process more distinctly I had to supply a number of additional annotations in brackets.

[220] Lit.: "... [the figures are] then put into clay,...." *Bth* instead mentions that the figures are besmeared (*bskus*) (before: ... *lus kyi lugs sgoms sam* :?). Ch_2: ...泥裹其上, ...: "... [with] clay [one] covers them,...." Instead of the figures of women *Bth* has lion figures.

[221] In Ch_2 the melting and dripping out of the wax is not mentioned. Instead it is said that heating with fire is employed: 用火炙. The passage in Ch_1: "And further, o sons of good [family], just as a smith casts figures of pure gold and, as the casting is completed, puts [them] on the earth,...."

[222] (1) Instead of the gradual cooling down of the figures Ch_2 says that (the artisan) has waited for the (figures') cooling down (候其冷已).

(2) The Chinese versions are without an equivalent to *mnyam par gnas par gyur pa* (**samāvasthāṁ prāpya*; *Bth*: **samatāvasthāṁ prāpya*). The text of Ch_2 (工匠將歸舍宅。: "[having waited for the figures' cooling down,] their (= the figure's) artisan brings [them] back home") could easily result from a minor variant in the Skt. text: whilst *Tib* is based on something like *samāvasthāṁ prāpya*, Ch_2 may have read *svam āvasathaṁ prāpya*. I am not sure whether the statement that the figures arrive at a uniform level is intended to point out the importance of an equal heating and cooling down of the figures. In the process of heating this is definitely a decicive factor, as is shown by a remark regarding antique bronze casting: "Unless it is baked slowly and *uniformly*, it is quite likely to crack." (Lechtman and Steinberg 1970: 5; emphasis by me).

clay and unsightly outside, [their] insides are made of gold.[223]

Then, when a smith or a smith's apprentice [uses] a hammer [to] remove[224] from the [figures] the outer [layer of] clay [around] those figures which he sees have cooled down, then in that moment the golden figures lying inside become completely clean."[225]

[9B]

"Sons of good family, likewise also the Tathāgata perceives with the vision of a tathāgata that all sentient beings are like figures [in] clay: the cavity inside the sheaths of outer defilements and impurities is filled with the qualities of a buddha *[and with] the precious uncontaminated*[226] *knowledge (anāsrava-jñāna); inside, a tathāgata exists in [all] magnificence.*[227]

Sons of good family, having then perceived that all sentient beings are like this, the Tathāgata goes among the bodhisattvas and perfectly teaches [them] these [nine] Dharma discourses of that kind[, i.e., on the tathāgata-knowledge within all sentient beings].[228] [Using] the *vajra*[-like] hammer of the Dharma,[229] the Tathāgata then hews away all outer defilements in order

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[223] *Ch₁*: 外雖燋黑，內像不變。: "Though [the mold] outside was burned black, the figure inside is unchanged."

[224] A technical term for the removal could be a causative form of the root ***sphuṭ***: "... to burst or rend suddenly, break, split, divide..." (*MW* s.v.). See, for example, the above mentioned text of the 11/12th century, where the removal process is described: ***sphoṭayen mṛttikāṁ dagdhām*** ... (Saraswati 1936: 142, line 14). However, *Tib* employs continuously *'gogs* (or *bkogs*), which does not seem to be a very appropriate term to describe the treatment. A Tibetan equivalent for ***sphoṭayati*** could be *'ges pa* (*Jä*: "to split, cleave, divide"). Its intransitive form *'gas pa* is given in *MVy* 6492 for ***sphuṭam***. *Bth*, on the other hand, has ***bong bas bsnun te : bcom nas : phyirol kyi sa med par byed do :***, which should be translated as: "... [he] pricks into with a small stone (?), destroys [the mold] and removes the outer [layer of] clay." Cf. the parallel verses *RGV* I.124d, 126b and d, where *saṁchedayet* and *saṁchedayati* are used. For the emendation from *saṁcodayet* and *saṁcodayati* cf. Schmithausen 1971: 155. *Ch₂* does not mention any tool. For *Ch₁* see below.

[225] Before stating that the figures become clean, *Ch₂* adds after the mention that the mold has been destroyed: "As [he] has polished [the figures],..." (既淨持已; the compound verb 淨持 is uncommon). *Ch₁*: 開模，出像，金色晃曜。: "[The caster] opens the mold [and] takes out the figure. The appearance of the gold[en figure] is dazzling."

[226] For *anāsrava* cf. n. 169 above.

[227] *Tib* does not make sense in this last passage, and I have therefore in syntactical matters relied on the other two translations of *TGS₂*. In *Bth* the verb ***rab tu gang*** governs the ***buddhadharma***s as well as **anāsravajñānaratna*. ***Nang na*** in 9B.4, which in *Tib* is related to **anāsravajñānaratna* with a genitive particle, appears in *Bth* (***dbus na***) as part of the following unit as becomes clear by my translation: "...—*inside*, a tathāgata..."; *Ch₂*: 於內虛冲滿有佛法、無漏智寶。The phrase *mdzes par 'dug pa* I understand in the sense of Pā. ***subhaṭṭhāyin*** (see *PTSD* s.v.). *Bth* (*legs par gnas pa*) instead suggests a form of the root *su(saṁ-)sthā* or something similar. There is no equivalent for this in *Ch₂*. The whole section in *Ch₁*: "Likewise, o sons of good [family], the Tathāgata observes that [in] all living beings there exists the store of a tathāgata [in their] body [and that they] are endowed with the characteristics [of a buddha]."

[228] For ***chos kyi rnam grangs*** (*Bth*: ***chos kyi gzhung***), Skt. *dharmaparyāya*, see *BHSD* s.v. *paryāya* (2); *RGV* has, in the parallel verse I.126d, *dharmākhyānanaya-* instead; *Bth* remains without the collective particle *dag* in connection with the Dharma; *Ch₂*: 妙法. *Ch₁* is much shorter: "Having observed thus, [the Tathāgata] widely discloses [the Dharma] for [all]." (如是觀已，廣為顯說。). Except *Tib*, all versions seem to have the general Dharma in mind, as in the other illustrations before.

[229] A *vajra* is a very hard stone or diamond. The compound **dharma-vajra-mudgara* is probably a *rūpaka-karmadhāraya*: "a *vajra*[-like] hammer which actually is the Dharma" (*dharma eva vajramudgaraḥ*). *Ch₂* just mentions a *vajra*-pounder (金剛器仗).

to entirely purify the precious tathāgata-knowledge of those bodhisattva-*mahāsattva*s who have become calm and cool.[230]

Sons of good family, what is called 'smith' is a designation for the Tathāgata.[231] Sons of good family, after the Tathāgata, the Honorable One and Perfectly Awakened One, has perceived with [his] buddha-vision that all sentient beings are like this, [he] teaches the Dharma in order to establish [them] in buddha-knowledge, having let [them] become free from the defilements."[232]

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[230] In the Tibetan, the cooling down is limited to the bodhisattvas (but in verse 9.4 *Bth* mentions also the *sattva*s). Ch_2 seems to comprise both groups (see below). Ch_1 does not mention the bodhisattvas in the prose. In the parallel verse *RGV* I.126 the bodhisattvas are not explicitly mentioned. The verse before, with the formulation ***jagad*** ... *viśodhayati*, rather implies that ***śāntam*** *avetya* ... *manaḥ* in I.126d should also be the *manas* of all living beings. That the Tibetan here only mentions the bodhisattvas is also surprising, because verse 9.6 later states explicitly that the Tathāgata perceives both groups.

[231] The last two passages have been understood differently in each version. It seems that *Bth* and Ch_2 give a more detailed explanation why 'smith' functions as a designation for the Tathāgata. Ch_2: "**(1a)** Whether bodhisattva-*mahāsattva*s or [other sentient beings who] have become calm [and] cool, the Tathāgata for those sentient beings, with a *vajra*[-like] pounder purifies their [supernatural] vision of the Dharma [and] removes their defilements and impurities **(1b)** in order to purify the store of the precious tathāgata-knowledge [within them]. **(2)** Sons of good [family], the Tathāgata is like somebody carrying a precious figure (***dhāraka*** for ***kāraka***?). **(3)** [And], sons of good [family], in light of the similarity between [the artisan who] destroys the [figures' outer] forms (?) and [the Tathāgata who destroys living beings'] impurities and lets [them] attain liberation, ['artisan'] is a designation for the Tathāgata." Without my additions the text of Ch_2 in (2) and (3) would hardly be understandable. My interpretation is based on *Bth* which, however, has to be emended.

The first passage of *Bth* in brackets [...] appears twice and I take its repetition to be caused by an inattentive scribe who, as a classical case of *aberratio oculi*, jumped into the following passage also ending with ... *bar byed pa* (9B.13). *dKon mchog gi ye shes* in 9B.11–12 makes no sense too and I have to ignore it. The text of *Bth*: **(1a)** ***de nas byangchub seṁs dpa' seṁs dpa' chen po zhi bar 'gyur grangs bar gyur te : de bzhin gshegs pas chos kyi rdorje'i mtshon kyis de dag gi phyirol kyi nyon mongs pa mang po thams cad ma rung bar byed pa*** [*de ni de bzhin gshegs pa'i tshigs bla dag so : rigs kyi bu 'di bzhin du de bzhin gshegs pas : sangs rgyas mig gis*] **(1b)** ***ye shes dkon mchog rab tu sbyangs pa'i phyir ro :*** [*dkon mchog gi ye shes*] **(2)** ***las byed pas :*** **(3)** ***gzugs de dag bcom ste :*** **(2)** ***dkon mchog gi gzugs*** **(3)** ***nyon mongs pa la thar bar byed pa 'di ni de bzhin gshegs pa'i tshigs bla dag so :***

It is likely that *Bth* has kept the assumed original text in (2) and (3): "That the smith destroys the [outer] forms [means] that [the Tathāgata] frees the figure[-like] jewel[, the tathāgata-knowledge within,] from defilements. In light of this [fact, 'smith'] is a designation for the Tathāgata."

The last two passages in Ch_1 until the end of 9B: "[When] those living beings become calm and cool, with [his] *vajra*[-like] insight, [the Tathāgata] smashes the defilements [and thus] discloses and purifies the buddha-body [within], just as [an artisan] takes a golden figure out [of its burned mold of clay]."

[232] (1) The Tibetan leaves open if the liberation from the defilements is part of the construction of finality ending with ... *phyir* (9B.15), or if the teaching takes place after the liberation. The before mentioned alternative considers the teaching as the basis for any emancipative process, whereas the latter alternative reminds us of the statement in 2B (cf. n. 93), which suggests that the teaching follows the liberation from the defilements. This is less probable.

(2) With *rab tu dgod pa Tib* could translate a causative form of the root **prati-ṣṭhā*; cf. e.g. ... *hīnayānasmi pratiṣṭhapeyam ekaṁ pi sattvaṁ na mametu sādhu* // (*SP* 47.4 = II.57, Tib.: ... *theg pa dman la ... bkod na* // (*Q* 23a6). The idea that one can become established or fixed in knowledge is further attested in e.g. *SP* 64.4f. = III.21 where Śāriputra says about himself: *tadā mi vidhvaṁsita sarvasaṁśayā vicikitsa naṣṭā ca* ***sthito 'smi jñāne*** //.

(3) Ch_2 is quite different in this passage: "Sons of good [family], the Tathāgata, Honorable One and Perfectly Awakened One, perceives that the store of a tathāgata of all sentient beings has sunk into the sheaths of an unlimited [number] of myriads of defilements. For those sentient beings, [he]

[9C]

Then at that time the Exalted One uttered these verses:

[9.1] "It is like [the example of casting golden images: first, wax] figures are covered outside with clay; [then, after the wax has been melted and so drips out,] the inside [of the clay] has a cavity and is empty; [finally,] when [these cavities] are filled with precious melted materials, [they] turn into many hundreds of thousands [of golden figures]."[233]

[9.2] "[Then] a smith, realizing that [the figures in the clay] have thoroughly cooled down, hews away the coverings of clay around the figures, thinking:
'What can [I] do so that (*yathā*) these [black molds with their insides] made of precious materials may turn into clean figures?'"[234]

[9.3] "In the same way I see that all sentient beings, without exception, are like golden figures covered with clay: [their] outside crusts are the sheaths of defilements, but inside there is the buddha-knowledge (*buddhajñāna*)."[235]

[9.4] "[Using] the tool of the Dharma, [the Tathāgata] then hews away the [defilements of those] bodhisattvas who have become calm and cool, so that (*yena*) their defilements are expelled without any remainder."[236]

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breaks the sheaths of defilements [and leads them], established in the mental vision of a buddha, [to] supreme and perfect awakening (無上正等菩提)." Since the subject *agrabodhi* ("[the one who has reached] the foremost awakening," i.e., the Buddha) of the parallel verse *RGV* I.125 appears only in the second half of the verse, it is possible that in Ch_2 the position of the term 無上正等菩提 at the end could result from the original Skt. syntax. Such an analysis assumes that Amoghavajra tried to stick as closely as possible to the word order of the Skt. text.

[233] As in the prose, Ch_2 uses different characters for the wax *models* (模, *Tib*: *gzugs*), on the one hand, and the golden *figures* (像, also *gzugs*), on the other. The interpretation of the number (**śatasahasra*) varies: ***Bth***: ***brgya dang stong***[1] [[1] for ***stang***]: "hundreds *and* thousands"; Ch_2: 其數或百或一千: "... their number is a hundred or a thousand." Ch_1 is different from its own prose: "It is like innumerable figures of pure gold [in case of] a large [scale] casting: a stupid person would look from outside [and] only see burned black clay [molds]."

[234] In all other translations pāda d of *Tib* already appears as pāda b. The verse in Ch_2: "When the artisan has realized that [the figures in the clay mold] have cooled down, [he] breaks their clay[-coverings and] manifests the figures. When the clay has been removed, [he] purifies those precious figures. The artisan thinks: '[By this] refining process all [figures] will reach completion!'" As ***Bth*** is hardly intelligible in the last two pādas, one cannot know which of the two versions, *Tib* or Ch_2, comes closer to the original idea of TGS_2. Ch_1: "The caster measures the time of the cooling down [of the figures and] then opens the mold so that the substance [inside] becomes manifest. As the dirt is removed, [the figures'] beautiful appearance becomes clearly manifest."

[235] Ch_1: "With the vision of a buddha I see [all] kinds of living beings like this: within the mud of defilements all [living beings] have tathāgatahood."

[236] Ch_2 differs only in the first two pādas from *Tib*: "Whether [sentient beings who] have become calm and cool, [or] bodhisattvas [whose] knowledge has become pure [already] earlier,...." In assuming that the two pādas mention two different groups I follow the prose of Ch_2. As a matter of fact, the verse pādas could also be understood as indicating the same group of bodhisattvas: "When the bodhisattvas, having become calm and cool, with their wisdom [already] earlier purified,.... " ***Bth***, apart from the bodhisattvas, also has ***sems can*** for *sattva*: ***seṁs can rnaṁs ni***[1] ***byangchub seṁs dpar gyur :*** [[1] for ***na***]. As the preceding pāda ends with *na*, the translation should be: "[When they are calm...], *sattva*s have become bodhisattvas." Further in pāda c: "To them [I] give the cutting tool [which is] the Dharma." In Ch_1 the cooling down is lacking, though it appears in its prose. The verse in Ch_1: "Bestowing with *vajra*[-like] insight the smashing of the mold of

[9.5] "[Living beings' internal] child of a victorious one who has become clean in this [world are] just like the beautiful precious figures: [their] bodies are filled with the ten powers [of a buddha], and [they] are venerated here [by] the world with [its] gods."[237]

[9.6] "Thus I see all living beings; thus I see also the bodhisattvas. Thus purified [by the Tathāgata they] become *sugata*s. [Having become] pure *sugata*s, [they] then teach the rule (*netrī*) of the buddhas."[238]

[10A Merit from propagating the *TGS*]

Then the Exalted One said to the bodhisattva-*mahāsattva* Vajramati:

"Vajramati, sons and daughters of good family, whoever—whether a layman (*gṛhin*) or ordained (*pravrajita*)—[239] learns (**udgṛhṇāti*) this Dharma discourse (*dharmaparyāya*) [called] *Tathāgatagarbha*, preserves [it] (**dhārayati*), recites [it] (**vācayati*), understands [it] (**paryavāpnoti*), arranges [it] into a book, explains [it] (**deśayati*) also to others in detail and teaches [it] (**saṁprakāśayati*),[240] will produce much[241] merit (*puṇyaṁ prasavati*)."

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defilements, [the Tathāgata] discloses the store of a tathāgata [within living beings], just as the precious golden [figure] became manifest."

[237] (1) The content of verse 9.5 is not found in the prose. Verse 9.6 in *TGS*$_2$ perfectly complements verse 9.4 because it states that living beings are purified "in such a way" (*Tib*: *de ltar dag pa*; *Bth*: *de ltar [b]dag*; *Ch*$_2$: 如是清淨). "In such a way" could refer to the purifying activity of the Tathāgata with the "tool of the Dharma" mentioned in 9.4. In this context, verse 9.5 of *TGS*$_2$ maintains an extraneous position and interrupts the natural flow of the verses. The verse 9.5 may be a later interpolation into *TGS*$_2$. Verse 9.5 of *Ch*$_1$ corresponds rather with verse 9.6 of *TGS*$_2$. In *Ch*$_1$ there is no counterpart to the content of 9.5 of *TGS*$_2$.

(2) *Ch*$_2$ lacks the predicate "clean" in the first two pādas. This can be explained by assuming a simple variant reading: ***buddha*** instead of ***śuddha***. This could explain why two terms meaning "buddha/tathāgata" appear in pāda a of *Ch*$_2$ (如來, 佛).

[238] (1) *Tshul* (*netrī* or *naya*) is used here parallel to ***dharmaparyāya***, which appears in the corresponding prose section 9B.5–7. Instead of "rule," *Ch*$_2$ and *Bth* speak of "buddha-vision" (***buddhanayana*** or ***buddhanetra***). The originality of *Tib* is supported by the parallel in *RGV* I.126d: *dharmākhyāna**naya**prahāra-*: "strokes [in form of different] methods (*naya*) of declaring the Dharma."

(2) The verse in *Ch*$_2$: "I see that all sentient beings, thus purified [by the Tathāgata], become *sugata*s and, having become *sugata*s, [they] realize the buddha-vision. [They are] perfectly endowed with the supreme knowledge of all [matters] (for *sarvajña*, *sarvajñatā* see *BGDJ* 453d s.v. 薩婆若; cf. also the parallel verse *RGV* I.126c, where the Buddha is called *sarvavid*)." Pāda b of the Tibetan versions concerning the bodhisattvas is missing in *Ch*$_2$. *Ch*$_2$ instead adds with pāda d a new element also found in the prose of *Ch*$_2$. However, *Ch*$_1$, too, speaks of bodhisattvas and thus makes *Ch*$_2$ as the original wording of *TGS*$_2$ less probable. *Ch*$_1$: "[I will] tell the bodhisattvas what I have observed in this way (?): 'O you, keep well [to what I tell you]: Convert all living beings!'" It is impossible to integrate pāda a organically into the verse.

[239] It is not clear if the here mentioned laymen and ordained followers are conceived of as a separate group or if they are part of "sons and daughters of good family."

[240] (1) For *dhārayati* (*'chang ba*) with the two possible meanings of "to preserve" and "to carry [on the body]" see Schopen 1977: 142 and Lalou 1957: 328f.; cf. *ASP*$_{UW}$ 582.5f.: ... *prajñā-pāramitā kāyagatā vā bhaviṣyati pustakagatā vā*, which the cty. (582.9) explains as: *kāyagatā veti urogatī karaṇāt. pustakagatā veti pustaka**dhāraṇāt**.*

(2) For *glegs bam du byas te 'jog pa* cf. the intransitive equivalents with the sūtra as subject in *SP* 232.1: *pustakagatas tiṣṭhet* (= *Q* 100a3: *glegs bam du byas te gzhag pa*) and *KP* § 160. *Ch*$_1$ lacks this element.

(3) The enumeration of meritorious acts is found with variations in many other sūtras. See for example *SP* 226.3ff: *imaṁ dharmaparyāyaṁ* (1) *sakalasamāptam udgṛhṇīyād vā*[1] (2) *dhārayed vā*

[10B Devaluation of external worship]

"Vajramati, a certain bodhisattva[242] might apply [himself] to realize the tathāgata-knowledge, and for the purpose of venerating all buddhas without exception in every single world system (*lokadhātu*),[243] [he] would, after achieving supernatural powers (*ṛddhi*), attain (*samāpadyate*) such an absorption (*samādhi*)[244] that through the power created by [this] absorption [he could] day by day present (*niryātayati*) pavilions to every single existing[245] tathāgata among the buddhas, the exalted ones, even more [numerous] than the sands of the Ganges River, in myriads (*koṭīniyutaśatasahasra*) of buddha-fields even more [numerous] than the sands of the Ganges River, together with [their] bodhisattvas and the communities of *śrāvakas*.[246] [To reside in these pavilions would be] pleasant

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(3) *vācayed*[2] *vā* (4) *paryavāpnuyād*[3] *vā* (5) *prakāśayed*[4] *vā* (6) *likhed vā* (7) *likhāpayed vā*[5] (8) *likhitvā cānusmaret*[6]....

[[1] *vā* inserted acc. to *O*; [2] *O*: *deśayiṣyaṁti* for *vācayet*; [3] *O*: *paryāpsyaṁti*; [4]*O*: *pravartayiṣyaṁti*; [5] (7) missing in *O* and the Tibetan translation.; [6] (8) in *O*: *likhitaṁ vā 'nusmariṣyaṁti*]

= *Q* 98a1: ... *chos kyi rnam grangs 'di* (1) *mtha' dag chub par 'dzin tam* (2) *'chang ba'am* / (4) *kun chub par byed pa 'am* (5) *rab tu ston pa 'am* (6) *yi ger 'dri ba 'am* (8) *bris nas rjes su dran par byed pa'am....*

Further see *SP* 375.5f.: ... *cemam evaṁrūpaṁ sūtrāntaṁ* (1) *dhārayiṣyanti* (2) *vācayiṣyanti* (3) *deśayiṣyanti* (4) *paryavāpsyanti* (5) *parebhyaś ca vistareṇa saṁprakāśayiṣyanti* ..

= *Q* 159b2f.: ... *mdo sde 'di lta bu 'di* (1) *'dzin pa dang* (2) *klog pa dang* (4) *kun chub par byed pa dang* (3) *'chad*[1] *ba dang* (5) *gzhan dag la yang rgya cher yang dag par rab tu ston pa....*

[[1] for *'chang*].

Ch₁ adds the veneration (供養) of the sūtra.

[241] *Ch₁*: 不可計量 and *Ch₂*: 無量: "measureless [merit]."

[242] Only *Ch₂* adds in this passage "sons and daughters of good [family]" (或有善男子、善女人). In a similar passage *KP* §158, which will be discussed below in n. 246, only *kulaputra* and *kuladuhitṛ* appear.

[243] *Tib* shows, once again, a unique arrangement of the elements in the first section of the sentence. *Bth* states that the bodhisattva applies himself (1) to the realization of tathāgata-knowledge *as well as* to the veneration or, as a second alternative, (2) to the veneration *in order* to realize... (*de bzhin gshegs pa'i yeshes bsgrub pa'i phyir : ++*[1] *sangs rgyas thaṁs cad la mchod pa'i phyir : nan tan du byed cing : ...*). *Ch₂* only speaks of the accumulation of tathāgata-knowledge as the purpose of the striving and veneration (精勤，供養). *Ch₁* does not mention the veneration but states as the purpose "the [realization] of the buddha path" (爲佛道故). It is difficult to judge which version of *TGS₂* should be considered as coming closest to the Skt. original.

[244] *Tib* and *Bth* both mention the entering into *samādhi* after the attainment of supernatural powers. The reverse order would be more appropriate. In *Ch₂* the attainment of the *ṛddhis* does not appear. Instead of the "power created by this absorption" *Ch₂* merely reads "the *ṛddhis* of this *samādhi*" (此色三摩地威力). However, *Ch₁* seems to support the Tibetan: 修習神通，入諸三昧 (translation below). The syntax of the Skt. on which *Tib* and *Ch₂* are based, may be similar to *SP* 406.6: (*sa tasyāṁ velāyāṁ*) *tathārūpaṁ samādhiṁ samāpanno yasya samādheḥ...* (cf. also *SP* 426.9).

[245] The fact that two verbs considering the existence of the buddhas appear in the Tibetan (*Tib*: *bzhugs shing gnas pa* in 10B.8; *Bth*: *bzhugs shing spyod pa* in 10B.6) reminds one of formulations as found in e.g. *SP* 42.2: ... *tathāgatā ... tiṣṭhanti dhriyante yāpayanti...*; cf. also *BHSD* s.v. *yāpayati (2)*. Both Chinese versions operate instead with **pratyutpanna* (現在): "existing at the present moment."

[246] (1) The passage would remain difficult, if we did not know a similar passage in *KP* §§ 158–159. Through the passage of the *KP* it becomes clear that the relation between *sangs rgyas bcom ldan 'das* in 10B.7 and *de bzhin gshegs pa re re* in 10B.8f. is that of a partitive genitive: *gaṁgānadīvālukasamānāṁ ca buddhā[nāṁ] bhagavantānāṁ ekekasya ca tathāgatasya....* (§158.5f.); *gaṁgānadīvā[lukasa]mānāṁ ca buddhānāṁ bhagavatāṁ ekekasya ca tathāgatasya....* (§159.1f.) [letters in brackets in case of mutilated passages supplied from Weller 1965: §159, n. 4 and 6; for

in [every] season.[247] [Their] width [and length would each be] one *yojana*, [their] height ten *yojanas*. [They] would be made of all [kinds of] jewels,[248] [and would be] heavenly fragrant, being strewn with a variety of fallen blossoms [249] and furnished with all immaculate (*anavadya*) objects of enjoyment (*bhoga*). [The number of pavilions would be] as many as fifty

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the conjecture *ekekasya* for *ekekaṁ* see his n. 7]. In 10C.2 the same partitive relation is clearly expressed with *las*: ... *sangs rgyas* ... *de dag* ***las*** *de bzhin gshegs pa re re*.... Further, *Ch₂* seems to split the passage into two separate sentences and starts the second sentence with 如是乃至過五十恒河沙諸佛世尊 ... 各送 ... 樓閣, ...: "In this way (= venerating each single buddha as said before: 於一一佛所供養承事), [he] would each present ... pavilions ... [so that the whole number of] buddhas, exalted ones would result in more than fifty [times] the sands of the Ganges River." This is a somehow forced translation, but I believe that it is close to what had been originally focused on by the Indian authors. My interpretation in this point follows *Ch₁* (see below). In the Tibetan translations there is no equivalent found for the passage which states that the number of buddhas would gradually accumulate. Neither does the passage of the *KP* prove such a thought.

(2) *Ch₂* and also ***Bth*** attribute ***koṭiniyutaśatasahasra*** not to the buddha-fields but to the tathāgatas themselves being present in the buddha-fields. Also, in contrast to *Tib*, *Ch₂* only speaks of a hundred thousand of pavilions (in the next passage) and instead attributes the number of "as many as fifty [times] the sands of the Ganges River" to the buddhas, exalted ones. ***Bth*** is ambivalent in this last point and could well represent the position of the phrases in the Skt.: ***de bzhin gshegs pa re re la chu bo gang ga lnga bcu'i bye ma snyed kyi khang bu brtsog pa brgya phrag stong***.... The position of ***chu bo gang ga lnga bcu'i bye ma snyed*** for ****pañcāśadgaṅgānadīvālikopamāḥ*** between "tathāgatas" and "pavilions" could easily lead to the different attribution as attested in *Tib* and *Ch₂*.

(3) The parallel passage in the *KP* is too long to be quoted. It is the answer by the Buddha to the question by Kāśyapa as to how much merit would be produced by someone who teaches the *Ratnakūṭa* (of which the *KP* is a part) (§157). Structurally the answer is very similar to the passage in the *TGS*. The elements, however, vary in stating that sons and daughters of good family would fill up all the worlds with the seven jewels and present them to the tathāgatas. They would venerate the tathāgatas for many cosmic cycles and finally erect seven-jeweled stūpas for those tathāgatas who have entered into nirvāṇa (§§158–159). It is interesting that in the *KP* the Skt. has several repetitions and is much longer than its Tibetan translation. This seems also to hold true for the Tibetan translations of this passage in the *TGS* in relation to the more repetitive Chinese versions. Besides the general structure of opposing external worship on the one hand, and preservation of just a single verse of the sūtra on the other hand, a close relation can be seen between the *TGS* and the *KP* in this passage in terms of single elements: respect to the buddhas in two ways (veneration and giving of presents), the creation of stūpas or *kūṭāgāras*, the mentioning of the *śrāvaka* community which does not appear in other passages of the *TGS*, the use of the expression *gaṅgānadīvālukasama* (seven times in *KP* §§158–159), and finally a fondness for the attribute *saptaratna*. For the second passage in this section see below.

[247] For *dus du bde ba* cf. the similar expression in the *Subhāṣitaratnakaraṇḍakakathā* (Zimmermann: 1975, verse 102): ***prāsāde*** ... *sarvarturamye*...., "im Palaste ... zu allen Jahreszeiten behaglich...." *Ch₂* (當於和暢、安樂之時) does not attribute it to the pavilions but specifies here the act of presenting (送): "[to present] at a very pleasant, peaceful time."

[248] ***Bth*** and *Ch₁* read ***saptaratna*** instead of ***sarvaratna***.

[249] (1) The Skt. for *me tog sil ma* ... *bkram pa* should be *muktakusumābhikīrṇa* (*SP* 103.4; = *Q* 46b5: *me tog sil ma gtor ba*) or *muktapuṣpāṇi sthāpayati* (*Suv* 105.9; = *Suvₜ* 81.6: *me tog sil ma dgram par bgyi*). Skt. *mukta* characterizes the blossom as "loose, fallen (from its stalk)" (*BHSD* s.v. *mukta*). It is translated into Tibetan as *sil ma* in the sense of "little piece, a fragment" (*Jä* s.v. *sil bu*). *Ch₂* has 散(種種)花: "(different) blossoms, being dispersed."

(2) *Ch₁* and ***Bth*** do not mention the blossoms at all. Instead, *Ch₁* speaks of palanquins spread with heavenly silk (敷以天繒). As, on the one hand, the blossoms do not appear in the verses of any of the versions, and, on the other hand, in 10.5 and 10.6 of all versions silk-spread thrones are mentioned, it is quite likely that the blossoms are a later element, interpolated into the prose of *TGS₂* (but not in ***Bth***!).

[times] the sands of a hundred thousand Ganges Rivers. For fully a hundred thousand[250] cosmic cycles (*kalpas*) [he] would show reverence in this way.[251]

If [on the contrary] a certain son or daughter of good family[252] should forge the resolution (*citta*) to [strive for] awakening (*bodhi*), and internalize[253] or arrange into a book (*pustaka*) only one simile from this Dharma discourse [called] *Tathāgatagarbha*, [then], Vajramati, [254→]the previously [described bodhisattva's] accumulation of merit[255] does not come near by even a hundredth, a thousandth, a hundred thousandth—any number, any tiny part (*kalā*), any calculation or any resemblance—to his accumulation of merit (*puṇyābhisaṁskāra*); nor does [it] bear any comparison."[256]

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[250] *Ch₂* has "up to a thousand *kalpas*" (乃至千劫); *Ch₁*: 乃至無量百千萬劫 (see below).

[251] (1) Both Tibetan translations have *pas* at the end of this passage. This is surprising as one would rather expect a particle indicating a contrast such as *la* (cf. *Ch₁* which has 不如; 不如 can function as an equivalent for *anyathā* (cf. *BCSD* s.v.): "on the contrary"). This is in fact the case in the parallel 10C.4. However, the employment of *pas* is also attested for the parallel passage *KP* §159 without any direct counterpart in the Skt. Also there both Chinese translations read 不如. *Pas* was probably added here as a particle in order to indicate the comparative relation the passage is dealing with. Grammatically, however, this comparative relation is already expressed with ... *la* (10B.18: "in [comparison to] ..."), and the whole first part of 10B till ... *byed na* (10B.17) can only be understood as an introduction which leads to the actual comparison and which describes the two competing ways of gaining merit (which should, as mentioned above, be separated with a contrasting element rather than with *pas*).

(2) The section in *Ch₁*: "Vajramati, if a bodhisattva, in order [to realize] the path of a buddha, would practice hard, progress skillfully, cultivate supernatural powers, enter into the *samādhi*s [and], desiring to increase the roots of [his] merit, venerate all the present buddhas, more than the sands of the Ganges River, [and if he] would create more pavilions than the sands of the Ganges River, [made of] the seven jewels, [their] height ten *yojana*s and equally one *yojana* in width and length, furnished with palanquins [made of] the seven jewels [and] spread with heavenly silk, [and if he] would day by day create more pavilions than the sands of the Ganges River, [made of] the seven jewels, for every single buddha, [and if he would] present (以用奉獻 for **niryātayati*?) [them] to each single tathāgata and also the bodhisattvas [and] the community of *śrāvaka*s, by these acts [he] would thus widely for (?) all present buddhas, more than the sands of the Ganges River, successively arrive at [a number of] pavilions more than fifty [times] the sands of the Ganges River, [made of] all jewels, [which he] would present to the present buddhas more than fifty [times] the sands of the Ganges River and also the bodhisattvas [and] the community of *śrāvaka*s, up to innumerable hundreds, thousands, tens of thousands of *kalpa*s long."

The text of *Ch₁*, too, is in several instances problematic. The fact that the bodhisattvas and the *śrāvakasaṁgha* appear a second time towards the end of the passage can be explained as erroneous repetition.

[252] *Ch₂* has *bhikṣu*s, *bhikṣuṇī*s, *upāsaka*s and *upāsikā*s. The passage in *KP* is like *Tib*.

[253] My translation " to internalize" is for *lus la 'chang*, Skt. *kāyagata*; *Ch₂*: 在於身. For the pair *kāyagata* and *pustakagata* cf. e.g. *SP* 282.11 and the quotation of *ASP*$_{UW}$ in n. 240 (1) where *kāyagata* (variant: *kaṇṭhagata*) is explained as *urogatīkaraṇāt*.

[254] The text part between "[254→]" and "[←254]" is lacking in *Ch₁* and has no counterpart in the verses of all versions. As it is of repetitive nature (cf. 10C) it could well be a later interpolation in *TGS₂*.

[255] In *Ch₂* 如來安立 is added as in the parallel 10C : "[the previous accumulation of beneficial acts which] was established [in] the tathāgatas [as field of merits (*puṇyakṣetra*)] (?)." The characters 安立 could alternatively mean that the Tathāgata "stipulated" the then following comparison (cf. n. 260).

[256] The basic structure of the whole of 10B becomes clear due to parallels, again with different elements, in other sūtras. See e.g. *SP* 332.9ff.:

kaścid eva kulaputro vā kuladuhitā vā ... pañcasu pāramitāsv ... caret / ... yena cājita kulaputreṇa vā kuladuhitrā vemaṁ ... dharmaparyāyaṁ śrutvaikacittotpādikāpy adhimuktir utpāditābhiśraddadhānatā vā kṛtā / asya puṇyābhisaṁskārasya kuśalābhisaṁskārasyāsau paurvakaḥ puṇyābhisaṁskāraḥ kuśalābhisaṁskāraḥ ... śatatamīm api kalāṁ nopayāti

[10C Superiority of joyful approval of the TGS]

"Then, Vajramati, [suppose] a bodhisattva, in searching (*paryeṣate*) for the Dharma of the buddhas,[257] strewed four hundred thousand triple-bushels of flowers of the coral (*mandāra*) tree for every single tathāgata among the buddhas, the exalted ones, for fully a hundred thousand cosmic cycles.[258]

Vajramati, if [on the contrary] any monk, nun, *upāsaka* or *upāsikā* should decide [to strive] for awakening, and after listening to this Dharma discourse [called] *Tathāgatagarbha* raised [their] joined palms and said [just] the single phrase 'I joyfully approve [what I have heard]!' (*anumodayāmi*),[259] [then] Vajramati,[←254] the previously [described bodhisattva's] accumulations of merit and benefit, connected with the offering of flowers and flower garlands, planted among the tathāgatas [as fields of merit (*puṇyakṣetra*)],[260]

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sahasratamīm api śatasahasratamīm api koṭīśatasahasratamīm api koṭīnayuta-sahasratamīm api koṭīnayutaśatasahasratamīm api kalāṁ nopayāti saṁkhyām api kalām api gaṇanām apy upamām apy upaniṣām api na kṣamate /

= *Q* 143b4–144a1:

rigs kyi bu'am rigs kyi bu mo la la ... pha rol tu phyin pa lnga po ... la spyod de ... na / ma pham pa rigs kyi bu 'am rigsi?? bu mo gang gis ... chos kyi rnam grangs 'di thos nas / sems bskyed pa gcig tsam zhig mos pa bskyed dam mngon par dad na de'i bsod nams mngon par 'dus byas pa 'di la / ... yongs su rdzogs par bsod nams mngon par byas pa ... snga ma des brgya'i char yang nye bar mi 'gro / stong gi cha dang brgya stong gi cha dang ... yang nye bar ni 'gro ste / grangs su yang char yang bgrang bar yang dper yang rgyur yang mi bzod do //

Cf. also the passage in *KP* §§158–159:

kulaputro vā kuladuhitā vā ... stūpa kārāpayet ※ yaś ca kulaputro vā ... ekām api gāthā udgṛhṇeya dhāra[yet] asya puṇyaskandhasya sa pūrvakapuṇyaskandhaḥ śatimām api / kalā<ṁ> nopaiti / ... upaniṣām api / na kṣa[mate]....

It is clear that in this passage *Bth* follows much closer the Skt. as *Tib* and the Tibetan translation of the *SP*. Ch_2 has an enumeration even longer than the one in the *SP*. With *bye ba Bth*, too, shows a part of *koṭīniyutaśatasahasra* which obviously was not translated in *Tib*. The first half of the passage in Ch_1: "Vajramati, [if] on the contrary (不如) somebody would take pleasure in the awakening [and] would learn ... and venerate the *TGS*, even if it would just be a single simile,...."

[257] Along with *KP* §158 Ch_2 has *kulaputra* and *kuladuhitṛ* instead of *bodhisattva*; instead of the Dharma of the buddhas: "supreme awakening" (無上菩提).

[258] (1) The uncommon construction ... *de dag* ***las*** in 10C.2 for a genitive in the Skt. is also found in the *KP*: *sangs rgyas bcom ldan 'das ... rnams* ***las*** *de bzhin gshegs pa re re'i...* (§§158.5f., 159.1f.) for ... *buddhānāṁ bhagavantānāṁ ekekasya ca tathāgatasya....* However, the construction with *las* is clearer than the formulation in 10B8f. with a genitive in *Tib* (cf. note 246 (1)). Ch_2 does not show a partitive relation and speaks as in 10B of "buddhas, exalted ones together with bodhisattvas and the great communities of *śrāvaka*s" (并及菩薩、聲聞大衆) to whom they would make offerings with (取) the flowers.

(2) Instead of a hundred thousand *kalpa*s, Ch_2 and *Bth* have only a thousand *kalpa*s. Instead of four hundred thousand *khāra*s, *Bth* has *koṭiśatasahasra*, whereas Ch_2 (百千斛) reads "a hundred thousand."

[259] The important function of "joyful approval" (*anumodanā*) in order to aquire merit becomes clear through a verse of the *SP* (93.1f. = III.106), in which the Tathāgata says to Śāriputra:

yaś cāpi te bhāṣati kaści sattvo anumodayāmīti vadeta vācam /
mūrdhnena cedaṁ pratigṛhya sūtraṁ avivartikaṁ taṁ naru dhārayes tvam // 106 //

And if any sentient being would say to you 'I joyfully approve [this teaching]!' and would humbly accept this sūtra, you should remember that person as [somebody who will] never [again] turn back [from supreme awakening]!

For further passages concerning *anumodanā* resulting from the "rejoicing at the merit of others" see e.g. *PraS* 23A–23G, chapter 6 in the *Aṣṭasāhasrikā Prajñāpāramitā* and $MPPU_L$ IV.1879ff.

[260] I am not sure whether I understand *Tib* here in the right way. The same passage in *Bth* reads *de bzhin gshegs pa metog phreng*[1] *ba dang : bcas pa phul zhing : gtor ba* [[1] for *phring*]. Instead of

do not come near by even a hundredth, a thousandth, a hundred thousandth—any number, any tiny part, any calculation or any resemblance—to those accumulations [261] of merit and benefit; [262] nor do [they] bear any comparison."[263]

[10D]

Then at that time the Exalted One uttered these verses:

[10.1] "[Suppose], having brought forth the wish for awakening,[264] a certain sentient being listened to this [discourse and] learned [it], copied [it] or arranged [it] into a book[265] and explained [even just] a single verse with appreciation (*sagaurava*);"[266]

[10.2] "or if after listening to this *Tathāgatagarbha*[*sūtra*] somebody searched for this excellent awakening: listen to [my description of] the benefit (*anuśaṁsā*) [accruing] to him in these cases—[a description of] what amount of merit is produced!"[267]

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bzhag pa (from *'jog pa*) *Bth* uses *gtor ba*, which is the same verb as used above, with regard to the flowers ("to strew"). The verb *'jog pa* in *Tib*, however, cannot have the meaning "to strew." It is hardly possible to bring sense into the wording of *Bth*. My translation of *Tib* leads to a similar understanding as expressed by the Chinese versions. Ch_2: "Vajramati, as for these best benefits and wholesome roots [in comparison] with the previous wholesome roots, [i.e.] the merit [resulting from] offering the flowers, established [in] the tathāgatas [as field of merits (*puṇyakṣetra*): if one] compares [these best benefits and wholesome roots with] the previous merit, a hundred parts [of the previous merit] ... do not equal one part [of it]." The formulation 如來安立, which is also found in 10B, may, as already suggested in n. 255, alternatively be understood in the following way: "... the merit [resulting from] offering the flowers, *the Tathāgata has stipulated*: [If one] compares...." But cf. Ch_1 which has 於諸佛所種: "[the wholesome roots ...] planted among the buddhas."

261 Both forms ***mngon par 'du byed pa*** in 10B and ***mngon par 'du bya ba*** here are most probably translations of the same Skt. ***abhisaṁskāra***. Present, perfect and future forms of ***'byed pa*** are also found in the translations of ***abhisaṁskāra*** in the *SP* (cf. SP_1 s.v.).

262 *Tib* employs here the pair ***puṇyābhisaṁskāra*** – ***kuśalābhisaṁskāra***; ***Bth*** uses once ***kuśalamūlābhisaṁskāra*** instead of ***kuśalābhisaṁskāra***; Ch_2 speaks, in the case of the joyful approval, of "these best benefits [and] wholesome roots" (此勝福、善根), and compares them with "the previous wholesome roots, [i.e.] the merit [resulting from] offering the flowers" (前善根，獻花功德).

263 The whole section in Ch_1: "Vajramati, even if the wholesome roots [and] the benefit of this son of good [family], planted among the buddhas [as the fields of merit], are measureless, compared with the merit attained by the son and daughter of good [family who propagated the *TGS*], a hundred parts [of the former merit] do not come near one [part of this merit],...."

264 The Skt. on which *Tib*: ***mos pa bskyed nas*** is based, could be ***chandaṁ janayati***. ***Bth*** has *dad*[1] *bskyed pa* [[1] for *'dad*] instead, Ch_1 reads 求; Ch_2: 樂求. Cf. e.g. *SP* 47.13 = II.62b: ***bodhāya janetha chandam*** /. The translations of ***Bth*** and Ch_{12} are not unusual. For ***mos pa*** as an equivalent for ***chanda*** see BCA_1 s.v. ***mos (pa)*** 3.

265 I cannot explain why the majority of the collated Tibetan texts has the future form *gzhag* instead of the present form *'jog*, which appears in the prose of 10A. P_{123} read ***bzhag***.

266 Ch_{12} do not mention that the verse would be explained (to others). The verb ***bshad*** (perfect of *'chad*) could (though not in the passage in 10A) also represent a form of the root ***paṭh***: "to recite" (see BCA_1 s.v. ***bshad pa***). Kagawa (1962: 19) translates according to the variant of P_{123} in 10D fn. 7 (*pa'i* for *pas*): ... 恭敬の一偈を説く: "... and explains a single verse *of* veneration." But cp. ***Bth***: ***sti stang byas te*** :.

267 ***Bth*** and Ch_2 bear a similar message as *Tib*. ***Bth*** has ***bsngag pa***, Skt. ***praśaṁsā*** or ***varṇa*** ("praise, glory"), instead of ***phan yon*** for ***anuśaṁsā*** (Ch_2: 福 probably for ***anuśaṁsā***). Ch_1 differs considerably: "The subtle store of a tathāgata in an instant brings forth joyful approval (隨喜; ***anumodanā***). Listen [therefore] to this correct doctrine [and your] merit will be measureless!" The search for awakening in pāda b of *Tib* appears in Ch_1 only at the beginning of the following verse

[10.3] "[Suppose] a hero (*vīra*) abiding in these excellent supernatural powers[268] worshiped for a thousand cosmic cycles the highest of humans (*narottama*) and [their] *śrāvaka*s in the ten directions."[269]

[10.4] "[He] would present to each teacher (*ācārya*) of the world without exception excellent palaces (*vimānaśreṣṭha*) made of jewels—in number several myriad [times the sands of] the Ganges [and] more, unimaginably (*acintya*) many."[270]

[10.5] "The [palaces] would be ten *yojana*s high and one *yojana*[271] wide and long, be excellently furnished with fragrances and incense, and inside be provided with thrones made of jewels."[272]

[10E]

[10.6] "[These] thrones, and palanquins too, [would be] spread with silk and calico a hundred [times],[273] as innumerable as [the sands of the] Ganges

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10.3, and should be the counterpart to the realization of tathāgata-knowledge at the beginning of section 10B. That *Ch₁*, in relating the search for awakening (*Tib* 10.2b) to 10.3, is probably the more authentic version, is supported by *Bth* and *Ch₂* where the same pāda appears at the end of verse 10.2. If we relate the first verse half in *Bth* and *Ch₂* to 10.1 and combine its second half with 10.3, we arrive at the same basic structure as found in the prose, and should consequently consider it as the original pāda sequence. *Tib*, on the other hand, has altered this authentic pāda sequence and thus has to be translated in a completely different way. None of the other versions, furthermore, show an equivalent to the particle *ji tsam* for **kiyat* as found in *Tib*.

[268] *Ch₂*: "... by [use] of supernatural powers [he] resides in the upper vehicle" (以神通力住上乘).

[269] *dPa' bo*, *vīra*, is only attested for *Tib*. It must designate the person dedicated to external worship. *Bth* (*rdzogs*) and *Ch₂* (滿足) have *pūrṇa* instead: "for fully a thousand *kalpas*." In *Tib*, *dPa' bo* appearas again in 10.9. *Ch₁* mentions the period only in 10.7, adds "bodhisattvas" to "*śrāvaka*s" and reads 佛 instead of *narottama*.

[270] Instead on *ācārya* both *Bth* (*spyod*) and *Ch₂* (行) are based on *ācāra*; *Ch₁*: 佛. I have found the compound *vimānaśreṣṭha* only in the *SP*. For the meaning of *vimāna* see *PTSD*: "palace chariot." *Ch₂* attributes the first two pādas to the *kalpa*s. Amoghavajra translated *kalpa* (劫) instead of *koṭi*.

[271] *Ch₁* gives width and length of the palaces with 四十里, which corresponds to about 23 km.

[272] (1) Fragrances (*gandha*) and incense (*dhūpa(na)*) do not appear in *Ch₁* (as in the prose of *Ch₁*). Instead, *Ch₁* characterizes the palaces as "majestically decorated [and] furnished with many wonderful [things]" (嚴飾備衆妙). Instead of "excellently furnished with" (*rab ldan*), *Ch₂* reads 供養, meaning "to venerate" (rendering a form of Skt. *upa-sthā*?).

(2) *bShams* in pāda d is a translation of *prajñapta* (cf. *Ch₁*: 施). The verb is missing in *Bth* and *Ch₂*. But cp. 10.6b where *Ch₂* has 敷設 for *prajñapta*.

[273] (1) The Skt. on which *dar dang bcos bu'i ras* (*Bth*: *dar dang gos*; *Ch₁*: (天)繒褥) is based, may be *paṭ(ṭ)adūṣya* (*Kpuṇ* 56.4f.: *nānāpaṭṭaduṣya- ... āsanāni prajñaptāni* /). More common is the compound *dūṣyapaṭ(ṭ)a*, which is analyzed as a *karmadhāraya*: *BHSD* s.v. *paṭa* (1): "some kind of *fine cloth*." This is how *Ch₂* understands the compound (妙繒綵; cf. *BWDJ* s.v. *paṭṭa*: 繒綵 for *paṭṭa*)

(2) Instead of *brgya* in pāda a, *Bth* reads *brgyan*. "Hundred" is also lacking in the Chinese versions. *brGyan* could be a translation of *alaṁkṛta*. That would explain 嚴飾備 of *Ch₁* in the preceding pāda. *bTing* in pāda a of *Bth* should probably, as is indicated by the "colon" before it, be constructed with the following pāda, in the sense of "furnished" (**prajñapta*) with thrones and palanquins. Its counterpart appears in *Ch₂* only in pāda b: 敷設. With the characters 敷其上 "spread over [the thrones]," on the other hand, *Ch₂* would use a more specific term than *alaṁkṛta*. It thus is very likely that what appears as *brgya* in *Tib* results from *brgyan*, and that *bting*, which can be understood in two ways, namely "furnished with" or "spread with," was consequently interpreted in the latter way.

(3) I understand *khri* as "throne" (**āsana*) and *khri stan* (*Bth*: *stan*) as "palanquin" (**saṁstara*). The palanquins are not mentioned in the verses of the Chinese versions, but appear in the prose of

River; [he] would present [these palaces with thrones] to each victorious one."[274]

[10.7] "Upon the victorious ones who reside in world systems—those victorious ones more [numerous] than the sands of the Ganges River—[he] would thus bestow [these palaces, and] would venerate [them] all with appreciation."[275]

[10.8] "If [on the contrary] some wise [person], having listened to this sūtra, learns only one single simile correctly, or having learnt [it], explains [it] to somebody [else, then] he will [produce] a greater amount of merit thereby [than the previous person]."[276]

[10.9] "Regarding the [former] merit seized by the hero [who worshiped the tathāgatas, it] does not come near by any tiny part or resemblance [to the merit of this wise person]. [The wise person therefore] becomes a refuge (*śaraṇa*) for all living beings, and he quickly attains excellent awakening."[277]

[10.10] "The wise bodhisattva who reflects upon [the following]:

'The *tathāgatagarbha* exists in the same way [in all beings]! This is the true nature (*dharmatā*) of all sentient beings,'

will quickly become an awakened one [through] his own power (*svayaṁbhū*)."[278]

Ch_1. *gZhan rnams kyang* (*Bth*: *gzhan yang*) is probably a translation of *anyac cāpi* (*Ch_2*: 及餘). The pāda in *Ch_1*: "... according to the throne each [cloth] would be very different" (隨座各殊異).

[274] *Ch_1* instead of "each victorious one" has "the buddhas and [their] great communities [of bodhisattvas and *śrāvakas*]" (佛及大衆).

[275] (1) Instead of *lokadhātu* *Ch_2* has *kṣetra* (刹).

(2) *Ch_1* is quite different: "[He] would venerate/bestow all with it, day and night without rest, fully a thousand millions of *kalpa*s long. [Regarding] the merit [he thereby] gained, [the situation] would be such:...." Pāda a of *Ch_1* corresponds with pāda d of all the other versions. Pāda b and d of *Ch_1* have no counterpart in *TGS_2*. Pāda c, comprising the number of *kalpa*s, appears in a similar form already in verse 10.3 of *TGS_2*. Since pādas b and c of *Tib* (= c and a in *Ch_2* and *Bth*) repeat just what had been said in the preceding verse 10.6 and the position of the specification of the number of *kalpa*s in *Ch_1* (at the end of the description of the external worship) is identical with that in the prose of all versions, it is most likely that *Ch_1* shows more resemblance to the original Skt. wording. In order to bridge over missing pādas *TGS_2* might in fact have merely filled up the lacuna by repeating the pādas of the preceding verse. On the other hand, pāda d of *Ch_1*, when compared with the prose, appears too early and seems better placed in *Tib* and *Bth*, where it is part of verse 10.9 (pāda a in *Tib*; b in *Bth*).

[276] (1) Instead of "learning" the sūtra, *Bth* speaks of its "preservation" (*'chang* for **dhārayati*). *Ch_2* introduces a second verb in pāda b: "to take hold of one simile *and practice* correctly" (取於一喻而正行).

(2) My translation takes into account the particle *pas* at the end of verse 10.7, and therefore uses the comparative form "great*er*."

[277] (1) In *Ch_2* pādas a and b are missing. *Vīra* (*dpa' bo*) of *Tib*, as in 10.3, is not found in any of the other translations. *Ch_2* identifies the refuge with the *TGS*: "Sentient beings take refuge in this sūtra..." (有情歸依於此經). In *Ch_2* sentient beings (and not the wise person) attain awakening. In the Tibetan, however, it is not clear whether it is the wise person or living beings who are meant to attain awakening.

(2) After the first half, the verse seems to enter abruptly into a new theme. As this second half of 10.9 and the whole of verse 10.10 are not contained in the prose, it is quite likely that they are a later interpolation into the common ancestor of *TGS_1* and *TGS_2*.

[278] The verse in *Ch_1*: "The bodhisattva reflects about the very profound store of a tathāgata [and] knows that [it] is found [in] all living beings[. He/... and that they] will quickly realize supreme awakening (無上道)." *Ch_2*: "If a wise bodhisattva reflects about the qualities (法) connected (相應; **saṁprayukta, *sahabhū* or something similar) with this store of a tathāgata

[11 The story of *Sadāpramuktaraśmi and *Anantaraśmi]

[11A The appearance of *Sadāpramuktaraśmi]

"Vajramati, again, by way of this [following] kind [of exposition] (*paryāya*), [one] should know thus: namely, that this Dharma discourse is extremely beneficial (*bahukara*) for bodhisattva-*mahāsattva*s [because it] will lead to the realization of the knowledge of an omniscient one (*sarvajñajñāna*).[279]

Vajramati, formerly, in the past, innumerable, vast, measureless, unimaginable, unparalleled and [quantitatively] inexpressible cosmic cycles [ago], [and] even more beyond the other side of that [time]—then, at that time—there appeared in the world the tathāgata, the honorable one and perfectly awakened one, named *Sadāpramuktaraśmi, realized in wisdom and conduct, a *sugata*, a world-knowing one, a charioteer of human beings to be tamed, unsurpassable, a teacher of gods and men, a buddha, an exalted one."[280]

[thinking]: 'All sentient beings [have?] the highest ***dharmatā***,' [then he] will quickly awake to spontaneous knowledge (自然智; ***svayaṁbhūjñāna***)." The same pāda sequence is also attested for ***Bth***: "'I have the ***tathāgatagarbha***.' Bodhisattvas who reflect [like that and the following]: 'The ***dharmatā*** [belongs to] all sentient beings,' [they] all without exception will become awakened ones [through] their own power." ***Bth*** has ***thams cad*** instead of ***myur du*** in ***Tib*** (pāda d). I have no idea how to explain most of the differences which occur in pāda a. The readings ***'dra*** (***Tib***) and ***bdag la*** (***Bth***), however, could derive from the variants ***sadṛśa/mādṛśa*** or ***sama/mama***.

Similar to verse 1.1, we may also here assume that the first pāda, composed in Buddhist Hybrid Sanskrit, originally had something like ****sama(s) tathāgata garbha asti***, with ***garbha*** representing a locative form: "A tathāgata exists in the same way within [all living beings]." The translators, however, would have understood automatically ***tathāgata garbha*** as a compound and translated it accordingly.

The verse 10.10 (and the second verse half of 10.9) have no counterpart in the prose and they may well be a later interpolation into the common ancestor of ***TGS***$_1$ and ***TGS***$_2$. If we assume that at the time of the interpolation the term ***tathāgatagarbha*** in the meaning "tathāgata-embryo" was already prevailing, we could also understand the pasage as rendered in Takasaki 1981: 34: ... すべての衆生の内に、この如来の胎児のごとき本性のあること....: "... the fact that in all living beings exists this real nature like a tathāgata-embryo...." The verse may well be an interpolated quotation from another sūtra.

Verse 10.10 summarizes the central message of the text and may have functioned as a verse at the end of the sūtra before the final description of the effect on the onlookers (12D). This would lead to the highly speculative assumption that sections 11A till 12C were interpolated into the main text at a later point.

[279] The passage is neither contained in ***Ch***$_1$ nor is there any counterpart in the following verses. Cf. the similar introduction to the story of Sadāparibhūta in the XIXth chapter of the ***SP***: ***anenāpi tāvan***[1] ***Mahāsthāmaprāpta paryāyeṇaivaṁ veditavyaṁ yathā ya imam evaṁrūpaṁ dharmaparyāyaṁ*** ... (375.1–2) [[1] *tāvat* is missing in *D*$_1$, *D*$_2$, *O* and *Q*]: ***mthu chen thob rnam grangs 'dis kyang 'di ltar rig par bya ste....***]. Similar constructions are also found in ***SP*** 43.2f. and 82.9f. For further discussions of similarities between the story of *Sadāpramuktaraśmi and the one in the ***SP*** see Zimmermann 1999: 159ff.

[280] (1) Apart from the words printed in boldface and the additional ***mtshungs pa med pa*** (****asama***) and ***brjod du med pa*** (****an-/nir-abhilāpya***) in the ***TGS***, the passage is in accordance with ***SP*** 375.9ff.: ***bhūtapūrvaṁ ... atīte 'dhvany asaṁkhyeyaiḥ kalpair* asaṁkhyeyatarair *vipulair aprameyair acintyais tebhyaḥ pareṇa paratareṇa yad āsīt tena kālena tena samayena* Bhīṣmagarjitasvararājo *nāma tathāgato 'rhan samyaksaṁbuddho loke udapādi vidyācaraṇasaṁpannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devānāṁ ca manuṣyāṇāṁ ca buddho bhagavān....*** ***SP*** 156.1ff is also similar; for the list of epithets see ***MVy*** 1–11 and ***MPPU***$_L$ I.115ff. The positioning of the name of the tathāgata in my translation corresponds with the Skt. of the ***SP***, of ***Bth*** and ***Ch***$_{12}$.

(2) ***Ch***$_1$ adds ***-rājan*** to the name: (常放光明王). For another possible reconstruction of the name as ***Sadāraśmimukta*** see Zimmermann 1999: 159, n. 37.

[11B The light from the bodhisattva fills the world systems]

"Vajramati, why is that tathāgata called *Sadāpramuktaraśmi? Vajramati, immediately after the exalted one, the tathāgata *Sadāpramuktaraśmi, then a bodhisattva,[281] had entered the womb of [his] mother,[282] light was emitted from [his] body, while[283] [he was still] within the womb of his mother, [so that] in the east hundreds of thousands of world systems, as many as the atomic-sized dust of ten buddha-fields,[284] came to be constantly filled with brightness.[285] In the same way, in the [other nine of the] ten directions, [namely] the south, the west, the north, the southeast, southwest, northwest and northeast, along with the nadir and the zenith, hundreds of thousands of world systems, as many as the atomic-sized dust of ten buddha-fields, came to be constantly filled with brightness. And owing to the pleasant and beautiful light from the body of that bodhisattva, [which] caused [sentient beings] to rejoice [and] led [them] to delight,[286] as many as hundreds of thousands of world systems constantly came to be filled with brightness."

[11C The light improves sentient beings]

"Vajramati, all sentient beings in the hundreds of thousands of world systems who were touched by the light from that bodhisattva within the womb of [his] mother attained strength (*ojas*), beauty (*varṇa*), mindfulness (*smṛti*), comprehension (*mati*), understanding (*gati*) and readiness of speech (*pratibhāna*).[287]

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[281] *Ch₁* runs 本行菩薩道時: "... when [he] practiced the path of a bodhisattva,...." Cf. e.g. ***Kpuṇ*** 46.17f.: ... ***tathāgatena pūrvaṁ bodhisattvacaryāṁ caratā*** ... = ***Kpuṇ**$_{C1}$* (174a13): 本行菩薩道時.

[282] Cf. *Kpuṇ$_{C2}$*: 降神母胎 (268b19; = *Ch₁*) for *avataraṇaṁ mātur garbhe* (249.5): "descending into the womb of the mother."

[283] *bZhin du* does not appear in any of the other versions and I can only understand it in its function of forming a present participle (cf. *Jä* s.v. *bzhin* 2.): "while...." The parallel verse 11.1 runs ... *lus las* ***'di 'dra'i*** *'od* ... and *'di 'dra* must be interpreted differently; cf. the position of ***tathārūpā*** in the quotation of the *Lalitavistara* below in n. 285! There it has to be construed with *prabhā* (*'od*).

[284] The Skt. was probably ****daśa-buddha-kṣetra-paramāṇu-rajaḥ-samā lokadhātavaḥ*** (cf. e.g. *Kpuṇ* 11.8; 80.11: *sahasra-buddha-kṣetra°*). The number of ten buddha-fields is also attested for *DbhS* C3. *Ch₁* mentions only the illumination of [buddha-]fields, as many as the atomic-sized dust of a thousand buddha world systems in the ten directions (十方千佛世界微塵等剎). *Ch₁* continues then with 11C, which incorporates the last issue of 11B regarding the pleasure of living beings at its beginning. Since the long-winded description dealing with the other directions is missing in *Ch₁* and is not mentioned in the verses of *TGS₂*, it is plausible that it was only added at a later date to the prose of *TGS₂*.

[285] The basic structure of the second half of this passage is found in the *Lalitavistara* (cf. *Lal$_{HK}$* 374.14–17): ... ***bodhisattvena tathārūpā kāyāt prabhā pramuktābhūd, yayā prabhayāyaṁ*** ... ***lokadhātur evaṁ ... avabhāsena parisphuṭo 'bhūt. bZhin du*** in 11B.4 could be a translation of ***tathā*** after the second part (***rūpā***) had erroneously been read as ***kāyā*** (in many Indian scripts ***rū*** is similar to ***kā***; ***pā*** is similar to ***yā***) and dropped by a scribe who thought of it as a haplography as the following word was ***kāyāt***.

[286] *Ch₂* has ... 光明令人適悅，發生歡喜。: "... the light makes humans glad [and] full of pleasure." In *Bth* the reason for the joy is not the light itself but the fact that the world systems were constantly filled with it. Accordingly, not the light but this fact is said to be beautiful.

[287] (1) For *gati* in a set with *smṛti* and *mati* cf. *BHSD* s.v. *gati (3)* and *gatima(nt)*. *Ch₁* has instead of this triplet 念、智成就. I am not sure if 智 renders *mati* or *gati*. *Ch₂* shows an additional, fourth element beside *gati* (具行): 具智. *Ch₁* adds, as a result, that all (living beings) became full of pleasure (一切歡喜) and their *kleśa*s vanished (煩惱悉滅). The first of these two additional element appears in *TGS₂* in a more elaborated form at the end of 11B.

All sentient beings in the hundreds of thousands of world systems who had been born in hells, in animal existences, in the world of Yama and [as] demons (*naraka-tiryag-yoni-yama-lokāsuropapatti*)[288] immediately [could] abandon (*cyavate*) their birth by virtue of being touched by the light from that bodhisattva, and were [re]born among gods and men.

Those [born as gods and men] by virtue of being touched [by the light], immediately became incapable of turning back from supreme and perfect awakening (*avaivartikā anuttarāyāṁ samyaksaṁbodhau*).[289]

In addition, all those incapable of turning back who had been touched by the light immediately, when touched by the light, attained intellectual receptivity [to the truth that] dharmas [have] no origination (*anutpattika-dharmakṣānti*).[290] [They] also obtained the efficacious formulas (*dhāraṇī*) called 'Chapter of the Five Hundred Qualities.'"[291]

[11D The light makes the world systems delightful]

"All those hundreds of thousands of world systems which had been touched by the light from the body of the bodhisattva within the womb of [his] mother came to be established as made of beryl,[292] laid out in [the form of] a chessboard with golden threads, [with] jewel trees coming out of each square, [the trees] having blossoms, fruits, fragrances and colors.[293]

When the jewel trees were shaken and moved by the wind, such pleasant [and] charming [sounds] came up as there are: the sound 'Buddha,' the sound 'Dharma,' the sound 'religious community' (*saṁgha*) [and] the sound 'bodhisattva,' along with the sounds '[five] powers (*bala*) of a bodhisattva,' '[five spiritual] faculties' (*indriya*), '[seven] branches of awakening' (*bodhyaṅga*), 'liberation' (*vimokṣa*), 'absorption' (*samādhi*) and 'attainment' (*samāpatti*).[294] Because of those sounds of the jewel trees,

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(2) Instead of the touch by the light, Ch_1 continuously speaks of the "seeing" of the light. This is also the case in the following passage 11C.6 in *Bth* (*mthong ba*). That both possibilities are reasonable is documented by a passage in the *Kpuṇ* dealing with the same context: ... *sarve tam avabhāsaṁ **paśyeyuḥ spṛśeyuḥ** saṁjāneyuḥ*... (239.1f.).

[288] Ch_1 adds hungry ghosts (*preta*; 餓鬼) and speaks of the "[world of] Yama*rāja*" (閻羅王).

[289] Both Chinese versions mention further the attainment of the five *abhijñā*s (五神通).

[290] For *anutpattikadharmakṣānti* cf. *BHSD* s.v. *anutpattika-dharma-kṣānti* and *kṣānti*.

[291] For **pañcaśataguṇaparivartā dhāraṇyaḥ* (Ch_1: *pañcadaśa-*...; 五十功德旋陀羅尼) see e.g. *SP* 327.8: ... *koṭīnayutaśatasahasraparivartāyā dhāraṇyāḥ pratilambho 'bhūt* /. That not only ordinal numbers but, despite the grammatical standard, also cardinal numbers sometimes have *pa* can be proved by the index to the *SP* (SP_1 s.v., e.g., *triṁśat*, *pañca-śata*, *pañca-śat*, etc.).

[292] For ... *las grub pa* (Skt. *-maya*) see *MVy* 6477; *yongs su gnas par gyur te* for **parisaṁsthitā abhūvan* (cf. *Bth*: *g.yog par gyur to*): the translation *kun tu khebs pa* for *parisaṁsthita* is found in the *SP* (see SP_1 s.v. *parisaṁsthita*); also *BWDJ* s.v. *pari-saṁ-Sthā*: 成 = Ch_2. For similar descriptions cf. *SP* 65.8ff., 244.3ff. etc.

[293] (1) In Ch_{12} the fact that the trees come out from the squares is not mentioned. Ch_2 has 八行布列 instead, which I cannot understand. Cf. the similar passage *SP* 65.10f.: ... *vaiḍūryamayaṁ suvarṇasūtrāṣṭāpadanibaddham / teṣu cāṣṭāpadeṣu ratnavṛkṣā bhaviṣyanti ... ratnānāṁ puṣpaphalaiḥ samarpitāḥ* //; cf. also *BHSD* s.v. *nibaddha*. For *aṣṭāpada* in the meaning of "chess-board" see Lüders 1940: 171f.

(2) Acc. to *Jä* the meaning of *ljon shing* is "a tree from paradise." However, in translations from Skt. both *shing* and *ljon shing* simply render *druma*, *vṛkṣa*, etc.: "tree." For the choice of one of the two phrases *metri causa* see Simonsson 1957: 192.4f.

[294] The enumeration in Ch_1: 三寶、菩薩功德、根、力、覺道、禪定、解脫. *Bth* and Ch_2 have ***bodhi*** instead of ***bodhisattva***. *Tib* takes *samādhi* and *samāpatti* as two different parts. In the Skt. the compound *samādhisamāpatti* may also be understood as a *tatpuruṣa*.

sentient beings in all of the hundreds of thousands of world systems became and remained satisfied and joyful. In all the buddha-fields the hells, animal existences, the world of Yama, and the world of the demons (*asurakāya*) disappeared.[295]

The bodhisattva within the womb of [his] mother emitted light like the disk of the moon for all those sentient beings. Three times a day and three times a night [they] raised their joined palms [to pay homage] while [he] was still in the womb."[296]

[11E Why the bodhisattva is named '*Sadāpramuktaraśmi']

"Vajramati, when that bodhisattva had been born, had set out for ascetic life (*abhiniṣkramaṇa*), and [finally] completely awakened to buddhahood (*bodhim abhisaṁbuddhaḥ*),[297] light continued to be emitted in such a way from the body of that bodhisattva. Even after [his] complete awakening, light continued to be emitted from the body of that exalted one. Even when the exalted one entered into *parinirvāṇa*, that light [from] his body continued to be emitted in the same way.[298] [And] even after that tathāgata had entered *parinirvāṇa* and [his body] remained [as] relics (*dhātu*) in a stūpa, the light [from his] body [still] continued to be emitted. For this reason, Vajramati, that exalted one is named the 'Always Light-Emitting One' (*Sadāpramukta-raśmi) by gods and men."

[11F The bodhisattva *Anantaraśmi questions the buddha *Sadāpramukta-raśmi]

"Vajramati, under the rule (*śāsana*) of that exalted one, the tathāgata, the honorable one and perfectly awakened one, *Sadāpramuktaraśmi—right after [he had become] completely awakened—there appeared a certain bodhisattva

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[295] (1) *Ch₁* states that listening to these sounds, all attained "pleasure in the Dharma, that [their] faith became solid [and that they] got forever rid of bad paths (= existences)." (... 法喜，信樂堅固，永離惡道。). *Ch₂*: ... 獲得法喜、禪悅。: "[They all] attained pleasure in the Dharma [and] delight in the absorptions." For the common list of bad births cf. e.g. *SP* 151.9f: *apagata-niraya-tiryagyoni-yamalokāsura-kāyam*. For *asurakāya* cf. *CPD* s.v. *asura-kāya*: "the *asura* world (sphere)."

(2) I have refrained from translating *yang* in 11D.11, 13, 16 and 11F.1. It is probably rendering Skt. *api* and indicates a change of subject.

[296] *Ch₁* makes very clear that living beings are the ones who pay homage to the bodhisattva, and not the bodhisattva himself (... 一切衆生蒙光明故，晝、夜六時合掌，恭敬。). The comparison with the moon is missing. In *Ch₂* it is the bodhisattva who is said to stay in the womb in the *añjali* position (directed to the buddhas?) (是彼菩薩，... 合掌而住晝、夜六時常放光明乃至誕生。). "Six times" is connected with the emission of the light. The mentioning of the bodhisattva's birth appears in the other versions at the begin of the next section. To divide 24 hours into six periods seems to be common Indian usage. See e.g. *MPPU*$_L$ I.416 and *MSA* XX.56 (*ahorātraṁ ṣaṭkr̥tvaḥ*) (=*MS* X.23).

[297] I am not sure how to translate the verb ***btsas pa***. ***Bth*** has ***sems bskyed***[1] ***pa*** [[1] for *bskyes*] instead. In *Ch₂* the phrase is, as said above, incorporated into the last sentence of 11D (乃至誕生). *Ch₂* then continues: ... 亦初生已便成正覺。: "... and immediately after being born, [he] realized perfect awakening." *Ch₁* corresponds to *Tib*: ... 處胎出生乃至成佛、無餘泥洹，.... Both Chinese versions are lacking a counterpart to ***abhiniṣkramaṇa***.

[298] *Bar du* could be a translation of *yāvat*, *antaśaḥ* or *antataḥ* ("even, indeed"), which also has an equivalent in *Ch₂* (乃至). ***Bth*** in 11E.5 reads *gzhung*, which should probably be emended to ***chung***. *Chung ngu* appears in 7B.3 in *Bth* instead of *tha na ... kyang rung ste* in *Tib* and probably renders *antaśaḥ*.

named *Anantaraśmi.[299] [He was accompanied] by a retinue (*parivāra*) of a thousand [bodhisattvas].[300] And, Vajramati, that bodhisattva *Anantaraśmi questioned the exalted one, the tathāgata, the honorable one and perfectly awakened one, *Sadāpramuktaraśmi, with reference to this Dharma discourse [called] *Tathāgatagarbha*."

[11G *Sadāpramuktaraśmi teaches the TGS]

"In order to benefit (*anugraha*) the bodhisattvas and to win [them] over [to his side] (*parigraha*),[301] the exalted one, the tathāgata, the honorable one and perfectly awakened one, *Sadāpramuktaraśmi thereupon perfectly explained this Dharma discourse [called] *Tathāgatagarbha* for five hundred[302] great cosmic cycles, remaining[303] in the same seat (*ekāsane niṣaṇṇaḥ*). And because he perfectly explained to the bodhisattvas this Dharma discourse [called] *Tathāgatagarbha*[304] in intelligible (**vijñeya*) words [and by employing] various means (**(abhi)nirhāra*) [with regard to the] Dharma, explanations (*nirukti*) and hundreds of thousands of similes,[305] [the bodhisattvas] in all world systems in the ten directions, as many as the

[299] (1) *Dang po* in 11F.2 (*Bth*: *thog mar*) is a formal translation of a Skt. construction with ***prathama*** as adverb. See *PW* s.v. *prathama* (2): "... eben, alsbald, sogleich"; e.g. *Vin* I 1 (line 2f.): ... *buddho* ... *viharati* ... ***paṭhamābhisambuddho***.

(2) The name Anantaraśmi (*'Od zer mtha' yas*; *Bth*: *Med pa'i 'od gzer*; *Ch₁*: 無邊光; *Ch₂*: 無量光), "[the one whose] light [is] endless," appears in a list of names of tathāgatas in *Kpuṇ* 158.16 (*Q* 221a2f: *'Od zer mtha' yas*; *Kpuṇ*$_{Ch12}$: 無量光明).

[300] (1) Instead of a retinue of a thousand, *Bth* speaks of only twenty, whereas the Chinese versions have twenty *koṭi*s of bodhisattvas.

(2) Similar constructions are found in e.g. *SP* 20.15: *tena khalu punar Ajita samayena tasya bhagavataḥ śāsane varaprabho nāma bodhisattvo 'bhūt* or *SP* 377.9ff.

[301] (1) *Bth* and *Ch₁* document that this part (**teṣāṁ bodhisattvānām anugrahāya/pari°*) was found at the end of the first sentence. It could therefore be combined with the following unit (so did *Bth*; *Ch₂* even associates the first sentence with parts of the following unit).

(2) For *anugraha* and *parigraha* *Ch₁* has simply 護念: "to protect [them under his shelter and] to think [of them](?)."

[302] *Ch₁* reads "for *fifty* great *kalpas*" (經五十大劫).

[303] For *'dug* ***bzhin du*** in 11G.3 cf. n. 283.

[304] *Ch₁*: "Mahāyāna sūtra [called] *Tathāgatagarbha*" (如來藏大乘經典).

[305] As in 5B, also here the lists vary according to the versions, and it is impossible to decide on the original form of the Skt. As usual, *Ch₁* is very short: "numberless causes [and] hundreds of thousands of similes" (無數因緣、百千譬喻). I do not know what is meant with "causes" (cf. also the citations from the *SP* below: ***hetu-kāraṇa***). *Bth* lacks a counterpart for *dharma*, which appears in both *Tib* and *Ch₂*. I am not sure if *Bth*: *rtsa ba* or *brjod pa* (for *abhilāpa*?) should be taken as a translation of *nirukti*. *Ch₂*: "... with various phrases, discernment concerning the Dharma, unhindered readiness in speech (*asaṅgapratibhāna*), and hundreds of thousands of similes" (以種種句、於法了別、無礙 辯才、百千譬喻). As in 5B, I suggest that also this list is closely connected with the concept of *upāyakauśalya*. Similar enumerations can be found in the *SP*, e.g., 29.8f.: [*O* adds: *nānā-*]*vividhopāyakauśalya-jñānadarśana-****hetu-kāraṇa****-nirdeśānārambaṇa-****nirukti****-prajñapti* [*O*: *-****vijñapti*** for *prajñapti*]; 39.11: ***nānā-nirukti****-nirdeśābhilāpa-nirdeśana* [*O*: *-****ni-darśana***]; 41.2f: ***nānābhinirhāra****-*[*O* adds: *nānā-*]*nirdeśa-vividha-****hetu-kāraṇa****-nidarśanāramba-ṇa-* [*O* adds: *nānā-*]***nirukty****-upāyakauśalya*. Cf. also *TUSN Q* 141a5–6 (=*T 278*: 631a7–9 and *T 279*: 278c2–3) where a group of bodhisattvas is said to teach the same law (*dharmatā*) of the Tathāgata in the following terms: ... *thams cad na 'ang de bzhin gshegs pa'i mnga' mi 'phrogs pa'i chos nyid* ***tshig*** *'di dag nyid dang yi ge 'di dag nyid dang* / ***nges pa'i tshig mngon par bsgrub pa*** *'di dag nyid kyis don 'di nyid* ***brjod*** *de lhag tshad med par brjod do* //.

atomic-sized dust of ten buddha-fields, understood [this Dharma] easily (*alpakṛcchra*)."[306]

[11H Four bodhisattvas do not attain awakening]

"Vajramati, in this [connection] the roots of virtue (*kuśalamūla*) [of] all the bodhisattvas who heard this Dharma discourse [called] *Tathāgatagarbha*, [or] even (*antaśaḥ*) only the title *Tathāgatagarbha*, successively (*anupūrveṇa*) came to maturity. Then, in such a way that the marvelous manifestation of the excellent qualities [of their buddha-fields] conformed to their [roots of virtue, these bodhisattvas] attained supreme and perfect awakening—apart from four bodhisattva-*mahāsattva*s.[307]

Vajramati, if you think that then, at that time, the bodhisattva *Anantaraśmi was somebody other [than yourself, you] should not see it this way! Vajramati, you yourself were then, at that time, the bodhisattva *Anantaraśmi![308] Who are the four bodhisattvas who under the rule of that exalted one[309] have not attained supreme and perfect awakening to buddhahood up until today? The four are the bodhisattvas Mañjuśrī, Mahāsthāmaprāpta, Avalokiteśvara and you yourself, Vajramati!

Vajramati, this Dharma discourse [called] *Tathāgatagarbha* is thus of great benefit, since listening [to it leads] immediately to the realization of buddha-knowledge (*buddhajñāna*) for bodhisattva-*mahāsattva*s."[310]

[11I]

Then at that time the Exalted One uttered these verses:

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[306] Instead of ten buddha-fields, Ch_1 has a hundred thousand buddha-fields, in which the tathāgata's voice is heard (其音普告十方...). Ch_2 speaks of hundreds of thousands of *koṭi*s of world systems. Ch_1 does not mention that the bodhisattvas attain understanding.

[307] For the expression *yon tan bkod pa de 'dra ba nyid du* (*Bth*: *'di 'dra ba'i yon tan mang pos*), Skt. *guṇavyūha*, cf. *BHSD* s.v. *vyūha (2)*. I take *nyid du* to be the rendering of the instrumental case of an abstract noun (*-tayā* or *-tvena*): "in such a way that...." Ch_2 reads: "... each attained perfect awakening in a different [buddha-]field" (... 各於異國而成正覺, ...). Ch_1 does not mention the roots of virtue, has no equivalent for *guṇavyūha* or the different buddha-fields, and does not add the hearing of only the title of the sūtra. Instead, the propagation and preservation of the sūtra along with the practice according to its teaching are mentioned (... 聞說此經，受，持，讀，誦，如說修行。).

[308] For a similar passage see *SP* 22.8ff: *syāt khalu punas te ... kāṅkṣā ... / anyaḥ sa tena kālena tena samayena Varaprabho nāma bodhisattvo mahāsattvo 'bhūd ... / na khalu punar evaṁ draṣṭavyaṁ / tat kasya hetoḥ / ... tvam eva ... nāma bodhisattvo 'bhūt....*

[309] The specification "under the rule of ..." is missing in Ch_1. "Rule" for *śāsana* could in these cases also be replaced by "teaching."

[310] (1) For this last sentence cf. *SP* 383.3–6, cited in Zimmermann 1999: 160. Immediately before this passage, which emphasizes the benefit of the *TGS*, it is spoken about the four bodhisattvas who could not attain awakening. In that position, this final sentence is thus somehow contradictory. Also in the passage in the *SP* the passage appears at the end of a prose section. There, however, it follows upon the description of the attainment of awakening by a large group of persons. The inconclusive arrangement of the passage in the *TGS* could document the strategy of the authors to follow closely the main structure of the parallel in the *SP* without paying sufficient attention to differences in content.

(2) Ch_1 does not refer to the bodhisattvas. Instead of buddha-knowledge, it mentions the awakening to buddhahood (佛道).

(3) Only the Tibetan versions stress the *immediate* result of listening to the sūtra. Whereas *Tib* could also be interpreted as "*just* by listening" (*thos pa tsam gyis*), *Bth* uses *ma thag tu* in a clear temporal sense. The Skt. probably had a construction with °*mātreṇa*.

[11.1] "In the past, endless cosmic cycles ago, the exalted one *[Sadā]pramuktaraśmi appeared. From such[311] light being emitted from his body, myriads of [buddha-]fields[312] came to be illuminated."

[11.2] "At that time, right after [that] victorious one had attained complete awakening,[313] the bodhisattva *Anantaraśmi asked that *sugata*, victorious one and master[314] [for this discourse, and the latter then] perfectly [and] without pause explained this sūtra."

[11.3] "All those who happened to hear this sūtra personally from the leader, under the rule (*śāsana*) of that [same] victorious one,[315] quickly attained noble awakening—apart from four bodhisattvas:"

[11.4] "Mahāsthāmaprāpta, Avalokiteśvara [and], third, the bodhisattva Mañjuśrī. And you yourself, Vajramati, are the fourth! At that time they [all] heard this sūtra."

[11.5] "The bodhisattva *Anantaraśmi, who at that time had questioned the victorious one [about the *Tathāgatagarbhasūtra* and who] had been tamed by that [same victorious one][316]—[this] son of a *sugata*, Vajramati, was at that time yourself!"[317]

[11.6] "I, too, when [I] formerly practiced the path [of a bodhisattva],[318] happened to hear the title of this sūtra from the *sugata* Siṁhadhvaja. [And] having heard [it] with appreciation [I] raised my joined palms."[319]

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[311] As already in the prose of 11B (cf. my n. there), the translation of *'di 'dra* in this passage is problematic. Both Chinese versions have 常 instead.

[312] *Ch*$_1$: "innumerable fields" (無量土); *Ch*$_2$: "worlds, hundred thousands of *koṭi*s [in number]" (俱胝百千界).

[313] I take *rig* to be a short form for ***abhisaṁbuddha*** (cf. *Ch*$_{12}$: 成; *Bth*: ***chud***). Alternatively, *rig* could also be a mistake for *reg* (Skt.: *spr̥śati*) in the common formulation ***bodhiṁ spr̥śati*** (cf. e.g. *SP*$_1$ s.v. √*spr̥ś*). *Thog mar* probably renders ***prathamam*** (cf. n. 299 above): "right after...."

[314] *dBang* is here probably short for ***dbang po*** (**indra* or something similar); *Ch*$_2$: 法王.

[315] (1) With the variant *las* instead of *la* (11I, fn. 20), the text should be understood as follows: "All those who happened to hear this sūtra *from the teachings* of...." That this can hardly be the original sense of the pāda is attested by *Ch*$_2$: 當彼佛時 ... ("At the time of that buddha....") and the parallel in the prose 11H.10: ***bcom ldan 'das de'i bstan pa la*** (*Ch*$_2$: 彼佛世時).

(2) Only in *Tib* the leaders are mentioned (*Bth*: ***dran pa***, to be emended?). Instead of ***mngon sum*** (**pratyakṣa*) *Bth* has ***mngon du (ba)***; *Ch*$_2$: 從於(彼佛) seems to render simply **sakāśāt, antikāt* or something similar; *Ch*$_1$: 其有遇最勝 ("Those [who] encounter the victorious one [and hear]....").

[316] I take ***dbang byas*** to be a short form for ***dbang du byas pa*** rendering *vaśīkr̥ta* or *ādhipateya/°patya* (cf. *Bth*: ***dbang po***). In 11F *Anantaraśmi is said to appear under the rule (*śāsana*) of the tathāgata *Sadāpramuktaraśmi. The expression with *ādhipatya* could, with other words, underline this superior position of that tathāgata. Takasaki (1981: 39) offers another interpretation of ***dbang byas***: 勝利者に質問して、 その（経を）自在にした善逝の子、....: "... the son of a victorious one, [who] asked the ***sugata*** and [by this way] empowered that (sūtra),...." However, Takasaki's interpretation does not correspond to *Ch*$_1$ which with 第一 refers to the bodhisattva. *Ch*$_2$ is without any equivalent.

[317] *Ch*$_1$: "[You,] Vajramati, being him, the foremost [among the bodhisattvas], the son [with] supernatural powers, were at that time called '*Anantaraśmi,' who had already questioned for this sūtra!" *Ch*$_2$ consists only of three pādas, omitting the pāda which states that the bodhisattva had questioned with reference to the sūtra.

[318] ***sPyad pa spyod pa*** may refer to the practice of a bodhisattva, directed to supreme awakening, as is the case in *SP* 382.6: ***bodhisattvacaryāṁ carantu*** or *SP* 383.13 (= IXX.3d): ***yūyaṁ hi caryāṁ carathāgrabodhaye*** // ; cf. also *BHSD* s.v. *cari*. *Ch*$_1$: 求道: "to search the path"; *Ch*$_2$: 行勝行: "to practice the highest path."

[319] *Ch*$_1$ mentions the sūtra itself (and not its title), which the narrator had attained from the buddha *Siṁhadhvaja*. As in its prose (11H), *Ch*$_1$ then states that it was taught and practiced

[11.7] "By those well-done deeds[320] I quickly attained noble awakening. Therefore wise bodhisattvas should always learn this excellent sūtra!"[321]

[12A Ānanda questions the Buddha about the length of time till perfection][322]

"Vajramati, [when] sons and daughters of good family who are restricted by obstacles [caused by their] deeds (*karmāvaraṇa*) listen to this Dharma discourse [called] *Tathāgatagarbha*, [and when they] show (*uddiśati*), recite (*svādhyāyati*) or teach [it, then]—with regard to listening to this Dharma discourse, showing [it], reciting [it], explaining [it] and copying [it]—they will all, seeing the Dharma before their eyes (**pratyakṣa*), easily (*alpakṛcchra*) become purified [from] the obstacles [caused by their] deeds."[323]

Then the venerable Ānanda asked the Exalted One the following:

"Exalted One, [as for] those sons and daughters of good family who are not restricted by obstacles [caused by their] deeds and [who] apply [themselves] (**prayujyate*) to this Dharma discourse, from how many buddhas, exalted ones, [do they preserve] expositions of the Dharma as [persons of] great learning (**bāhuśrutyena*) so that [they] become perfected (*niryāta*)?"[324]

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according to the sūtra. The verse 11.6 differs from the correspondent prose, as the narrator, namely the Buddha, speaks about himself and not about the bodhisattvas.

[320] *Ch₁*: 善根 and *Ch₂*: 善根業 are based on the term *kuśala-mūla*. *Kuśala-mūla* appears also in the parallel prose 11H of *Tib*, *Bth* and *Ch₂*.

[321] As in the preceding verse, *Ch₁* mentions the necessity to teach the sūtra in addition to its preservation (持). The bodhisattvas are not characterized as "wise." *Ch₂*, however, speaks only of the wise (智者) and does not mention the bodhisattvas. In order to attain an even number of pādas, *Ch₂* had to fit c and d into one pāda, which probably led to the omission of "bodhisattvas."

[322] Sections 12A and 12B are missing in *Ch₁*.

[323] (1) The basic structure of this passage remains obscure in the Tibetan. I therefore follow *Ch₂*, which clearly marks the second enumeration of propagandistic measures as the reason for the purification from the obstacles: 由彼聞此經典.... (For a detailed comparison of the passage transmitted in the Tabo manuscript (*A*) and the other representatives of *Tib* cf. my section C 2.6.) *Ch₂* seems to be based on *udgṛhṇāti* (受持) instead of *uddiśati*. However, combinations of forms of *ud-diś* and *svādhyā* are found frequently in e.g. the *SP* (cf. *SP₁* s.v. *uddeśa-svādhyāya* etc.); for the translation 受持 for *uddeśa* cf. *YBhū₁* s.v. 受持 (for *uddeśa*) and 受持演說聲 (for *uddeśa-svādhyāya-deśanā---śabda*). The translations of *uddiśati* as *lung nod* ("to receive instructions") and 受持 ("to receive and keep") stress the *receipt* of the teaching. This would fit very well into the sequence 'receiving (*uddiśati*) – recitation – teaching' in the text above. In *CPD* s.v. *uddisati* the following meaning is mentioned: "... 2.b esp. to point at (somebody as one's teacher), acknowledge somebody as spiritual master...." Should we thus translate *uddiśati* as "to accept/adopt [the sūtra as an authority]"?

(2) The position of *de dag kyang* (12A.5) between *chos* and *mngon sum du 'gyur* is disturbing. *Bth* has no equivalent for it.

(3) *Pratyakṣa* in this context could mean the direct experience or vision of the tathāgata in all living beings; *Ch₂*: 佛法現前.

(4) Whilst *Tib* is speaking of the *purification* (*byang ba*) from the obstacles, *Bth* (*zad pa*) and also *Ch₂* (銷滅) have their *destruction*.

[324] (1) The negation in 12A.8 (*bsgribs par **mi** 'gyur*) does not make sense. In *Ch₂* a negation is not found. *Bth* has an insertion (→ ... ←) which renders a negation reasonable and could well be an original element: → *las kyi bsgrib pa bsgribs pas : de bzhin gshegs pa'i snying po chos gzhung 'di nyan pa dang : **ston** par dang : khadon du bgyis pas :* ← *las bsgrib pas : bsgrib pa ma mchis par gyur to ::* "... those ... restricted by obstacles ... become unrestricted by obstacles ... through listening to this...." *Bth* then continues: "The one who becomes perfected (*'byung ba*) through this

The Exalted One said:

"Ānanda, there are sons and daughters of good family as well who are [already] perfected on account of having preserved expositions of the Dharma from a hundred buddhas."[325]

[12B Perfection through preserving expositions of the Dharma from myriads of buddhas]

"Ānanda, [but] there are also sons and daughters of good family who are [only] perfected on account of having preserved expositions of the Dharma from two hundred buddhas, three hundred, four hundred, five hundred, one thousand, two thousand, three thousand, four thousand, five thousand, six thousand, seven thousand, eight thousand, nine thousand, ten thousand or a hundred thousand buddhas, [or] even myriads of buddhas.[326]

Ānanda, a bodhisattva who preserves this Dharma discourse, recites [it], perfectly teaches [it] in detail also to others and preserves [it] as a book[327] should bring forth this thought: 'I [wish to] attain supreme and perfect awakening already now!' He is worthy of the homage and veneration of the world with [its] gods, humans and demons (*asura*), as I [am] now."[328]

[12C Homage to the one who holds the *TGS* in his hands]

Then at that time the Exalted One uttered these verses:[329]

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exposition of the Dharma will definitely (**niyatam*) be a [person] of great learning among the buddhas, exalted ones and teach the Dharma." A counterpart for **niyatam* does not appear in the other versions. It could be a mistake for the particle *kiyat* since there is no question expressed in *Bth*. This part of the text in *Bth* can hardly represent the Skt. original, as the following answer by the Buddha would remain without question.

(2) It seems that Ānanda, who usually in Mahāyāna sūtras is "only" a *śaikṣa*, thinks mainly of himself when inquiring about the number of buddhas from whom one should collect Dharma expositions, since the term *bāhuśrutya* is usually connected with him (see $MPPU_L$ I 22). Besides, he is often entrusted with the preservation of an exposition at the end of it. On the term *bāhuśrutya* expressing the "passive aspect" of the Mahāyāna initiate see Harrison 1978b: xx-xxi.

(3) I take *nges par 'byung ba* to be a translation for *niryāta* (cf. *BHSD* s.v.). *Bth* has *'byung ba* in all instances. Here and in all following passages, Ch_2 does not have any equivalent for it.

(4) The passage in Ch_2: "Exalted One, those sons and daughters of good [family] who are restricted by ..., [under] how many buddhas, exalted ones can they increasingly preserve (加持) expositions of the Dharma, attain great learning (多聞), and become bound (相應; **prayoga*) to this Dharma discourse?"

325 (1) *Kun tu bzung ba* in *Tib* (*Bth*: *'chang ba*; emended for *'chad pa*) could be a translation of *saṁgraha* ("keeping, bringing together, collecting"), *saṁdhāraṇa* ("holding together, maintaining") or *ādhāraṇa* ("bearing, holding").

(2) Ch_2: "Ānanda, [there are] sons and daughters of good [family] who can increasingly preserve expositions of the Dharma under a hundred buddhas,...."

326 The number of years differs in the versions. Both Ch_2 and *Bth* speak of 200,000 instead of 100,000 and, again, insert between the numbers the standard phrase of the attaiment of perfection due to preserving expositions (so *Bth*; in Ch_2 simply 加持說法). In Ch_2 the end of the passage is different from the Tibetan and also from the standard pattern in Ch_2 before: "... or there are myriads of buddhas under [whom they] received expositions of the Dharma, [to which they] listened [and which they] preserved."

327 The sequence in Ch_2: "Ānanda, if a bodhisattva obtains this Dharma [exposition called] *Tathāgatagarbha*, writes [it] down, recites [it], preserves [it], reflects about its meaning [and] explains [it] widely to others, then that bodhisattva should have this thought:...."

328 Lacking the comparison "as I am now," Ch_2 ends the section in the following way: "After the Buddha had said this, [the onlookers] were pleased, [shouting] 'Bravo!'"

329 The introduction to the verses in Ch_2 differs from the formulas before, by adding 復.

[12.1] "When a bodhisattva has heard this sūtra, [he] thinks:
'I [wish to] attain the noble awakening!'
He in whose hands this sūtra is found is worthy of the homage of the world, as I [am now]."[330]

[12.2] "[Being himself] a protector of the world (*lokanātha*) [and] training [sentient beings], he is worthy of the praise (*praśaṁsya*) [of] the leaders (*nāyaka*) [and] trainers (*vināyaka*). Thus he in whose hands this sūtra is found should be called 'king of the Dharma.'"[331]

[12.3] "He in whose hands this sūtra is found is worthy of being looked upon [as] the best of men (*puruṣarṣabha*), [as] bearer of the lamp of the Dharma (**dharmolkādhārin*) [and] like the full moon. Like a protector of the world, [he is] a foundation [worthy] of being paid homage."[332]

[12D Delight and praise of the onlookers]

After the Exalted One had spoken thus, the bodhisattva[333] Vajramati, the entire multitude of bodhisattvas, the great *śrāvaka*s, the four assemblies and the world with [its] gods, humans, demons and celestial musicians were delighted, and praised [what] the Exalted One had said.[334]

[Here] ends the Holy Mahāyāna sūtra called *Tathāgatagarbha*.

[13 Tibetan colophon]

The Indian master Śākyaprabha and the Venerable Great Reviser and Translator Ye shes sde have executed [this] translation and revised and established [it] definitively.[335]

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[330] (1) In Ch_2 the comparison with the Buddha himself is missing.
(2) The first verse half in Ch_1 (continuing the verses 11.1 till 11.7): "Having heard [this sūtra] and practicing as [it] was taught, [the bodhisattvas] become buddhas just as I [am] now."
(3) For a repetitive construction similar to the formulation "He in whose hands this sūtra is found,...." (12.1, 12.2, 12.3) in a relative clause cf. *SP* 292.11ff. (=XX.5, 6, 9, 10, 11) quoted in Zimmermann 1999: n. 44. There the act of preservation of the sūtra is expressed with the verb *dhārayati*.

[331] The versions differ considerably. *Tib*: *rnam par* in pāda a could result from a revised *rnams* as it is still found in *Bth*. Ch_2: "The one in whose hands the sūtra comes: the buddhas, exalted ones [and] great leaders praise that human as the highest among humans and call [him] 'most eminent king of the Dharma.'" Ch_1: "The one who attains this sūtra is called 'king of the Dharma of the buddhas.' Being then a protector of the world, [he] is praised by the buddhas."

[332] (1) Instead of *mi yi khyu mchog* for **puruṣarṣabha* (Ch_2: 世雄) *Bth* has *bsrung* (deriving from the verb *rakṣati*?) Ch_1 reads 世間眼 (**lokākṣan*) for the whole expression in pāda b of *Tib*.
(2) *gNas* in pāda d has no equivalent in any of the other three versions and can hardly be an original element.
(3) Instead of "worthy of being *looked upon* like the full moon" Ch_2 has "*shining* like the full moon" (照曜如滿月). Ch_1 repeats the same statement as in the preceding verse instead, stating that the person is called a *dharmarājan*: 是人名法王.

[333] Ch_2 adds *mahāsattva*.

[334] The sentence appears in slightly modified forms at the end of many Mahāyāna sūtras (cf. e.g. *SP* 487.1–5; *Kpuṇ* 420.4–6; *Suv* 250.8ff; *Sukh* 66.23ff.). The reconstructed Skt. of the *TGS* may be: **idam avocad bhagavān / āttamanā Vajramatir bodhisattvaḥ sa ca sarvāvān bodhisattvagaṇas te ca mahāśrāvakāś catasraś ca parṣadaḥ sadevamānuṣāsuragandharvaś ca loko bhagavato bhāṣitam abhyanandann iti //*. Ch_2 does not mention the four assemblies and the *gandharva*s. Instead it has 等 at the end of the enumeration. In Ch_1 the *mahāśrāvaka*s remain unmentioned.

[335] The colophons are discussed in section C 3.3.

Part II

Critical and Diplomatic Editions

of the

Tathāgatagarbhasūtra

C The Textual Materials

The appearance in the last years of several studies dealing with Kanjur manuscripts and prints makes it unnecessary in the following to repeat what already has been stated about the history of the various editions. I will concentrate my remarks on the legibility, appearance and orthography of the texts. For studies dealing with the history of the Kanjurs, and for particular case studies, see the publications of Braarvig, de Rossi Filibeck, Eimer, Hahn 1988, Harrison, Imaeda, Schneider, Schoening, Silk, Skilling and Zimmermann 1998 cited in my bibliography.

1 Information on the Tibetan Manuscripts and Xylographic Editions Utilized

• *A* – The Tabo Manuscript Fragments

The fragments of the *TGS* among the Tabo manuscripts cover about 40 percent of the whole sūtra. The fragments are very likely to be the oldest among the Tibetan materials utilized in this study. Steinkellner states that "a considerable portion" of the 35,500 folios assembled were written in the eleventh and twelfth centuries.[1] The manuscript of the *TGS* is carefully written in *dbu can* hand, with only very few mistakes, eleven lines to a folio, and is nearly free of damage of the type affecting legibility. Every folio has two string holes near the center of its left and right halves, each with a diameter of about five letters.

The orthography exhibits particularities well known from Dunhuang and other Tabo manuscripts:

- the *ya btags* in all words beginning with *m-* followed by the vowel *i* or *e* (e.g. *myed, myi* etc.),
- the *da drag* (e.g. *bskald, mkhyend, gyurd, stond, bstand, 'drend, stsald, zhend, shard* etc.),
- the *mtha' rten 'a* (*mdo', 'dra', dpe'*),
- occasionally a reversed *gi gu,*
- the spelling *las stsogs pa* for *la sogs pa*,
- in some cases *cen* instead of *chen,*
- *ba(r)* instead of the regular *pa(r)* when the preceding syllable ends with *-n*: *mngon bar, ldan ba, brtson ba, yin ba*, but never in *rkun po, mgon po, snyan pa, 'thon pa, 'dron po, chen po, ljon pa* or *'brog dgon pa*,
- *ba* instead of the regular *pa* when the preceding syllable ends with *-m*: *bcom ba, zhim ba, gsum ba* but never in *dam pa* or *rnam pa(r)*.[2]

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[1] Steinkellner 2000: 319. Further, see the contributions in Scherrer-Schaub and Steinkellner 1999; Steinkellner 1994.

[2] These and other archaic features are attested for Dunhuang materials; see e.g. Terjék 1969, Harrison 1992a: xxi, n. 43 and Schoening 1995a: 187f. As Schoening has shown in his study (esp. 147ff., 188), there is no homogeneity in the Dunhuang materials regarding these characteristics. We therefore have to be careful not to hastily conclude that all features appearing in those materials are archaic. The two questions why and when in old materials the regular *pa* after final -*n* becomes *ba*, and also why we often find *ba* after final *-m*, definitely deserve further investigation. That there is nothing like a standard for spellings among these old manuscripts and that even in one and the same text we find different spellings is attested by *A*, which has *bskald pa*

The accuracy of the scribe of *A* is further confirmed by the fact that at the end of a sentence immediately before the beginning of a new verse he has employed a triple *shad* instead of the usual *nyis shad*. *Tsheg* is always set before the *shad*. The gap between the *shad* and the following letter is of about one letter. The copyist made sporadic use of the *anusvāra*-like abbreviation for *m* in the words *thaṁs, rnaṁ, rnaṁs, seṁs* and *'aṁ*. Further worth mentioning is the contraction of the cluster *st-* (སྟ) to the horizontal ligature [ligature], of (སྤྱ) *spy-* to [ligature], and of *rts-* (རྩ) to [ligature] in the handwriting whenever these combinations appears.

• *B* – The Berlin Manuscript Kanjur

The manuscript Kanjur kept in the Staatsbibliothek in Berlin dates from 1680.[3] It is said to be a copy from a lithograph of the Yongle 永樂 (1410) or Wanli 万曆 edition (1606), and thus predates the widely used "Otani reprint," which is a photolithographical reprint of the Kangxi 康熙 edition of 1717–20.[4]

The manuscript is beautifully written in *dbu can* and is in excellent condition. Each folio has eight lines. From the middle of the fifth line on folio 327b till the folio end the script is larger, and instead of *rkyang shad* the obviously different (and seemingly inexperienced) copyist repeatedly used the *nyis shad*.

As has also been confirmed by other scholars, the number of mistakes is fairly high. We find

- frequent omissions,
- *aberrationes oculi*,
- confusion concerning vowels,
- orthographic confusion between *-ng-* and *-d-* (though *-ng-* and *-d-* are clearly distinguishable in the script), and
- a large number of obvious misreadings of letters (e.g. ***'jig*** for ***'jim, nyid*** for ***nyil, stod*** for ***ston, thams*** for ***thabs, dam*** for ***dri ma, mdod*** for ***mdog, 'dun*** for ***'dren, dpan*** for ***dper, 'bum*** for ***dbul, shes*** for ***shing*** etc.).

The last two categories in particular suggest that the text was not read aloud when written down by the copyist but just copied letter by letter, thus allowing for many senseless variants.

There are just a few instances of later corrections to the writing. At the end of a line we frequently find words with subscribed letters. The *tsheg* is never set before *shad*. The gap between the two *shad*s of a *nyis shad* and between *rkyang shad* and the following word is of about one letter.

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in 11A and 11I but ***bskal ba*** in 11G (see also Harrison 1992a: xxi, where for the *DKP* the forms ***snyan*** and ***snyand*** are confirmed). For paleographic, orthographic and phonetic peculiarities in the Tabo manuscripts see also Steinkellner 1994: 124f., de Rossi Filibeck 1994: 139, Tauscher 1994: 175ff., Eimer 1989/91, Scherrer-Schaub 1999b, and the contributions in Scherrer-Schaub and Steinkellner 1999; for other materials with archaic features see Taube 1980 with an extensive bibliography.

[3] See Haarh 1954: 540.

[4] Imaeda (1977: 27, n. 18) states that it is more likely that the Berlin manuscript is based on a Wanli lithograph than on a lithograph of the Yongle edition. He does not provide us with any reason for his assertion. Eimer mentions both possibilities (2000: 36, n. 24).

• *Bth* – The Newark Manuscript Kanjur from Bathang[5]

Bth is the only known representative of a separate, paracanonical translation of the *TGS*. Judging from its terminology and syntax, it must have been executed before translations became more standardized following the compilation of compendiums like the *MVy* and the *sGra sbyor bam po gnyis pa*, that is, before the early ninth century. The assumption of the sixteenth century as the one in which *Bth* was copied is based on art-historical considerations[6] and does not conflict with the orthographical facts, given that the employed orthography exhibits very few archaic characteristics (*ci* for *ji*, *stsogs*, in some rare cases the use of the *mtha' rten 'a* (*dpe'* for *dpe*), *'og du*, *yan cad*).

The folios were probably kept together by two strings up the middle of the left and right halves of the book resulting in black stripes extending from the top to the bottom on the photos of the folios, and rendering the affected letters unreadable. With the exception of two eight-lined pages (one recto and one verso), both sides of all folios contain nine lines. The handwriting (*dbu can*) is sloppy and irregular and has some lacunas. These lacunas were partly caused by the erasure of letters. In most cases, however, they are found where the bottom parts of letters from the line above consume much space, so that leaving the position in the line below empty made for greater legibility.[7]

A *tsheg* before *shad* is found in several cases. The gap after *shad* and "colon" (see below) is irregular but tends to correspond to the width of one or two letters. Between or after the *nyis shad*, however, there is almost no gap. The text is rich in contractions:[8]

skyabs(s)u, skyes(s)o, khams(s)u, grangs(s)u, 'gyur(r)o, chags(s)u, rjes(s)u, btags(s)o, stag(g)o, bdag(g)is, 'das(s)u, nam(m)kha', gnas(s)o, rnams(s)u, phyogs(s)u, dbus(s)u, tshigs(s)u, rdzogs(s)o, bzhugs(s)o, yongs(s)u, lags(s)o, shun(n)i, bshad(d)o, gsungs(s)o.

The use of the *anusvāra*-like abbreviation for *-m-* is extremely common, and subscripts also appear. Well-established terms are usually written without a separating *tsheg* between the syllables: *skyes-bu, kha-tog, kha-lo, khrig-khrag, ngo-bo, ngo-mtshar, gti-mug, sti-stang, tha-dad, the-tsom, rdo-rje, rnam-par, pha-rol, phyi-rol, phra-mo, phrag-stong, byang-chub, blo-gros, ma-rig, me-tog, rdzu-'phrul, zhe-sdang, 'od-zer, yang-dag, ye-shes, re-re, sems-dpa'*.[9]

Abbreviations are found, such as *thad* (for *thams cad*), *sbra-rtsi* (for *sbrang rtsi*), *gshyes* (for *gshegs*), *saryas* (sic!; for *sangs rgyas*) and *semdpa'* (for *sems dpa'*). The text contains repetitions and omissions of passages, partly corrected later by adding the missing words beneath or above the line.

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[5] I have elsewhere described the characteristics of the *TGS* manuscript from this Kanjur in detail (Zimmermann 1998); see especially pp. 38–42.

[6] Olson 1971: 114.

[7] In some cases a lacuna is found in the line below words first omitted by the scribe and later added between the lines. This documents that the newly completed line was at least partially checked before starting with the next line.

[8] Only those contractions are cited for which obvious reasons, such as shortage of space at the end of the line, cannot be found. The letter supplied in brackets is omitted in the contraction.

[9] Some less well-established combinations also appear: *bsten-te*, *byas-te* (with superscribed *s*-), *mi-za* and *mig-gis*. The dash between the syllables merely serves to make the words more readable. The manuscript has e.g. མིགགིས་ (*mig-gis*).

Misspellings are not very common but clearly exceed the number found in *Q* or *S*. It is to be noted that the adding or omitting of final *-s* in the use of the particle *kyi(s)* seems unreflected. Other irregularities are:

– the use of the particles ***kyi*** and ***kyis*** after final *-n, -m, -r* and *-l* (the proportion of the particle ***kyi(s)*** (against the regular *gyi(s)*) after the finals: *-n* 83% (against *gyi(s)* with 17%) ; *-m* 71%; *-r* 62%; *-l* 77%),
– confusion between final *-l* and *-s* or *-r*: ***byol*** for *byos*; ***dbus*** for *dbul*; ***rus*** for *rul*; ***rgyal*** for *rgyar*; ***gsel*** for *gser*,
– confusion between *pa* and *ba*,
– omitting/adding of subscribed *r*: ***skod*** for *skrod*; ***bskad*** for *bskrad*; ***phrag*** for *pags*; ***smrad*** for *smad*,
– various spellings for the same word: ***khung*** and ***phung***; ***grags*** and ***drags*** (for *grangs*); *dkyil mo **grung*** and *dkyil mo **drung*** (for *skyil mo **krung***); *ci **tse*** and *ci **rtse***; *the **tsom*** and *the **rtsom***; ***sman, smod, smon*** and ***smrad*** (for *smad*); ***ril*** and ***rul***, and finally
– variant spellings possibly caused by same or similar pronunciation: ***rgya** rgod* for ***bya** rgod; **rgyun** po* for *rkun po*; ***bsgrub*** for *sbubs*; ***ngam*** for *ngan*; ***gtong*** for *mthong*; ***blten*** for *bstan*; ***spyod*** for *bskyod*; ***'phags*** for *pags*; ***dbus*** for *dus*; ***shin*** for *shing*.

Very common throughout the text is the employment of two vertically aligned dots resembling a colon where in other Kanjurs a *shad* is used. The *rkyang shad* appears only twelve times throughout the whole text. The *nyis shad*, too, appears less often than in other Kanjurs.[10]

Instead of *pa'i* at the end of the line we sometimes find *pa* with an *'a chung* beneath. Above the *pa* there is a mark resembling a parallel double *'greng bu*. The same feature is attested for Dunhuang materials (see Schoening 1995b: 737).

• *Bu* – The Citation in Bu ston Rin chen grub's *De bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan*

Two short parts of the Tibetan Canonical translation of the *TGS* are quoted in the *De bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan*, a work by the famous Tibetan scholar Bu ston Rin chen grub (1290–1364) finished in 1359.[11] The text I utilized is the reproduction of a lithograph from blocks prepared in the years 1917–19 in Lhasa. The writing is in *dbu can*; the lithograph is in excellent physical condition and has seven lines per folio.

• *D* – The Derge Kanjur (Nyingma Edition)

The Nyingma reprint dates from the beginning of the 1980s. It is said to be a reproduction of the so-called Karmapa edition.[12] In the case of the *TGS*, the

[10] The statistics testify the usage of the "colon" for 84% of all punctuation marks, the simple *shad* for only one percent, and the ***nyis shad*** for about 15%. The usage of the ***nyis shad*** is low compared with its 39% rate in the *TGS* of the London Kanjur. The simple *shad* in *Bth* is in every second case preceded by ***na*** or ***nas***.

[11] See Seyfort Ruegg 1973: 1.

[12] See Skilling 1994: xxxviii and Silk 1994: 63.

reprinted folios are identical to the folios of the Taipei edition,[13] with the only differences being that in the Taipei edition the Tibetan pagination at the left border of the folio is not framed and that at the right border of the folio no additional frame (in the Nyingma reprint containing a number added by the editors) is found. In general, the Taipei edition is more legible than *D*'s weak print. It has been pointed out by Silk (1994: 63f.) and Skilling (1994: xxxviii) that the Nyingma edition cannot be called a pure reproduction of the Karmapa edition, inasmuch as it has been retouched in several passages and damaged leaves have been replaced with the aid of photographs made from the Derge edition owned by Harvard University (Harvard-Yenching Library) and by the United States Library of Congress in Washington, D.C.

The Karmapa edition (1976–79) itself is a reproduction of the Derge Kanjur deposited in Rumtek (Sikkim) which, according to Eimer (1980), differs from the copies held in the University Library in Cambridge and in the Academy of Sciences of the Czech Republic in Prague only in terms of its superior graphical quality but not in its wording. The Derge Kanjur dates back to 1733 (Imaeda 1981: 229).

D is very readable with seven lines per folio. It has an extremely low number of single variants and no abbreviations or subscripts. The syllables *pa* and *ba* are hard to differentiate. Within the *nyis shad* and between a *shad* and the following syllable there is a gap of about two letters. A *tsheg* is placed before *shad* only after final *-ng*.

• *J* – The 'Jang sa tham or Lithang Kanjur

The date of the carving of this Kanjur has not been established with certainty. Imaeda (1982b: 12; 14), based on the Chinese colophon, suggests the period from 1608 to 1621 as the time of its production, while Samten (1987: 17f.) argues in favor of the years 1609 till 1614.

The quality of the microfilm I obtained is very poor. The letters are sometimes hardly recognizable against the dark background; in other cases both background and letters are too light. In general, the letters are not very clear, *pa* and *ba* along with *nga* and *da* being for the most part not differentiable. In many cases it is also impossible to decide where the *tsheg* is placed, and hence where the syllables should be split.

The folios have eight lines. The gap within the *nyis shad* or between a *rkyang shad* and the following syllable is two to three letters. A *tsheg* before a *shad* is extremely exceptional. The Lithang *TGS* is very carefully carved and contains just a few mistakes, mostly the omission of vowel marks. Gaps are frequent; the reversed *gi gu* appears twice throughout the text. A particularity of *J* is the use of the particle *du* instead of *tu* after final *-n*. In 90% of all appearances of *kun tu J* reads *kun du*, in 93% of all cases *J* has *shin du* for *shin tu*. The form *rol du*, too, appears.

The Cone Kanjur from 1721–1731 is based on this Lithang Kanjur despite some differences in the order of the sections. Eimer therefore calls the Cone print "a true copy of the Lithang Kanjur" (1992: 181). I can confirm his

[13] In *The Tibetan Tripitaka, Taipei Edition,* ed. A. W. Barber, SMC Publishing: Taipei, 1991, vol. 14, no. 258, *mDo sde*, *Za* 245a2–259b4.

statement based on a comparison of some parts of the *TGS* in the Cone Kanjur with *J*.[14] However, most of the mistakes[15] in *J* have been emended by the carvers of Cone, the lacunas in *J* are of course not longer found in Cone, and the reversed *gi gu*s have been standardized. We still find ***kun du***, ***shin du*** and ***rol du***, with some exceptions of *tu* where *J* mostly also reads *tu* (in some cases Cone has *du* where *J* reads *tu*!). Of particular interest is the variant *dkrung* in *J* against the usual *krung*, which appears altogether six times. In all these cases Cone reads *krung* with a lacuna of one letter before *krung*, resulting most probably from a first copied but later erased *d-* (still found in *J*). In the only case where *J* also has *krung*, no lacuna is found in Cone. We face a similar situation in 5A, endnote e, where only *J* reads *dbyigs* instead of *dbyig*. In Cone we find *dbyig* followed by a lacuna of one letter.

• *L* – The Shel dkar Manuscript Kanjur (London)

The London copy of the Shel dkar manuscript Kanjur was completed in the year 1712.[16] The script is of excellent legibility with eight lines per folio.[17] There is a string hole in the center of the left and right halves, each with a diameter of about three letters. A *tsheg* appears before a *shad* only after a final *-ng*; there is virtually no gap after a *shad* or within a *nyis shad*.

Of the collated materials, *L* contains the highest number of contractions (*yongs(s)u*, etc.); frequent, too, are subscripts and abbreviations, which occur for the most part at the end of a line and before string holes, but are not restricted to these positions: *bcoṁ, thaṁd* for *thams cad, rnaṁr* for *rnam par, tshoṭ* for *tshogs, bzhuṭ* for *bzhugs, g.yoṭ* for *g.yogs, longspyod* (ལཽངསྤྱཽད་), *gshye* for *gshegs, seṁn* for *sems can*. Besides these particularities, there are single variants, restricted to a number of omissions of mostly single syllables and, in one case, a dittography consisting of several words. Lacunas resulting from later erasures of letters appear sporadically.

• *N* – The Narthang Kanjur

According to Tucci and Petech,[18] the blocks of this Kanjur were carved from 1730 to 1732. The photocopies I utilized are of poor quality. The letters in some

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[14] My thanks are due Professor K. Mimaki (University of Kyoto) who provided me with the relevant photocopies of the *TGS* in the Cone print—which he acquired from the Tōyō Bunko in Tokyo: *mDo mang*, *Za* 274a8–289a4.

[15] In 0E *J* omits *'i gnas* as part of the name of the bodhisattva *Mi g.yo ba**'i** gnas rnam par gnon* (**Acalapadavikrāmin*). In *C*, however, the name appears as *Mi g.yo ba **gnas** rnam par gnon* (275a4). I am not sure what conclusion should be drawn from this fact, considering the likely source for the emendation in *C*. Skilling (1994: xxxvi) states that in the case of *Mahāsūtra* 3 the editors of *C* consulted an edition belonging to the Peking lineage. In our case, however, *B* and *Q* read *ba'i gnas* and not *ba gnas*.

[16] On the date see Pagel and Gaffney 1996: x, and the article by Jampa Samten and Peter Skilling contained in Pagel and Gaffney 1996 (pp. 1–11).

[17] All three colophons of the Kanjur state that the calligraphers came from "sNye mo, birthplace of Thon mi Sambho ṭa, a place in Central Tibet renowned for its tradition in calligraphy" (Samten and Skilling (p. 9) in Pagel and Gaffney 1996).

[18] The statements by Tucci 1949: 479f. and Petech 1972: 160f. are based on the *dkar chag* of the Kanjur.

passages look like meaningless black spots. In general the appearance of the script is blurred. The difference between *pa* and *ba* is sometimes impossible to make out. Similarly difficult in many instances where the *tsheg* is hardly recognizable is how to determine syllables. The folios have only seven lines. A *tsheg* before a *shad* is only found after syllables ending in *-ng*; the gap within a *nyis shad* or between a *rkyang shad* and the following syllable is normally about one letter.

One particularity of *N* is the contraction of *yang* to *'ang* following a syllable ending in a vowel (e.g. *bu'ang*). This feature is found throughout the whole text. There are not many misspellings; most of them are due to a missing *'greng bu* or *na ro* or to confusion between these vowels. Abbreviations by means of subscripts are rare. Abbreviations in general are found at the end of a line. Interesting among them are *gsheṭ pī yais* for *gshegs pa'i ye shes* and *yton* for *yon tan.*[19]

• P_1, P_2, P_3 – The Phug brag Manuscript Kanjur

This manuscript Kanjur was copied between 1696 and 1706 at the Phug brag monastery in Western Tibet.[20] The *TGS* is not the only text which is contained several times in the Phug brag Kanjur (other texts appear even in different translations). The three manuscripts of the *TGS* found in the Phug brag Kanjur share many features. They all have eight lines per folio[21] and are written in a clear *dbu can* hand. This and the fact that the gap within a *nyis shad* or a *rkyang shad* and the following syllable is of about two letters (in P_3 closer to three letters) render the manuscripts easy to read. The script in P_3 is bigger than in the two other versions, and there is more space between its letters. Unfortunately, some parts of P_1 were overexposed when photographed and are too faint to be made out.

The pagination written in the left margin of the leaves of P_{123} is interesting: instead of *nyis brgya* the margin has just two crosses (in P_1 it has three crosses). P_2 further bears the word *mngon* at the top of the left margin.

The *tsheg* before *shad* appears regularly after syllables ending in *-ng*. P_2 is particular in the way it handles the *nyis shad* between the verse pādas: all other manuscripts and prints strictly use the *nyis shad* to separate the pādas, but P_2 prefers the *rkyang shad*, employing the *nyis shad* regularly only when the pāda has a sentence-closing particle (... *go* etc.) at its end (in one case even after ... *nas*).

The manuscripts of the *TGS* in the Phug brag Kanjur can be said along with *B* and *T* to contain the highest number of mistakes. Among the three versions, P_3 is the one with the most single variants (427), followed by P_2 (329) and P_1 (239). Frequent errors include the omission of single words or whole phrases and the adding or dropping of final *-s* in syllables like *kyi(s), stag(s), byam(s)* and *bzang(s).*

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[19] The abbreviations *yais* for *ye shes* and *yton* for *yon tan* (ཡྟོན་) are quoted in Bacot 1912: 600 and 604.

[20] Eimer 1993: v.

[21] Only the folio (verso) where the sūtra starts and the following recto of P_3 have seven lines.

P_3 adds the *mtha' rten 'a* in five cases: *'dra'* (4 times), *g.yo'*. Another archaic element is the reading *stsogs* for *sogs* in *P_{12}* (four times each). Some further peculiarities of spelling in *P_3*: the inconsistent use of *'a sngon 'jug* where the majority of versions have *m-* (*'gar, 'thil, 'thon, 'dab, 'dun*), the omission of prefixed *g-* and *b-* (*(b)skyod, (g)ci, (g)cig, (b)snyen, (b)stan, (b)rlabs, (b)shig, (b)sgrubs*), and *du* instead of *tu* after *kun* and syllables ending in *-g*.

Furthermore, *P_3* clearly shows a number of redactional variants (see below) and, in comparison with *P_{12}*, is more orthographically standardized, as the section on archaic features documents.

• *Q* – The Peking Kanjur (Otani Reprint)

The Otani reprint is a photolithographical reproduction of the third Kangxi 康熙 edition from 1717–1720. As is well known, missing parts have been supplied from the Qianlong 乾隆 edition of 1737, which derives from the same blocks. One lithograph of this Qianlong edition is kept in the Bibliothèque Nationale in Paris.[22]

Q has eight lines per folio with some passages of rather unclear appearance. *Pa* and *ba* along with *da* and *nga* are not always differentiable. The print shows a number of lacunas, most not longer than one or two letters. A *tsheg* appears regularly before a *shad* after final *-ng* and occasionally even after other letters. The gap within a *nyis shad* or between a *shad* and the following syllable is of about one letter.

Q is written quite carefully without hardly any omissions. Most mistakes occurred owing to confusion between vowels, *nga* and *da*, and *ba* and *pa*, and finally from a wrong segmentation of groups of letters (e.g. *dag 'bar* for *dga' bar, rnam sa* for *rnams*, *rdza pa* for *rdzab, so so* for *sas*).

• *S* – The Stog Palace Manuscript Kanjur

The manuscript used is an offset reprint of the handwritten *dbu can* Kanjur preserved in the Royal Palace in Stog. The Kanjur itself was copied from a Bhutanese original "some time during the first half of the 18th century."[23] The manuscript was reprinted between 1975 and 1980 in Leh (Ladakh).[24]

S is a very carefully and clearly written manuscript, with the lowest number of single variants among the collated materials. It has seven lines per folio; the gap within a *nyis shad* is of one to two letters, while the gap before and after a *rkyang shad* is usually of one letter each. A *tsheg* is found before a *shad* only after *-ng*.

It seems that *S* follows a very unique punctuation system, omitting the *rkyang shad* in many passages where it is found in all other versions. The manuscript has a number of abbreviating subscripts.

[22] Imaeda 1977: 32.
[23] Skorupski 1985: xii.
[24] Skorupski 1985: xiii.

• *T* – The Tokyo Manuscript Kanjur

The Tokyo manuscript Kanjur was brought to Japan from Gyantse. It is said to have been copied between 1858 and 1878.[25] The photocopies I obtained are rather difficult—in some passages impossible—to read, since usually features show through from the other side of each folio. It is hard to differentiate *pa* and *ba*, and the position of the *tsheg* is in many cases unclear.

The folios have eight lines each and are written in *dbu can*. A *tsheg* before *shad* is rare and does not seem to be limited to syllables ending in a certain letter. As a rule there is no gap within a *nyis shad* or between a *rkyang shad* and the following word. In many instances, however, gaps are found, especially when the copyist did not make use of the remaining space before the end of a line. In such cases the second *shad* of the *nyis shad* is positioned at the end of the line, so that the gap can extend to as many as ten letters. Gaps which bear no traces of erasure of syllables are not mentioned in the present critical apparatuses.

T contains a very high number of single variants. Among them are frequent omissions of single syllables, very often *rkyang shad* where all other versions have *nyis shad* (sometimes also vice versa), a host of wrong spellings (e.g. *cad* for *can, 'jol* for *'jog la, snyas* for ***snyam, bstas*** for ***bltas, dpen*** for ***dper, btsegs*** for ***brtsegs, yeng*** for ***yang*** etc.), corrections which have been inserted later, or lacunas resulting from deleted syllables, words or whole passages. In all, it is obvious that the copyist did not work very accurately.

2 The Stemmatic Relations among the Representatives of *Tib*

In the following I shall discuss the relations among the versions of *Tib* collated in my edition. The basis for my considerations will be the variants shown by the different manuscripts and prints. To be sure, drawing conclusions from variants is a complex undertaking, and I shall begin with some comments on the nature of the variants and their meaning for the establishment of a Kanjur stemma.

First of all, we need to keep in mind that there are two main kinds of variants, namely ones which Harrison (1992a: xxv) has called "recensional" and "transmissional" variants. Recensional variants "reveal either extensive and deliberate editorial changes to the text, or the adoption of a different text altogether, rather than errors resulting from scribal lapses or casual attempts to improve or modernise the text (which are indeed usually deliberate, but generally rather trivial in scope)."[26] As for the *TGS*, we hardly find any variants of this type except for some few examples in the Tabo fragments. The absolute majority of variants in the *TGS* are of the second type, namely of a transmissional character. It is clear that if two manuscripts bear some identical *redactional* feature, they likely derive from a common ancestor, may have influenced each other, or else been influenced by a third manuscript which has the reading in question, but in cases of transmissional variants the situation is more complex.

[25] See Saitō 1977: 6 (401). His assessment is based on the years mentioned on the first page of the volumes devoted to different prayer texts.

[26] See Harrison 1992a: xxv.

The decisive criterion for the evaluation of a transmissional variant is less the question if it was introduced deliberately or not, and more its degree of probability. That is to say, even if we have to deal with a trivial difference in the spelling of a word, such as *sngan cad* for what is commonly spelled *sngan chad*, the nature of the variant is rather indicative. This spelling is very rare in non-archaic manuscripts, and its occurrence in the same position of the text in two manuscripts can hardly be a coincidence (e.g. 0K, n. 9). Similarly indicative are omissions, additions or changes of parts of the text which cannot be explained as caused by deliberate intervention on the part of an editor or scribe who intended to emend an "obviously faulty" text. At best, such readings can, in the light of other translations, clearly be shown to be mistakes.

The direct textual surroundings in which the passage is embedded may have caused variant readings, as in the case of *aberrationes oculi*, where the scribe intends to continue to write from the word he stopped at but, owing to the multiple occurrence of the same word, jumps to the wrong position in the text. Such peculiarities, if found in two manuscripts, will naturally be less indicative in terms of their stemmatic relation. Generally speaking, the stronger text-internal reasons there are which could have led to the occurrence of the same transmissional variant in more than one manuscript, the less valuable the variant becomes for proving any stemmatic relation between the manuscripts. As the main principle in my analysis, each variant shared by several manuscripts underwent a thorough check in order to assess its probability. Only if the probability of its independently occurring was low could it be used as a variant indicative of stemmatic relations.[27]

Also, the punctuation of the manuscripts and prints plays an insignificant role in my analysis. Whereas the punctuation clearly confirms the close relation within the three groups *BDJNQ*, *LST* and P_{123} separately, it allows no conclusion regarding the relations of the groups to each other in terms of the degree of originality exhibited by the transmitted texts.

2.1 The Three Phug brag Versions

As mentioned above, three versions of the *TGS* are contained in the Phug brag manuscript Kanjur. The fact that the three versions do not, as one would expect, appear one after the other but instead in different volumes, may mean that they were not separated from the group of texts in which they were most likely transmitted or stored from earlier times. It may well be that such groups were brought together, or copied and then brought together, from different regions in order to collect them for a larger project.

What, then, is the stemmatic relation between P_1, P_2 and P_3? First of all, it is clear that the three versions share a sufficient number of variants to prove that they derive from a common ancestor (P_0). Just a few characteristic variants shared exclusively by P_{123} may be enough to illustrate this fact:

(1) – 0E, n. 20 P_{13}: *gzugs*, P_2: *gzug* for *gzungs*.
– 0K, n. 15 P_{123}: *tshogs* for *chos*.
– 0M, n. 25 P_{123}: om. *nyid*.
– 2A, n. 13 P_{123}: om. *sbrang rtsi des* (*aberratio oculi*).
– 2C, n. 8 P_{123}: *skyod* for *skrod*.

[27] I have virtually neglected variants such as *kyis* for *kyi*, *pa* for *ba* and *ba 'am* for *ba'am*.

– 2C, n. 22 P_{123}: *spos* for *spobs*.
– 4A, n. 3 P_{123}: *'am* for *dang*.
– 6A, n. 9 P_{123}: om. *de bzhin du*.
– 6B, n. 17 P_{123}: om. *zhes*.
– 7A, n. 41 P_{123}: om. *bu'i thum*.
– 9A, n. 22, 23 P_{123}: om. *gang dang*.
– 9C, n. 12 P_{123}: om. *shin tu*.
– 10C, n. 26 P_{12}: *ba* ***dang / dge ba mngon par 'du bya ba*** *snga*; P_3: *ba* ***dang / dge*** (*ga*) ***bas mngon par 'du bya ba*** *snga* [*ga* marked with three dots in the form of a triangle for deletion]; (P_{123}: *aberratio oculi*).
– 11C, n. 13 P_{123}: om. *reg pa*.
– 11I, n. 16 P_{123}: *ba* for *dbang*.

Each of these three versions, however, has essential variants[28] of its own, not shared by any of the remaining two versions, which leads to the conclusion that none of the three could have served as the master copy for any of the other manuscripts. Such essential variants include:[29]

In P_1: (2)
– 0B [u] P_1: om. */ dbang*.
– 0H [b] P_1: om. *gi mdab ma de dag* (*aberratio oculi*).
– 0H [h] P_1: *'bar 'ong ba* for *par 'os pa*.
– 4A [j] P_1: om. *gser gyi*.
– 5B [i] P_1: *dga'* for *rko*.
– 10B [ww] P_1: om. *de la / bsod nams mngon par 'du byed pa*.

In P_2: (3)
– 0E [o] P_2: om. *spos dga'i dpal dang /*.
– 0E [u,v] P_2: om. *dbyu gu* here and inserts it some words later.
– 0H [a] P_2: *sku pad ma'i* for *de dag gi mdab ma*.
– 1B [f] P_2: om. *ma byung yang rung* (*aberratio oculi*).
– 9C [ii] P_2: inserts *de ltar*.
– 11C [p] P_2: om. *dran pa dang ldan pa dang /* (*aberratio oculi*).
– 11H [uu] P_2: om. *rdo rje'i blo gros khyod nyid de bzhi'o //* (*aberratio oculi*).

In P_3: (4)
– 0B [aa] P_3: om. *shes rab shin tu rnam par grol ba /*.
– 0D [p] P_3: *sngon bdag* for *gang dag*.
– 0E [gg] P_3: om. *sa 'dzin dang /* (name of one of the bodhisattvas).
– 0L [v] P_3: om. *ltar nyan pa dang / bcom ldan 'das kyis 'di skad ces*.
– 1C [f] P_3: *phye* for *gyes*.
– 2A [w] P_3: *rig par mthong ngo* for *mthong bas rig go*.
– 4C [h] P_3: *nyi shu pa* for *mi nyung ba*.
– 5B [qq] P_3: ins. *mig shig du yongs su dag pas sems can thams cad de lta bur mthong nas / de bzhin gshegs pa'i* (*aberratio oculi*).
– 6A [h] P_3: om. *'dzam bu'i 'bras bu 'am / ta la'i 'bras bu 'am* (*aberratio oculi*).
– 11E [p] P_3: *'jig* for *mchod*.

Knowing that all three versions derive independently from a common ancestor, we should further inquire whether there are essential variants shared by two of the manuscripts. If this is the case, we would be obliged to assume that there was another step in the copying between P_0 and P_{123}, shared by two of the manuscripts. Regarding this analysis, the facts are very clear:

There are virtually no essential variants common to P_1 and P_3. The few readings worth mentioning are:

[28] By "essential variants," I mean variants which consist of more than just a different way of spelling or an erroneous omission or change of a single letter within a word.

[29] Theoretically, it is, of course, possible that one of the manuscripts was checked with the help of P_0 while being copied from one of the other two manuscripts, so that major mistakes found in the master copy could be corrected. While we can never be sure how exactly the copy of any given text came into existence, in our case the evidence supplied by the variants is so overwhelming that there is no need to assume a more complicated situation, at least as long as the appearance or non-appearance of variants in the different manuscripts can be explained satisfactorily.

(5) – 9C, n. 5: P_{13}: *g.yog* for *gsog*.
– 10C, n. 30: P_{13}: om. *grangs dang /*; P_2: *grangs dang /* in small letters above the line (the position in the text where *grangs dang /* is to be inserted is marked with a cross).[30]
– 11H, n. 20: P_{13}: om. *de*.

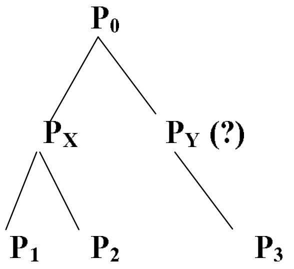
The situation is similar in the case of P_2 and P_3:

(6) – 0G, n. 11: P_{23}: om. *bye ba*.[31]
– 0I, n. 4: P_{23}: *ni* for *gi*.
– 7A, n. 7: P_{23}: om. *des*.
– 11I (verse), n. 23–25 P_1: *de'i tshe de dag mdo 'di thos //*,
P_2: *de'i tshe de dag mdo 'di thos* ***gyur nas*** */*,
P_3: *de tshe de dag mdo 'di thos* ***gyur nas*** *//*
for *de tshe de dag gis ni mdo 'di thos //* (*gyur nas* in P_{23} was probably the reading of P_0 and omitted by P_1)

The common readings of P_1 and P_2, on the other hand, do not need any further comment:

(7) – 0C, n. 4 and n. 7: P_{12}: insert *chen po*.
– 0E, n. 4: P_{12}: *blo gros* for *zla 'od*.
– 0J, n. 19: P_{12}: *dga'* for *gda'* (metathesis).
– 0K, n. 28: P_{12}: om. complete pāda 0.4b.
– 1A, n. 35: P_{12}: insert *rnams ni yang dag pa* (dittography).
– 2B, n. 5: P_{12}: om. *gti mug dang /*.
– 7A, n. 36: P_{12}: insert *dngos por yang ston pa dang* / 'brog na gnas pa'i* [*P_2: *da nga* for *dang*] (*aberratio oculi*).
– 10C, n. 10: P_{12}: om. *dge slong ngam / dge slong*.
– 12B, n.18: P_{12}: om. *lha dang / mi dang*.

It is now clear that we must assume that P_1 and P_2 have a common ancestor P_X, from which the essential variants found in P_{12} but not in P_3 derive. The stemmatic relation between P_{123} should then be:



One more word concerning the single variants of P_3: while it is clear that the bulk of variants found in P_3 result from a scribe copying the master copy without careful attention and sticking to his own particular spellings (see above), it is equally evident that several passages contain redactional variants, that is, that certain passages or words have been altered consciously by the scribe or had already been altered in a hypothetical copy P_Y between P_0 and P_3. These alterations reflect the attempt on the part of the redactor to "emend" or to "make sense of" passages which were hardly understandable for a Tibetan reader but

[30] The words are part of a well-known enumeration of merit resulting from the propagation of a sūtra. This list appears twice in the *TGS*. Obviously P_2 at first had the same omission, probably a mistake of P_0, but it was later emended. Thus this variant is useless for trying to establish a close relation between P_1 and P_3.

[31] The text in this passage reads ... *kha ma bye ba bye ba khrag khrig*.... A shared variant like this cannot be used to prove a close relation between two manuscripts. The text seems to contain a dittography, and the copyists could independently have thought it necessary to "emend" it.

which could be rendered so by the use of stylistically more common terms. The variants in question are:

(8) – 0E [ij] P3: ***mi skyo ba*** for ***yid skyo***: The name Yid skyo (*Khinnamanas) in the enumeration of the participating bodhisattvas (no. 40) seems in fact not very adequate as the name for a bodhisattva. Thus the editor of P_3 changed it to *mi skyo*; the syllable *ba* is found in all three versions P_{123}. The name ***mi skyo ba*** in P_3 means "Unweary."[32]

– 0H [d] P3: om. ***mog***: The text in this passage runs ... ***mdab ma de dag thams cad mog mog***[d] ***po dang / nog nog po dang....*** It is thus clear that the double ***mog mog*** is parallel to the following ***nog nog*** and here is no dittography. Most probably the redactor of P_3 tried to "emend" the second ***mog*** by taking it as dittographic.

– 0L [v] P3: om. the passage from "v→" till "←v." The text runs: ***bcom ldan 'das kyi*** [v→]***ltar nyan pa dang / bcom ldan 'das kyis 'di skad ces***[←v] ***bka' stsal to //.*** This is part of the common introductory formula in many sūtras (see n. 49 in the translation). Though ***bcom ldan 'das kyi ltar nyan pa*** is a standard expression in the Tibetan (for Skt. ... ***bhagavataḥ pratyaśrauṣīt /***), the genitive ... ***kyi*** seems impossible to construe. The redactor of P_3 therefore dropped the part between the genitive and the following ***bka'*** so that the genitive can be constructed with ***bka'***.

– 2A [w] P3: ***rig par mthong ngo*** for ***mthong bas rig go***. The text runs ... ***de bzhin gshegs pa'i ye shes mthong bas rig go***[w] //: "[I] realize with the Tathāgata's mental vision that...." The term ***de bzhin gshegs pa'i ye shes mthong ba***, Skt. ***tathāgatajñānadarśana***, was obviously unknown to the editor of P_3, which led him to change the sequence of the words. He thus probably understood: "Realizing the Tathāgata-knowledge [I] see that...."

– 2B [a] P3: ***yang skyes bu thabs***. The text here reads ... ***de bzhin gshegs pa yang***[a] ***thabs la mkhas pas bung ba bsal ba de bzhin du....***: "... just like the [person who] removed the bees, also the Tathāgata, with skill in [the application of appropriate] means (*upāyakuśala*)...." I have supplied the subject of comparison in brackets ("person who"), just as the editor of P_3 felt it necessary to mention it.

– 4C [h] P3: ***lo ni nyi shu pa*** for ***lo ni mi nyung ba***. The context is the nugget of gold remaining in the filth "for not [just] a few years". The redactor of P_3 has changed the text to "twenty years".

– 6A [l] P3: ***shing shun*** for ***phyi shun***. It is in fact puzzling why the text here speaks of a seed within the "outer" peels. In an attempt to make sense out of the text, P_3 was altered to "the peels of a *tree*," given that the larger context is the essential identity of seed and tree. (The seed, however, is of course not within the peels of the tree, that is the bark, but within the fruit.)

– 8B [i,j] P3: ***dgon pa'i khang pa*** for ***mgon med pa'i khang pa***. The poorhouse in the text becomes in P_3 a "house [in the] wilderness." As the house is compared to the places of rebirth, the variant of P_3 works well, even though the poor woman lodges in a poorhouse in 8A (also in P_3).

The variants neither of P_1, P_2 nor P_3 suggest an affinity with any of the other collated versions which is stronger than what is "natural" when dozens of variants are compared.[33]

As a result of this analysis, we can now assume that the reading of the archetype of the *TGS* in the Phug brag lineage (P_0) can normally (but not automatically, as has been shown above) be posited if either P_1 or P_2 sides with P_3. If, however, P_1 and P_2 stand against P_3, no such conclusion as to the original reading of P_0 is possible since P_1 and P_2 derive from the same master copy P_X.

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[32] Skt. *Khinnamanas ("[The One with] a Grieved Mind") as a name for a bodhisattva is probably meant to convey the sense that the bodhisattva is worried about the suffering of all living beings.

[33] P_3 usually shares the reading *cig* instead of *gcig* with *BNQ*, *'a sngon 'jug* instead of *m-* with *BJNQS*, and in some instances the omission of a prefixed *b-* with *BJNQ*. This can, of course, be interpreted as no more than a similar mannerism in certain spellings, and certainly not as a genetic relation.

In the following I will deal with the position of P_0 in relation to the other Kanjur lineages. A statistical analysis reveals that the Kanjurs of the Tshal pa lineage do not use the *rkyang shad* in 110 cases where *L*, on which the punctuation of the critical edition is based, has it. P_0 lacks the *rkyang shad* in sixty cases where *L* has it and adds *rkyang shad* in thirty positions where it is not found in any of the other Kanjurs. Fifty of the sixty positions where P_0 lacks the *rkyang shad* are identical with the position among the 110 cases where the Tshal pa tradition does not add a *rkyang shad.*

Based on punctuation alone, the result thus confirms the preceding studies in Harrison 1992a, Schoening 1995, Silk 1994, and Skilling 1994, which characterized the Phug brag manuscripts as an independent tradition in the sense described above. We should further inquire about the nature of the variants found only in P_{123}: can they all be characterized as transmissional variants, or are there also readings which suggest a deliberate editorial intervention? On the whole, P_{123} seem to have no major editorial variants; in view of the high number of faulty transmissional variants, I am not even sure if the following few cases, the only such I could find in the whole text of P_{123}, should be labeled recensional. We will come back to this question later:

(9)
- 4A, n. 3 P_{123}: *'am* for *dang.*
- 7B, n. 1 P_{123}: *pa* for *cing* in *'os su(s) gyur cing....*
- 7C, n. 23 P_{123}: *thar pa* for *thar byed.*
- 8B, n. 11 P_{123}: *byed cig* / for *byed par*: P_{123} use the imperative particle *cig* without the imperative form of *byed pa*: *byos.*
- 11I, n. 16 P_{123}: *rgyal ba* for *rgyal dbang.*
- 11I (verse), n. 23–25 P_1: *de'i tshe de dag mdo 'di thos* // (also *A*: *de'i* for *de*; *gyur nas*, which is found in P_{23}, was probably the reading of P_0 and omitted by P_1),
  P_2: *de'i tshe de dag mdo 'di thos* ***gyur nas*** /,
  P_3: *de tshe de dag mdo 'di thos* ***gyur nas*** //
  for *de tshe de dag* <u>*gis ni*</u> *mdo 'di thos* //
- 12C, n. 15, 16 P_{23} *zla nya* for *nyi zla*; P_1: *zla ba nya*. (P_{123} in accordance with Ch_2 and *Bth*).
- P_{123}: No colophon.

2.2 The Kanjurs of the Tshal pa Lineage

The so-called Tshal pa edition is named after the monastery where it was produced, namely Tshal Gung thang monastery in east Central Tibet (*dBus*). The colophon of the sūtra section of the Lithang Kanjur[34] gives the years 1347 to 1349 as the time of origin of the Tshal pa Kanjur and states that it was based on a number of source materials that formed part of the prestigious Old Narthang Kanjur, and on a copy of the Old Narthang edition itself.[35] This Tshal pa manuscript or one of its copies[36] later served as the basis for the Lithang Kanjur at

[34] The colophons of the Lithang Kanjur are transliterated and translated in Samten 1987.

[35] Harrison (1994: 297f.) doubts that the Old Narthang was more than a "collection, in some cases of multiple copies, providing the raw materials for an edition proper," and consequently he is hesitant to call it an edition in the strict sense of the word. He further stresses that the colophon quoted in Samten 1987: 30f. is ***not*** to be understood as implying that a number of canonical collections in addition to the Old Narthang was used (Harrison 1992b: 80, n.14).

[36] Samten (1987: 17), basing himself on Tibetan sources, states that the original Tshal pa Kanjur was brought from 'Phying ba sTag rtse, where it was later kept, to 'Jang sa tham on the

the beginning of the seventeenth century after several famous Tibetan scholars had retouched the manuscript in the past centuries.[37] As the manuscript which served as master copy for the Lithang wood blocks was at that time kept in ’Phying ba sTag rtse, the group within the Tshal pa lineage which is based on this manuscript is called the ’Phying ba sTag rtse group.

A copy of the Tshal pa Kanjur had been utilized two hundred years earlier for the production of the earliest wood-block print edition: the Yongle 永樂 edition of 1410. This Yongle wood block became the master for all following editions in the Peking line: the Wanli 万曆 edition of 1606 (the same blocks were used), the three Kangxi 康熙 editions (1684–1720; with new blocks) and the Qianlong edition of 1737 (using the Kangxi blocks). Though the blocks partially suffered from the effects of time, as is now well known, even the new wood blocks were produced on the basis of impressions from the old ones—a phenomenon that led Eimer to coin the term “technical identity” for all the Peking block prints.[38] For my edition I collated *B* and *Q* as two representatives of this Peking line. I will come back to the relation between these two later.

For the ’Phying ba sTag rtse-group, I collated *J* along with *N* and (for the main chapters 0L–9C) *D*. Concerning *N*, Tucci (1949: 479) states that according to Tibetan sources it was based on the Tshal pa Kanjur. This could well be so, given that in the studies of the *Pratyutpannabuddhasaṁmukhāvasthitasamādhisūtra,* the *Lokānuvartanasūtra,* the *Vimalakīrtinirdeśa,* the *Drumakinnararājaparipṛcchāsūtra,* the *Udānavarga,* the *Mahāsūtra*s in vol. *mdo Ra* (25), the *Abhiniṣkramaṇasūtra* in vol. *mdo La* (26), the *Sandhinirmocanasūtra* in vol. *mdo Ca* (5),[39] and the recent editions of the *Akṣayamatinirdeśasūtra*[40] and the *Śālistambasūtra*[41], *N* shows a close affinity with the Kanjurs of the Tshal pa lineage. However, in other cases, *N* sides with the Them spangs ma line. This seems the rule for texts of the *Vinaya* section and also for the *Puṇyabalāvadāna*, the *Sūkarikāvadāna*, the *Jñānakasūtra-buddhāvadāna*, the *Brahmajālasūtra*,[42] and, as dealt with in recent studies, the Heart Sūtra in the *Prajñāpāramitā* and the Tantra section,[43] and the *Sekoddeśa.*[44]

Finally, I also consulted *D*, which is known to have drawn mainly from the Lithang Kanjur but also to have incorporated readings from a copy based on the Them spangs ma, and which must therefore be categorized as conflated.[45] For any edition which does not primarily aim at illuminating the relations between the different Kanjurs but is in search of the text from which all versions may have

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orders of the king of ’Jang sa tham, and there copied in order to establish a new edition. Harrison, however, states that only a copy of this Tshal pa Kanjur was used (Harrison 1992b: 80).

37 See Imaeda 1982a: 179.

38 Eimer 1992: 180.

39 For information on the texts mentioned up to here see, Eimer 1992: xvf.

40 See Braarvig 1993a, 1993b. Following an analysis of the variants, he states that “there is reason to assert that *N* is a direct descendent of *J*” (1993a: x) and that the cases where *N* does not follow the single variants of *J* “may be explained as recensional changes, and even as conflations with other versions.”

41 See Schoening 1995a, 1995b. According to Schoening, concerning *N* in the *Śālistambasūtra* “the wording mostly agrees with the Lithang Kanjur as opposed to the Peking tradition or West [=Them spangs ma] tradition.” (1995a: 140).

42 For the information on the texts mentioned till here see Eimer 1992: xv.

43 See Silk 1994.

44 See Orofino 1994.

45 See Samten 1987: 18f. The copy based on the Them spangs ma Kanjur was the lHo rdzong Kanjur, compiled from 1595 to 1658 on the advice of the Fifth Dalai Lama.

derived, the value of conflated material is low. When the nature of the variants of *D* became clear, after the collation of about half of the text of the *TGS*, I decided instead to invest my time in other, more promising versions.

Let us now turn to the results of my study of the variants of the Tshal pa Kanjurs. In the Peking group we have *B* and *Q*. The high number of common variants not shared by any other of the collated versions makes their close relation obvious. I will give just a few examples:

(10)
– 0E, n. 26 BQ: *par sgrags* for *bsgrags*.
– 0I, n. 16 BQ: *rtsom* for *tshom*; JP$_{12}$ST: *tsom*; 0K ^{32} BQ: *rtsom*; JP$_{12}$: *tsom*.
– 0J, n. 15 BQP$_{13}$: *gda'* for *bda'*; P$_{2}$: *mnga'* for *bda'*: see *Bth*: *zhim*.
– 1A, n. 4 BQ: *na /* ***lha*** *skyes bu lha'i mig can* for *na / skyes bu lha'i mig can*.
– 4B, n. 13 BQ: *bgo* for *bsgo*.
– 6A, n. 6 BQ: om. *na*.
– 7A, n. 25 BQ: *la mi* for *lam*.
– 8A, n. 18 BQ: *sems* ***can*** *dang* for *sems dang*.
– 8C, n. 11 BQ: *ji lta* for *byis pa*.
– 8C, n. 12 BQ: *nyid* for *ba*.
– 9B, n. 10 BQ: *'jug* for *'dug*.
– 10B, n. 25 BQ: *bzhin* for *zhing*.
– 10B, n. 29 BQ: om. *gzhan*.
– 10E, n. 20 BQ: *sems dpa'* for *sems pa*.
– 11E, n. 3 BQ: om. *las*.
– 11H, n. 4 BQ: *rtogs so* for *gtogs so*.
– 12C, n.1 BQ: insert *'di ni*.

There are some particular variants of *B* worth mentioning:

(11)
– 0C, n. 20 B: *nyas dang* for *nya dang*; Q: lacuna of one letter between *nya* and *dang*.
– 0C, n. 25 BP$_{123}$: *dang / thabs* for *dang thabs*; Q: lacuna of one letter between *dang* and *thabs*.
– 0K, n. 24; 1C, n. 6, 11, 12; 5C, n. 9, 11; 8C, n. 15; 11I, n. 9 (all verses): B reads *'i* instead of *yi* (in B *'i* can count as a syllable), Q has a compressed *yi*.
– 1A ^{w} B: *ston* ***pa*** *te* for *ston te*; Q: lacuna of one letter between *ston* and *to* [Q: *to* for *te*].
– 2A^{7} B: *sbrang brtsi* for *sbrang rtsi*; Q: lacuna of one letter between *sbrang* and *rtsi*.
– 2A ^{9} BP$_{2}$: *pas / bskrad*; P$_{1}$: *pas // bskad*; Q: lacuna of one letter between *pas* (without *tsheg*) and *bskrad*.
– 6A ^{u,w} B: *rgyal chen por 'gyur* for *rgyal po chen por 'gyur*; Q: *rgyal po chen por* compressed.
– 10B ^{ss} B: *dpen gcig* for *dpe gcig*; Q: lacuna of one letter between *dpe* and *gcig*.
– 10C, n. 18 BJP$_{13}$: *yid rang* for *yi rang*; Q: lacuna of one letter between *yi* and *rang* filled with *tsheg*s.
– 12C, n. 9 BP$_{2}$: *sngags* for *bsngags*; Q: *b-* of ***bsngags*** with very small letter.
– 12D, n. 7 ABP$_{123}$: *yid rangs* for *yi rangs*; Q: lacuna of one letter between *yi* and *rangs*.

In all the cases under (11) it is obvious that the archaic, uncommon, or even wrong reading found in *B* must have also been part of *Q* or its predecessors before letters were erased or replaced, or before missing letters were inserted on the block prints by some redactor. This resulted in the lacunas or in letters which appear much smaller or compressed on the lithograph in *Q*.[46] The examples given

[46] The physical process of such alterations is described, with several examples, in Eimer 1992: 1–16; 191–202. Eimer further states that the date of a larger revision of the Peking wood blocks may have been during the production of the Mongolian Kanjur, which falls within the same period as the 1717–20 reprint (1983a: 59f.; 1992: 12). The sources for the alterations, however, are not entirely clear. In any case we must treat the Peking Kanjurs from a certain date on as conflated. (See also Eimer's study on the *Hevajratantra* II, v. 1–2, in which he shows that a new wood block containing two more *śloka*s was carved between 1684/92 and 1717/20 (Eimer 1992: 165–174).)

above thus show that *B* copied faithfully many of the peculiar or wrong readings which must already have been part of the Yongle or Wanli block print on which *B* was based.

On the other hand we find examples (12) where both *Q* and *B* have the same reading but where *Q* shows traces of emendation (resulting in lacunas etc.) which led to the reading. We could assume that these emendation were already part of the master copy of *B*, namely the Yongle or Wanli block print, and that they were adopted by the scribe of *B*. In *Q*, however, due to the "technical identity" of the wood blocks, traces of the corrections can still be found. Under (13) I have collected cases where *B* does not follow the text of *Q* which, in these passages, differs from the other Kanjurs. Examples include:

(12)
- 0D, n. 3, en. d JP$_{123}$: *drug bcu'i* for *drug cu'i*; Q: lacuna of one letter between *drug* and *cu'i* (same situation in 0E, n. 31, en. vv). B: *drug cu'i*.
- 2C, n.15 BQ: *sol* for *sel* [B: *g-* of *(g-)sol* marked with three dots in the form of a triangle above for deletion]; Q: lacuna of one letter between *mongs* and *sol*.
- 4A, n. 26 JP$_{13}$: *sum bcu* for *sum cu*; Q: lacuna of one letter between *sum* and *cu* filled with *tshegs*. (B: *sum cu*).
- 10D, n. 18: Q: *yi* for *'i* (verse) [*yi* compressed, most probably altered from *'i*]; B: *yi*.
- 11H[ll] Q: *ma rgyas* in *sangs ma rgyas* compressed; P$_{123}$T: om. *ma*: Obviously *Q* at first also omitted *ma* and read the common *sangs rgyas*. Later *ma* was inserted by carving the whole phrase *sangs ma rgyas* with narrowed letters. *B* reads *sangs ma rgyas*.

(13)
- 0J[r] Q: *dbugs* for *dbus*.
- 1A[mm] Q: *'khor* for *'khod*; B: *mtho'* for *'khod*.
- 4C[x] Q: *des* for *ngas*.
- 5A[l] Q: *so so* for *sas*.
- 5A[v] Q: *stong* for *steng*.
- 6C[t] Q: *yang bar* for *yod par*.
- 7A, n. 5 Q: *la mthil* for *lag mthil*; B: *la gar thil* for *lag mthil*.
- 7C, n. 30 P$_{12}$: *mi* for *ming*; Q: *med* for *ming*.
- 8A[q] Q: om. *byed* of *par byed 'gyur* [*par 'gyur* with larger spaces between the letters than usual].
- 10D, n. 21 B: *snying* for *stong*; Q: *steng* for *stong*.
- 12B[mm] Q: inserts *yod pa* in *bla na med pa* ***yod pa*** *yang dag par rdzogs pa'i byang chub*.

It is, of course, very likely that the scribe of *B* polished archaic spellings which seemed inadequate to him and that he more or less unconsciously did away with obvious mistakes in the master copy. As stated above, most of the cases under (12) can be accounted for if we assume that the wrong or uncommon readings had already been emended in the Yongle or Wanli wood blocks. In 2C, n. 15 we have to assume that the prefix *g-* was still found in the master copy of *B*, copied by the scribe of *B*, and then deleted. Later the prefix was also deleted in the wood blocks, leading to the lacuna found in *Q*.

The majority of readings under (13) can be explained by assuming that the scribe of *B* corrected obviously faulty readings when copying from the Yongle/Wanli lithograph (0J, 5A, 5A, 12B), or that one of the latter two was not clear in the concerned passage and was consequently read differently by the scribe of *B* and the carvers of the Wanli/Kangxi wood blocks, for which the Yongle/Wanli wood blocks served as technical models (1A, 4C, 6C, 7C, 10D).[47]

Eimer assumes the Lithang Kanjur to be a possible source for it (p. 172). Eimer (1992: 143; 172), Harrison (1992a: xxxi), Schoening (1995a: 140; 172ff.) and Skilling (1994: xxxivf.) show that some readings of the Peking line were at a certain stage altered on the basis of a comparison with *J*. No such examples are found for the *TGS*, and two examples quoted under (12) show that those alterations cannot derive from *J*, since *J* bears the pre-emended readings.

[47] For this assumption see Eimer 2000: 32f.

The omission of *byed* in 8A may not have been a feature of the master copy which served the scribe of *B*. The fact that the spaces between the letters in that passage appear to be larger than usual means that *byed* was still in the first wood block, and only later erased, and accordingly more space became available for the single letters—space made use of by the carvers of the Kangxi edition. Regarding 7A, the term *lag mthil* may have appeared in an abbreviated form in Yongle/Wanli, and then its complete spelling may have been reconstructed differently by the scribe of *B* and the carvers of the Wanli/Kangxi block prints. As a result of the above analysis, we can say that there is no need to consider *B* as having undergone any contamination from outside the Peking tradition.

Let us now turn to the second group on the Tshal pa side. We should first focus on the relation between *J* and *N* in order to judge if it is plausible that *N* derives from the Tshal pa Kanjur, as maintained by Tucci (see above). There are several variants shared solely by *J* and *N* (and partly by *D*) whose existence would be hard to explain if *J* and *N* did not derive from the same master copy:

(14) – 0G, n. 9 JN: *phang* for *'phang*.
– 5A, n. 28 JN: *'khod* for *'khor*.
– 6C, n. 12 DJN: *thob* for *mthong*.
– 8C, n. 24 JN: *sman* for *dman*.
– 9A, n. 5 DJN: om. *cig*.
– 9A, n. 29 DJN: *bskogs* for *bkogs*.
– 11A, n. 14 JN: *'khor* for *kha* [N: *'a sngon 'jug* of *'khor* in a small letter inserted later].
– 12C, n. 3 JN: *sems dpas* for *sems dpa'*.

The variants 6C, 8C, 9A (n. 29) and 11A are of special importance, since it can hardly be imagined that they appear coincidentally in two manuscripts. Section 11A is revealing inasmuch as it documents that the reading was probably first the correct *kha* (in *skyes bu 'dul ba'i kha lo sgyur ba*) and was only later altered to *'khor* by adding the *'a sngon 'jug* within a very limited space. This fact indicates that *N* derives rather from a master copy shared with *J* (the 'Phying ba stag rtse manuscript) than from a manuscript on which also the Peking Kanjurs are based.

I must admit that the number of variants common to *JN* which I have given is not very high. The reason for this is that both *J* and *N* in general do not have a lot of variants, and many of the shared readings are only minor (*kyi* for *kyis* etc.), so that listing them here would not produce any more clarity. However, we should in any case check the relation of *N* to the Peking line (against *J*). The only serious variant of *N* common to *BQ* is:

(15) – 12B, n. 16 BNQ: *de* for *nga*.

There is thus no reason to assume that *N* derived from a manuscript close to the Peking tradition. This makes the assertion that *N*, like J, is based on the 'Phying ba stag rtse manuscript more plausible.[48]

Does N follow the Tshal pa transmission through all the text or do we find variants shared with representatives of the Them spangs ma lineage? Let us examine the nature of the variants shared between the Them spangs ma and *N*:

(16) – 0B, n.7, 8 BJQP$_{12(3)}$: *bzangs can* for *bzangs tsan dan*; N: *tsandan* (ཙནྡན་) for *tsan dan*.
– 0B, n. 21 BJQP$_{123}$T: *sems can thams* for *sems thams*.

[48] That *N* is based on the 'Phying ba stag rtse manuscript is posited in the studies of Harrison (1992a: xxx), Schoening (1995a: 131) and Skilling (1994: xxxix). Braarvig, however, states that N "is a direct descendent of *J*" (1993a: x) and explains the fact that several single readings of *J* do not appear in *N* as "recensional changes, and even conflations with other versions" (p. 131, n. 3).

– 0H n. 7 BJQP_{123}: om. *kyang*.
– 0I, n. 2 BJQ: *tsom* for *tshom*.
– 0I, n. 16 BQ: *rtsom* for *tshom*; JP_{12}ST: *tsom*.
– 0L, n. 6 BJQ: om. *yid la*.
– 2B, n. 4 BJQP_{123}: om. *de*.
– 3B, n. 1 BJQP_2T: om. *de bzhin du* (*aberratio oculi*).
– 4A, n. 16 BJQ: om. *gzhan dang* (*aberratio oculi*).
– 4B, n. 2 BJQ: om. *la*.
– 5C, n. 14 LN: *'thob* for *thob*; S: *mthob*.
– 6C, n.17 BDJ: *spang* for *sbyang*; Q: *spang* or *sbang* (?).
– 11D, n. 5 BJQ: om. *nas*.
– 11G, n. 19 BJQP_{123}: om. *phra rab kyi rdul*.
– Throughout the text: BJQP_{123}T: *pad ma* for *padma* (LSN: པདྨ་); only in 0G, n. 20 BJQ: *pad mo* for *padma*; N: *padmo*; P_{123}T: *pad ma*.
– Throughout the text: NS: *ganggā* (གངྒཱ་); L: *gangga*; BJQT: *gang gā* (B in two passages with P_{123}); P_{123}: *gang ga*.

The number of major variants where *N* sides with the Them spangs ma Kanjurs is surprisingly high. Among them are, it is true, several stock phrases and terms appearing in other passages of the *TGS*, which could easily have been emended without drawing on other versions (e.g. the list of attributes of *arhat*s in 0B appearing regularly in sūtra literature). In other instances it is impossible to explain in this way why *N* displays the same reading as (all) representatives of Them spangs ma against the Tshal pa family (e.g. the non-omission of (the *aberratio oculi*:) *gzhan dang* in 4A), so that we must assume that the editors of *N* accessed an unknown text of the Them spangs ma family which they sometimes preferred to follow. The situation is thus very similar to the *Śālistambasūtra*, concerning which Schoening states: "The position of *N* is curious because it usually agrees with the Eastern tradition, in particular with *CJ*, and yet in a handful of cases it has Western readings. In each of these instances, *N* was probably emended either by contamination with the Western tradition or independently by scribes or editors."[49]

The number of common variants with the Them spangs ma group in the *TGS* is too low to allow an opinion where the version used for the emendations could have come from. One realistic possibility would be the Shel dkar rdzong manuscript, which we know served as the basis for a number of edited works in *N*.[50]

It remains to inquire about the position of *D* within the stemma of Kanjurs as it pertains to the *TGS*. The Derge Kanjur is well known to be a conflation of *J* and the so-called lHo rdzong Kanjur, a Kanjur which was produced on the basis of the Them spangs ma, with or without an intermediate copy.[51] In the case of the *Akṣayamatinirdeśasūtra*, however, the Derge version turned out to be a copy of

49 Schoening 1995a: 170; further see Pagel 1999: 204.

50 Cf. Eimer 1992: xv. The Narthang Kanjur was carved near Shel dkar rdzong, the place where *L* was also copied from the manuscript Kanjur kept at the monastery of Shel dkar (see Harrison 1992b: 80, Pagel and Gaffney 1996: ix). Braarvig (1993a: x) reports that *N*, which in the case of the *Akṣayamatinirdeśasūtra* is based on *J*, supplied part of the text (one whole folio obviously missing in the early Tshal pa tradition) by drawing on the Them spangs ma version. It would be interesting to see which of the representatives of the Them spangs ma line comes closest to *N* in this passage.

51 Harrison 1992b: 79.

“the first Tshal pa manuscript, or an early copy of it” and could thus “be considered a better transmission of the original Old sNar thań than *JNQ*, though correct readings may of course have been preserved in *JQ*, readings lost in the transmission to D[erge (Prague)].” (both Braarvig 1993a: x-xi).

Are there any variants which suggest that in the case of the *TGS*, too, *D* may be the copy of an earlier, better representative of the Tshal pa lineage? If so, this would mean that *D* has unique archaic readings and variants which produced a better transmission of the Tshal pa line than *BJ*(*N*)*Q*. What about the single variants of *D*? They include:

(17) – 1A [q] D: *'gyed* for *'byed*; B: *byed*; Q: *'phyed*.
– 4C [i] D: *bzhig* for *ba zhig*.
– 5A [ff] D: inserts *byed* (dittography).
– 5B [z] D: *slobs* for *spobs*.
– 5C [ii] D: *shig* for *shes*.
– 7A [m] D: *'dong bar* for *'dod par*.
– 7C [w] D: *mi* for *ni*.
– 8C [i] D: *des* for *dus*.
– 9A [dd] D: *gyis* for *gyi*.

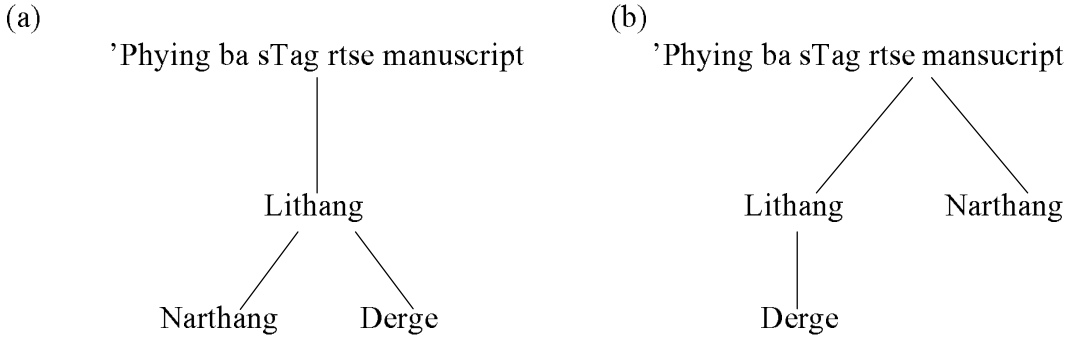
It is obvious that none of the variants can be said to represent a better reading than the other versions do. They are all explainable as mistakes made by the copyist. There is thus no reason to conceive of *D* as a representative of the early Tshal pa tradition.

The affiliation of *D* with both main transmissional lines is also obvious. It shares enough variants with *BJNQ* (in particular, the punctuation: it drops the *shad* together with *BJNQ* not less than 83 times) to allow it to be based on the Tshal pa tradition. On the other hand, the apparatus documents numerous cases in which *D* sides with *LST*—a fact that leaves no room to doubt that the editors also drew upon the lHo rdzong Kanjur to establish the text of *D*.

That *D* is part of the ’Phying ba sTag rtse group in the Tshal pa family is clear from the common omission of *shad*s in 15 cases and other variants shared with *JN* but not with other representatives of Tshal pa:

(18) – 1A, n. 30 DJNL: *srid* for *sred*.
– 1C, n. 9 DJN: *gos de* for *gos te*.
– 1C, n. 20 DJN: *gis* for *gi*.
– 6C, n. 12 DJN: *thob* for *mthong*.
– 8C, n. 9 DJNP$_{123}$: *kyi* for *kyis*.
– 9A, n. 5 DJN: om. *cig*.
– 9A, n. 29 DJN: *bskogs* for *bkogs*.

Given that *D* is based on *J*, is it possible to draw any conclusions on the question whether *N* is a direct descendant of *J* or if it is a sister of *J*? Let us examine the nature of the variants shared by *DJ*, *DN* and *JN*. The two competing models for the relation of *DJN* are:



If we turn to the variants shared by *DJ* (but not *N*), we find the following examples:

(19) – Throughout the text: BDJQP$_{123}$T: *pad ma*; (LSN: པདྨ). [General preference of *N* for transliterations written without intersection]
– 3A, n. 7 DJ: om. *de*.
– 4B, n. 8 DJ: om. /.
– 4C, n. 11 BDJ: *’di ni* for *’di na*.
– 6C, n. 17 BDJ: *spang* for *sbyang*; Q: *spang* or *sbang* (?). [*N* emended to *sbyang ba* “to purify,” common in the *TGS*]
– 7C, n. 28 BNQ: *kyis* for *kyi* (DJLSTP$_{123}$: *kyi*).

Variants common to *JN* (but not *D*):

(20) – 2A, n. 4 BJNQLSP$_3$: *ba //* for *ba /*.
– 2A, n. 18 JN: *gis* for *gi*. [*Gis* is obviously erroneous in *sbrang tshang gis nang na*.]
– 4A, n. 6 JNQP$_3$: *ci* for *gci*; n. 11 JNQP$_{123}$: *ci* for *gci*. [The Derge editors emended to the *MVy* standard: *bshang gci* (*MVy* 2626–2628).]
– 4B, n. 11 BJNQLP$_3$: om. *gser gyis* [The omission contradicts the same construction in 2A.4f.; probably, therefore, *gser gyis* was inserted by the Derge editors.]
– 4B, n. 20 JN: *kyis* for *kyi*. [*Kyis* is obviously erroneous in ... *sangs rgyas kyis tshig bla dags so //*.]
– 5A, n. 28, 29 JN: *’khod de* for *’khor te*; BQ: *’khor de*. [The Derge editors selected the well-known formulation ... *’khor ba na ’khor te* /: “to wander around in saṁsāra.”]
– 6C, n. 13 JN: *bshigs* for *bshig*; P$_3$Q: *pa shig* for *bshig*. [The Derge editors probably felt *bshig* adequate as the perfect form of *’jig pa*, with *gzhig* as the future form.]
– 6C, n. 15 BJNQP$_{123}$: *gang* for *nang*. [The pāda according to *ADLST* seems to have a clearer meaning: *mi shes nang na gnas kyang rlom sems med //*. That this is the original sense is confirmed by *Bth* (*dbus*) and *Ch$_2$* (於中).]
– 7C, n. 9 JN: *bor de* for *bor te*. [The Derge editors emended to the standard.]
– 8C, n. 22 JN: *ma shes gyis* for *ma shes kyis*; BQ: *bgyis*. [The imperative form *gyis* from *bgyid* does not make sense here.]
– 8C, n. 24 JN: *sman* for *dman*. [The reading *sman* “medicine” here is meaningless and was therefore emended by the Derge editors.]

Variants common to *DN* (but not *J*):

(21) – In three passages: DNLST: *de bzhin gshegs pa’i sku gzugs* for *de bzhin gshegs pa’i gzugs*. [*DN* is made honorific.]
– 0L, n. 6 BJQ: om. *yid la*. [*DN* adopt the stock phrase.]
– 1B, n. 9 DNP$_3$S: *-s zhes* for *–s shes*.; 5B, n. 1 DN: *-s zhes* for *–s shes*. [*DN* adopt the standard; see *Tshig mdzod* s.v. *zhes*.]
– 2B, n. 4 BJQP$_{123}$: om. *de* of *de bzhin du*. [The term *de bzhin du* appears often in the *TGS*, and *de* was therefore probably thought to have been inserted in line with Them spangs ma.]
– 3B, n. 1 BJQP$_2$T: om. *de bzhin du* (*aberratio oculi*).
– 4A, n. 16 BJQ: om. *gzhan dang* (*aberratio oculi*).
– 4B, n. 2 BJQ: om. *la* of *la bltas*.
– 4C, n. 16 BJQP$_{12}$T: *glo bur* for *blo bur*.
– 5A, n. 17 BJQ: *’dug go // zhes* for *’dug go zhes*.

– 7A , n. 33 $BJQP_3$: *kun du* for *kun tu*. [*DN* adopt the *MVy* standard.]
– 8C, n. 4 DNP_{13}: *re zhig* for *re shig*. [*DN* adopt the *MVy* standard (8132).]

In any case, we should keep in mind that both *D* and *N* are conflated with the Them spangs ma line, so that there is always the possibility that one or both of them did not follow the text of the master copy but adopted a Them spangs ma reading. If *D* or *N* thus does not share a reading with *JN* or *JD* respectively, the variant is only significant in those cases where *D* or *N* is not easily accounted for as an obvious mistake of the scribe (single variant reading) and if it is not in accordance with the Them spangs ma versions. Otherwise, we cannot exclude the possibility that *D* or *N* was altered on the basis of the Them spangs ma, and so it would be inappropriate to make statements about the stemmatic relation of *DJN*. We should investigate the nature of the variants in order to see if there are convincing reasons which could have led the editors of *D* or *N* to give preference to the Them spangs ma reading. There are only two variants which fulfill both criteria stated above:

(19) – 7C, n. 28 BNQ: *kyis* for *kyi* ($DJLSTP_{123}$: *kyi*), where *N* sides with *BQ*, and *DJ* could well represent a better Tshal pa reading in accordance with *LST*. That *kyi* in *bde bar gshegs <u>kyi</u> ye shes yongs bkrol nas //* is the right reading in this case is attested by the parallel in *Bth*: *yang grol bder gshegs yeshes te :*.

(20) – 2A, n. 4 $BJNQLSP_3$: *ba //* for *ba /*, an uncommon case where the majority of witnesses use *nyis shad* after the description of the honeycomb hanging (*'phyang ba <u>//</u>*) from the branch of a tree.

Neither case is revealing, and hence we need to investigate the nature of the other variants. In most cases I have, after the variant, given a plausible reason for the editors' alteration according to the Them spangs ma. I cannot, however, find any good reason why the editors of *N* should have emended the variants 3A, 4B and 4C in (19) against the reading attested for *J* and Derge. One solution may be to assume that *N* is in fact a sister copy of *J* and the three readings in question are variants found in *J* and continued by *D*, but not found in the 'Phying ba sTag rtse manuscript. The emendations of 3B, 4A, 4C and 5A in (21) are not easy to explain either. We can generally assume that editors who had the choice between two alternatives tended to prefer the textually more extensive alternative, whenever there was no notable difference in content. For them to drop some words of the Buddha would have seemed worse than not doing so. This argument applies to 3B and 4A; for 4B, grammatical reasons must have been decisive. The passages in 4C and 5A may simply have involved the personal taste of the editors.

Some questions remain: Why did the editors of both Derge and *N* follow the Them spangs ma in emending *gzugs* to *sku gzugs* in the case of the Buddha and leave *mig* unchanged, whereas *LST*, again concerning the Buddha, continuously employ *spyan* instead? What were the guidelines for the editors of the two Kanjur projects that led them to decide the same questions differently?

Through the analysis above it has become clear that the number of readings shared by *D* with the Them spangs ma line is higher than those shared by *N*. Both *D* and *N* seem to be based mainly on manuscripts related to 'Phying ba sTag rtse. Though this is far from being proven, three of the readings cited in (19) indicate that, as far as the *TGS* is concerned, *N* does not descend from *J* but rather is a sister copy of it. As to the position of *D*, it can only be asserted that it is not

affiliated with the early Tshal pa transmission, as is otherwise the case for the *Akṣayamatinirdeśasūtra*.

2.3 The Them spangs ma Kanjurs

Given the high number of variants shared only by *LST*, it is clear that, regarding the *TGS*, we should view these three versions as descendants of a common ancestor—the Them spangs ma Kanjur. Tibetan tradition has it that the Them spangs ma Kanjur was copied in 1431 from the Old Narthang manuscript and then deposited in the dPal 'khor chos at Gyantse.[52] Whereas the Tokyo manuscript Kanjur from Gyantse is said to be a direct copy of the Them spangs ma Kanjur[53] (which for the moment remains the only one accessible to Western scholars), we know that there were intermediaries in the case of the Shel dkar manuscript Kanjur (London) and the Stog Palace manuscript Kanjur. The Shel dkar manuscript Kanjur was based on the Shel dkar chos sde, a manuscript kept at Shel dkar in southern Tibet. That the Shel dkar chos sde was a copy of the Them spangs ma, however, is confirmed by a remark in the colophon of the *brGyad stong pa* volume of the Shel dkar manuscript Kanjur.[54] The Stog Palace manuscript Kanjur derives from a Bhutanese original, which could well be the Bhutanese copy of the Them spangs ma.[55]

Most of the text-critical studies have so far proved that the Shel dkar manuscript Kanjur, the Stog Palace manuscript Kanjur and the Tokyo manuscript Kanjur agree closely with each other, and differ significantly from the Tshal pa Kanjurs. A further argument for the close relation between the three Kanjurs and the Them spangs ma is the resemblance in the arrangement of texts, which is in accordance with the description of that of the Them spangs ma provided in the *gsan yig* of two Tibetan masters.[56]

What, then, is to be said about the relation between *L*, *S* and *T* in the case of the *TGS*? Indicative common variants of *S* and *T* include:

(22) – 0K, n. 9 ST: *sngan cad* for *sngan chad*.
– 4B, n. 5 BDJNQLP_{12}: ***ni*** for *na*.
– 8C, n. 10 ST: *bzhugs* for *zhugs*.
– 9B, n. 7, 8 ST: om. *kyi chos* in *sangs rgyas kyi chos kyis* (*aberratio oculi*).
– 11H, n. 15 P_{123}ST: *dung **du** yang* for *dung yang* [P_3: *rung* for *dung*].
– 12C, n. 17 BQST: *lta* for *blta*.
– 12D, n. 11 JST: *rdzogs so*; N: *rdzogso*; (ABQLP_{123}: རྫོགས་སོ་).

[52] Eimer 1983a: 95, 102; Pagel and Gaffney 1996: xi. Skilling (1994: xlii-xliii) doubts that the Old Narthang functioned as a master copy, given the evidence from all the texts used in his study and from the biography (fifteenth century) of Situ Rab brtan kun bzang 'phags pa, the sponsor of the Them spangs ma—in all of which no such association is made. I will deal with this question later.

[53] See Eimer 1992: 179. As Skilling (1994: xliii-xlv) convincingly shows, we probably have a number of Them spangs ma Kanjurs that were later revised editions. The phrase "a direct copy" thus must be used cautiously. Eimer states that manuscripts of the Them spangs ma Kanjur were copied in Gyantse for more than four centuries, starting as early as 1439 and running up to the time of the Tokyo manuscript Kanjur, which was copied between 1858 and 1878 (Eimer 1992: 178f.; Saitō 1977: 6 (401)).

[54] Pagel and Gaffney 1996: ix.

[55] Skorupski 1985: xi-xii.

[56] Samten and Skilling in Pagel and Gaffney 1996: 1.

Variants shared by *L* and *T*:

(23) – 9A, n. 18 LT: *de na* for *de nas*.
– 10E, n.1 LT: om. *'i* in *bcos bu'i ras* (verse).
– 11B, n. 15 BJNQP$_{123}$S: *bar* for *ba* in *dga' ba byed pa*.
– 11C, n. 11 LT: *na* for *du* in *lha dang mi rnams kyi nang du skyes so*.
– 11H, n.7 P$_{123}$T: om. *pa* in *yin pa snyam du* (L: *pa* inserted later in a small *dbu med* hand above the line).
– 12B, n. 16 BNQ: *de* for *nga*; LT: om. *nga* in *nga bzhin du* (see *Bth*: *da ltar nga*).

Variants shared by *L* and *S*:

(24) – 0B, n. 21 BJQP$_{123}$T: *sems can* for *sems*.
– 3B, n. 1 BJQP$_2$T: om. *de bzhin du* in *de bzhin du de bzhin gshegs pa* (*aberratio oculi*).

The number of pairwise variants within *LST* is rather low, and among them several are clearly trivial: both variants in (24) are due to mistakes by *T*. In the first case *can* is erroneously added to *sems*, the subject being the mind (*sems*) of an *arhat*. The second case is a simple *aberratio oculi* documented also in other versions and reappearing in sections further down. Thus no indicative variants common to *L* and *S* remain.

In (23) the first three common variants may be called trivial and so are not very indicative, while the following two have most probably not arisen independently. Meaningful are the variants 0K, 9B and 11H of (22). The reading *rdzogs so* instead of *rdzogs s$_{h}$o* in 12D is but a standardized modern spelling in *S* and *T*, both manuscripts of relatively late origin.

The number of indicative variants is too few to allow definite conclusions to be drawn on the relation among *L, S* and *T*. Nevertheless, the fact that *LS* never share mistakes vis-à-vis *T*, or, in other words, that *T* shares some variants with *L* and other variants with *S*, requires explanation. One possible solution is the assumption that *T*, in fact, is the version among *LST* closest to the Them spangs ma Kanjur. The high number of single variants found in *T* probably has its roots in part in the copyist of *T*; another cause may have been an erroneous master copy—the Them spangs ma manuscript or a (reedited) copy of it. When the Shel dkar chos sde, the master copy of *L*, and the Bhutanese manuscript, that is, the master copy of the Stog Kanjur, were copied from a Them spangs ma manuscript, we may assume that they were at the same time checked against another version so as to discover possible mistakes in the Them spangs ma text. Variants shared alone by *ST* should thus constitute a reading found in the Them spangs ma, perpetuated by *S* but altered by the Shel dkar chos sde editors or the editors of *L* on the basis of another non–Them spangs ma manuscript. The same process is imaginable for variants of *LT*: in this case it could be either the editors of the Bhutanese Kanjur or of the Stog Palace Kanjur who collated another manuscript in order to correct supposed mistakes found in the text. The nature of some of the variants given above makes it very unlikely that such mistakes in the master copy, be it the Them spangs ma manuscript or a later copy of it, could have been recognized without the help of other manuscripts, most probably ones from outside the Them spangs ma tradition.[57]

[57] The assumption that the editors of the Shel dkar chos sde or the Bhutanese Kanjur could have compared their master copy, probably a copy of the Them spangs ma manuscript, with a much less error-laden earlier version or even the original of the Them spangs ma when producing their new Kanjur is not quite plausible. Why should they then have made use of the inferior later version at all?

Such an assumption needs to accommodate the three points below. Granting that the new editions basically followed the Them spangs ma manuscript, it should be possible to state what led the editors to adopt or reject the reading of a different text.

1) The Them spangs ma reading of *T* is in any case clearly inferior when compared with the new reading adopted by the editors of both *L* and *S*.[58]
2) In the case of the combinations *LT* against *S* on the one hand and *ST* against *L* on the other, each side of the combination cannot afford to be obviously faulty, since otherwise it would be difficult to explain why the editor of *S* or *L* respectively did not adopt the correct reading.
3) All readings shared by *LST* cannot afford to be easily recognizable as mistakes when compared with an alternative non–Them spangs ma variant, because it would otherwise be implausible that the editors of both *L* and *S* refrained from emending it.

As to the first point, concerning the variants shared by *L* and *S* under (24), it is obvious that in 0B *LS* represent the correct reading, since the subject is the mind (*sems*) of an *arhat*. Concerning 3B, *T* presents an obvious *aberratio oculi* which, if not caused later by the scribe of *T*, was detected by the editors of *L* and *S* and emended.

Concerning the second point, we have to account for the variants noted in (22) and (23). Among them we find ones which tell us more about the individual tastes of the scribes than about the correctness of a reading: *snang cad* (*cad* is an archaic spelling of *ST*) instead of the standard spelling *snang chad* (*L*; surprising, given that *L* is the older manuscript!), *bzhugs* for *zhugs* (in the case of the *cakravartin* embryo in the womb), *dung du yang* for *dung yang*, *lta ba'i 'os* for *blta ba'i 'os*, *rdzogs s*$_{h}$*o* for *rdzogs so*, *de na* for *de nas*, *bcos bu ras* for *bcos bu'i ras* in the verse section, *dga' bar byed pa* for *dga' ba byed pa*, and *lha dang mi rnams kyi nang na skyes so* for *lha dang mi rnams kyi nang du skyes so*.

In the case of 4B (*'di ni* or *'di na*), the context allows both readings equally well. The editors had no criteria for deciding on the correctness of the variants. Concerning (22) 9B, if we read the passage according to *ST* (which omit *kyi chos*), namely as ... *nyon mongs pa'i sbubs kyi nang gi sbu gu sangs rgyas (kyi chos) kyis gang ste* /, it is clear that the text of *ST* makes just as much sense and is in accordance with the main line of the *TGS* in stating that "... the cavity inside the ... defilements is filled with (the qualities of) a buddha." Thus, again, this passage does not violate the principle that both readings could be applied by the editors with equal justification.

From the standpoint of classical Tibetan grammar, in (23) 11H, only *S* reads correctly ... *yin pa snyam du*, whereas *T* omits *pa*; in *L pa* is inserted by a later corrector in an *dbu med* hand. However, to argue that the reading without *pa* is a major mistake which an editor would immediately emend is not possible since we find several cases in different editions of the *TGS* in which the particle *pa/ba* or a particle of finality/question has not been used before *snyam* (see 0I.7; 3B.8; 7B.9; 8A.8).

In 12B, however, *S* together with the majority of manuscripts and prints reads the correct *nga bzhin du* (also *Bth*: *nga la bzhin no :*), whereas *LT* simply

[58] We could alternatively assume that the inferior variant of *T* was introduced by the scribe of *T* after the master copy of *T* had already been used to establish the predecessors of *L* and *S*.

have *bzhin du*; *BNQ* contain *de bzhin du*. The passage without *nga* or *de* reads *de ni ji ltar da ltar bzhin du....* (I cannot find any coherent sense in this wording). Here, the question why the editor of *L* has not emended the text remains open. I have no satisfactory answer to it.

Regarding the combination *LST* in relation to non–Them spangs ma readings ($3_)$), we are confronted with a number of inconvenient variants:[59]

(25) – 0G, n.1,2 LST: om. *du nang* in ... *nyid <u>du nang</u> du yang....*
– 0L, n. 8 BDJNQ: *dang* ***ngas*** *bshad*; P_3: *dang /* ***ngas*** *bshad* (stock phrase!).
– 0M, n. 34 LST: *de bzhin gshegs pa spyan* for *de bzhin gshegs pa<u>'i</u> <u>mig</u>*.
– 0M, n. 37 BDJNQ: *de bzhin gshegs pa'i snying <u>po can du</u>* for ... *por*.
– 1B, n. 2 $DLSTP_3$: *de bzhin gshegs pa'i snying po* ***can*** *yin*.
– 6A, n. 10 $ALSTP_{123}$: om. *na* in *'jig rten <u>na</u> gnas pa*.
– 10D, n. 26 $LSTP_3$: ***mchu*** *dang rgyar* for *chu dang rgyar*.
– 11D, n. 18 LST: om. *yang* in *na /*[1] *yang* [[1] $ABJNQP_{123}$: om. /.].
– 12A, n. 29 LST: om. *chos* in *chos bstan pa'i....*
– 13, n. 4 (colophon) LST: om. *skad gsar bcad kyis kyang bcos nas*.

As I have already stated above, I assume that the general tendency of the editorial process should be to maintain rather than to omit words when forced to select one of two alternatives. In the case of *LST* this principle does not hold true in 0L, 6A, 11D, 12A, to a certain extent in 0G, or in the colophon which, to be sure, enjoys a special status. I have not cited the examples where *LST* clearly follow this principle. In almost all of the six passages where *LST* are lacking words I cannot find a reason which could have kept the editors from adopting the more comprehensive variant. In the case of 11D, we could argue that *yang* was not adopted because the *shad*, which is missing in all other editions, needs to remain after *na*. The appearance of *yang* immediately after the *shad* would, of course, be rather uncommon. 0G, however, is a particular case, for neither of the two main traditions has preserved the supposed original wording there.

The passage in 6A is rather dubious, and the fact that the variant is shared with *A* and P_{123} indicates that the omission of *na* is in fact the original reading. Nevertheless, it is difficult to make sense of the passage without *na*, so that it is surprising that the editors of *S* and *L* did not adopt it. It is difficult to imagine that they had a chance to judge the genuineness of the missing *na* on a basis comparable to ours, and so to be led to refrain from inserting it.

The omission of the genitive particle in 0M, however, could be an archaic element which escaped the notice of the editors since the master copy, in any case, already read *spyan* instead of *mig*.[60] The spelling *mchu* instead of *chu* in 10D could be meant to differentiate it from *chu* meaning "water," though no other examples of this spelling are known to me.

I have no answer to the question why the particle *can* is not added by the editors of *L* and *S* to *de bzhin gshegs pa'i snying po* at the end of 0M, whereas it appears in 1B, where living beings are similarly characterized as *tathāgatagarbha*. However, we cannot exclude the possibility that the manuscripts used as the sources for the emendations introduced into *L* and *S* were not identical with any surviving manuscripts. They could well have been texts which, to a certain extent,

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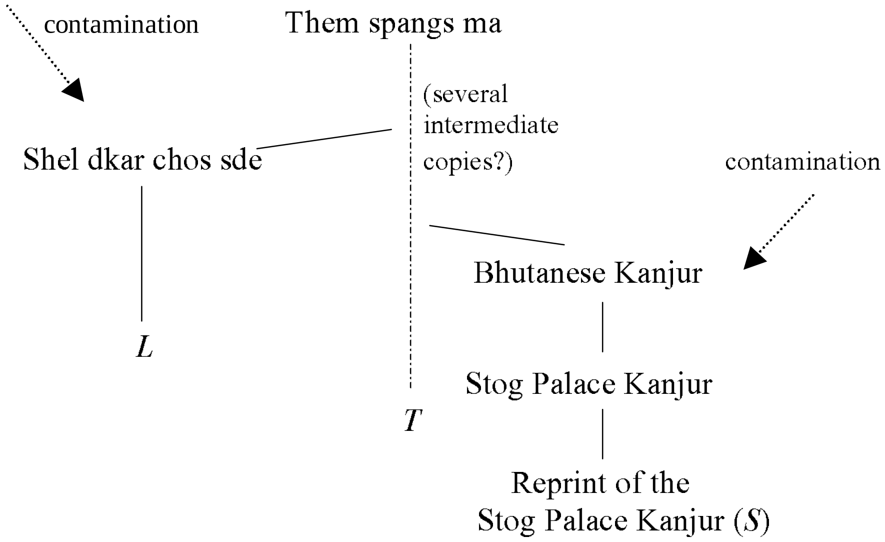
[59] Here I have extracted only the problematic cases from a high number of *LST* variants.

[60] Panglung observes that the Tanjur version of the *sGra sbyor bam po gnyis pa*, in comparison with its Dunhuang fragments, inserts "particles of the genitive case, or *dang*, *du*" and thus "contributes to clarify the meaning of the sentences and to render the concise style of the Ta pho version more smoothly" (Panglung 1994: 172).

were conflated with readings from the Them spangs ma line, which itself would not contain some of the words likewise not found in *LST*.

As stated before, the number of variants regarding the relation of *LST* is too low to allow definite settlement of the question of their stemma within the *TGS* family of manuscripts. As to the stemmatic relation among *LST* which I have hypothesized, there remain the above problematic variants. Nevertheless, none of the readings in (25) essentially affect the content of the passages in question, nor are they easily recognizable as mistakes without the help of a more refined text-critical *instrumentarium*. Graphically, the imagined stemma of *LST* looks approximately like this:



The combination *LST* should thus represent the original Them spangs ma reading. If only *L* and *S* share the same reading, then there are two ways to account for this. What occurs in *T* could be a mistake introduced by the copyist of *T* or some manuscript in the line of *T* after the copying of *L* and *S* or, as the second alternative, the reading of *T* could in fact be the original reading of the Them spangs ma which was altered to a superior reading independently of each other by the editors of the Shel dkar chos sde or *L*, on the one hand, and by the editors of the Bhutanese Kanjur, the Stog Palace Kanjur or *S*, on the other. In most of the cases, as the nature of the variants show, the copyist of *T* is very likely to be the main source for the single readings of *T*. As stated above, there are many single variants in *T* resulting from inaccuracy.

The combinations *LT* and *ST* can also be explained in two ways. If the reading of *S* against *LT*, and *L* against *ST* is not an erroneous single variant, it could well be a revised reading introduced by the editors of *L* or *S* or one of its master copies on the basis of a comparison with a manuscript from outside the Them spangs ma tradition. When this contaminative factor was introduced into the separate transmission lines of *L* and *S* is impossible to say. The question with which line the manuscripts used for the emendation were associated is not answerable either. The Kanjurs of the Peking line, however, are not possible candidates, as the variant 11C, n. 3 proves.[61] The suggestion that *S* is

[61] In 11C, n.3 *AJNLSTP*$_{123}$ read *gzi brjid* against *BQ*: *gzi brjid chen po*. If, in the description of the beneficial result of the light of a bodhisattva touching living beings, the revisers of the master

contaminated by Derge was originally brought up by Eimer (1982: 129) and discussed again by Orofino (1994: 34). If this is so, contamination of *S* by *D* in the particular case of the *TGS* cannot be ruled out. But for *L* or its ancestor, this possibility does not arise, since *L* came into existence about twenty years before the Derge Kanjur.

My suggestion for the possible relation among *LST* contradicts in several aspects the findings of previous studies. *S* is usually assigned a position within the Them spangs ma group apart from *LT*. Harrison, in his study of the *Drumakinnara-rājaparipṛcchāsūtra*, rules out any contamination of *S* (1992a: xxv-xxvi) and explains the close similarity of *LT* as due to "the use of an intermediary copy to produce *L* and *T*" (p. xxvii). The *Drumakinnararājaparipṛcchāsūtra* does not show any indicative variants common to *S* and *T* which are not also shared by *L*. In the case of the *Mahāsūtra*s the situation seems to be different. Skilling characterizes *S* as "a copy of a descendent of a more perfect edition, while *L*(*N*)*T* are copies of a less perfect different edition" from a number of various Them spangs ma Kanjurs (1994: xliv-xlv). Finally, as mentioned above, there are the studies of Eimer and Orofino, which qualify *S* as most probably contaminated by a manuscript from the Tshal pa tradition.[62]

2.4 The Position of *Bu*

Not much can be said about the affiliation of the parts of the *TGS* cited by Bu ston in his *De bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan*. The length of the quotations is obviously not enough to decide whether *Bu* is more closely affiliated with one of the main groups.[63] Its punctuation sides sometimes with *LST*, and at other times with *BDJNQ*. *Bu* seems to have preserved a text free from the particular readings of the P_{123}, Tshal pa and Them spangs ma tradition: it does not share the erroneous variant of *BDJNQ* in 1A, n. 22: *ba* for *la*, the mistakes of P_{123}, and the replacement of *mig* with *spyan* and the probably non-original adding of *can* to the term *de bzhin gshegs pa'i snying po (can)* in 1A by *LST*.[64] On the other hand, *Bu* introduces several unique readings which can clearly be characterized as recensional. They document that Bu ston had his own idea of how certain passages should be read in order to obtain a smoother and more elegant Tibetan text. The main textual "improvements" are:

(26) – 1A Bu: *skyes bu lha'i mig can zhig gis / 'di ltar / kha dog ngan cing....*
for *skyes bu lha'i mig can <u>la</u> <u>la</u> zhig gis / <u>lha'i mig gis</u> 'di ltar kha dog ngan cing /....*: *Bu* omits *la la*, which is already expressed by the following *zhig* "someone"; *Bu* further omits the somewhat redundant *lha'i mig gis*.

– 8B Bu: *khyed bdag nyid **la** <u>spro</u> shi bar ma byed par* for *khyed bdag nyid <u>sro</u> shi bar ma byed par*: The archaic expression *sro shi ba* (see *Tshig mdzod* s.v. *sro shi ba*: *(rnying)*

copies of *L* and *S* were confronted with a choice between the two alternatives, they would most probably have decided for the addition of *chen po*.

[62] Silk and Skilling do not take a firm stand on the question of the position of *S*. Silk remarks that he cannot adequately explain the fact that *L, T* and *N* sometimes disagree with *S* (1994: 25f.). Braarvig restricts his text-critical edition to a collation of *S* and *T* within the Them spangs ma group.

[63] Further, for the passages of the *TGS* cited in *Bu*, the folios of *A* are missing.

[64] For the hypothesis that Bu ston (1290–1364) and other scholars from Zha lu may have been the main persons responsible for the editing process of the Them spangs ma Kanjur (1431) see Harrison 1994.

dpa' zhum pa /: "despondent"), probably no longer common at that time, was changed to *spro shi*, lit. "cessation of joy". Furthermore, *bdag nyid* was clearly marked as the object with the preposition *la*.

– Bu continuously uses *rkyang shad* after the address *rigs kyi bu (dag)*.

2.5 The Position of *A*

Several studies have included the Tabo manuscripts in critical editions.[65] In a further study two manuscript folios of the *sGra sbyor bam po gnyis pa* have been interlinearly arranged within a critical edition.[66] The evaluated material has so far been very limited, so that generalizations cannot readily be formulated from the results of these studies. In the case of the *Sambandhaparīkṣā* (Tanjur), Tauscher could convincingly show that the Tabo version "is independent of the four major canonical editions and thus reflects a version of the texts prior to the oldest common source of these editions," that "in many cases the T[abo] readings are better than the canonical ones" and thus "closer to the original Tibetan translation."[67] The Tabo fragments of the *sGra sbyor bam po gnyis pa*, in comparison with its corresponding Tanjur and Dunhuang versions, turned out to be a less elaborate version issued some twenty or thirty years earlier. The later Tanjur and Dunhuang versions, on the other hand, can be said to have resulted from increased experience in translating Indian texts into Tibetan and thus to contain more refined and enlarged guidelines for translational activities than the earlier Tabo version.

In the case of the *TGS*, is it possible to assert an independent position for *A*? Does *A* represent a version of the *TGS* closer to the original Tibetan translation? The second question will be answered in the following section by way of an evaluative study of the variants in comparison with the other versions.[68]

The unique position of *A* becomes obvious from a number of major recensional single readings listed in (31) below. Neither in punctuation[69] nor in variants can *A* be said to side exclusively with one of the three other groups. *A* shares readings with each of them. Some of these readings are:

(27) – 5B, n. 3 A: *la sngon ma byung* ***ba sngon ma byung*** *ba'i* (dittography); LST: *la sngon ma byung* ***ba 'am //* sngon ma byung*** *ba'i* [*L: /].
– 6A, n. 10 ALSTP$_{123}$: om. *na* in *'jig rten na gnas pa*.
– 10D, n. 24 BJNQ: *pa //* for *pa'i //* (verse).
– 11H, n. 21 BJNQ: ***bzhi po'o*** for ***bzhi pa'o***; L: ***bzhi'o***; ST: ***bzhi 'o*** [T: ***bzhi*** at end of line].

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[65] For instance, a part of the *Pañcaviṁśatikā* (de Rossi Filibeck 1994) and, for the Tanjur, a part of the *Sambandhaparīkṣā* (Tauscher 1994). In regard to the relation between the Tabo *Pañcaviṁśatikā* and the canonical version, de Rossi Filibeck only remarks that there are no substantial variations. The versions just differ in regard to absence or inversion of words (p. 138). Further see the studies in Scherrer-Schaub and Steinkellner 1999; also Pagel 1999.

[66] See Panglung 1994.

[67] Tauscher 1994: 181.

[68] See also the forthcoming article by the present author dealing alone with the question of the position of *A* in the stemma of the *TGS*.

[69] *A* together with the Tshal pa group omits the *rkyang shad* against Them spangs ma and P_0 in 14 cases, together with Tshal pa and P_0 against the Them spangs ma in 8 cases and together with P_0 against Tshal pa and Them spangs ma in only 4 cases. Tshal pa omits the *rkyang shad* in the same textual unit 10 times against *A* and Them spangs ma, and is joined by P_0 in 2 cases. However, *A* alone against all other versions omits the *rkyang shad* in 14 cases and exhibits a *rkyang shad* where all other versions have none in 5 cases.

– 12A, n. 9 LST: om. *du* in *d-/ton du byed.*
– 12A, n. 18 AP$_{12}$: *chu ngus* for *chung ngus* (wrong decomposition of the abridgment *chungus*?).
– 12D, n. 7 ABP$_{123}$: *yid rangs* for *yi rangs*; Q: lacuna of one letter between *yi* and *rangs*.
– 12D, n. 11 JST: *rdzogs so* for *rdzogs s$_h$o*; N: *rdzogso*; (ABQLP$_{123}$: རྫོགས་སྷོ་).

These readings will be discussed and supplemented with more variants (including *A*) in the next section. The specification of the independent status of *A* is closely linked with the question of the originality of its transmission.

2.6 The Relation of the Main Transmissional Groups to Each Other

It now seems that we have four main lines of transmission for *Tib*: *A*, *P$_0$*, the Tshal pa and the Them spangs ma lines. In order to determine how these main groups are related to each other, we need to take a closer look at the combinations in which these groups share variants. I will not list obviously erroneous variants represented by only one group. In parentheses behind the variant, an evaluation of the reading according to *Ch$_1$*, *Ch$_2$*, *Bth* or common sense will be provided whenever possible.

A and Them spangs ma versus *P$_0$* and Tshal pa:

(28) – 5B, n. 3 A: *la sngon ma byung* ***ba sngon ma byung*** *ba'i* for *la sngon ma byung ba'i* (dittography); LST: *la sngon ma byung* ***ba 'am //* sngon ma byung*** *ba'i* [*L: /]. (ALST against *Ch$_2$* and *Bth* (*sngon ma byung ba'i gtan tshigs kyi rnam pa*, Skt. **apūrvahetvākāra*, appears also in *Ch$_2$*: 未曾有因 相). *Bth*: *rim kyi thog mar rgyu dang : rnam pa* could render the same Skt. compound interpreted as a *dvandva* and with **anu-pūrva°* instead of *a-pūrva°*.
– 5C, n. 13 BDJNQP$_{123}$: *gyur la* for *gyur pa.*
– 6C, n. 15 BJNQP$_{123}$: *gang* for *nang*. (The pāda according to ADLST seems to have more meaning: *mi shes nang na gnas kyang rlom sems med //*. That this is the original understanding is confirmed by *Bth* (*dbus*) and *Ch$_2$* (於中).)
– 11B, n. 15 BJNQP$_{123}$S: *bar* for *ba* in *dga' ba byed pa.*
– 11D, n. 1 BJNQP$_{123}$: *bris* for *bres* in *gser gyi skud pas mig mangs ris su bres par gyur.*
– 11G, n. 19 BJQP$_{123}$: om. *phra rab kyi rdul* (BJQP$_{123}$ is clearly an *aberratio oculi*).
– 11I, n. 32 BJNQP$_{123}$: *sngon gyi spyad* for *sngon ni spyad* (BJNQP$_{123}$ less probable; *Bth* also adverbial: *sngon kyang spyad....*)
– 12A, n. 22 BJNQP$_{123}$: om. *yang.*

A and Tshal pa versus *P$_0$* and Them spangs ma:

(29) – 11H, n. 15 P$_{12}$ST: *dung* ***du*** *yang* for *dung yang*; P$_3$: *rung* ***du*** *yang.*

A and *P$_0$* versus Tshal pa and Them spangs ma:

(30) (–11H, n. 21 BJNQ: *bzhi po'o* for *bzhi pa'o*; L: *bzhi'o*; ST: *bzhi 'o*.)
– 12D, n. 7 ABP$_{123}$: *yid rangs* for *yi rangs*; Q: lacuna of one letter between *yi* and *rangs.*

Combinations of variants represented by a single group against all other three groups (variants are only those not clearly discernible as faulty):

A versus all other three groups:

(31) – 11C [ss], [ww] A: ***rab tu thob*** for *thob.*
– 11E, n. 1 A: *khyim nas byung ba* for *mngon par byung ba.*
– 11I, n. 15 AP$_1$: *de'i tshe* for *de tshe* (verse).
– 12A A: *... gang dag gis / de bzhin gshegs pa'i snying po'i chos kyi rnam grangs 'di thos pa dang / lung 'bog pa dang / kha ton du byed pa dang / stond pa de dag chos kyi rnam grangs 'di thos pa dang / lung 'bog pa dang / kha ton byes pa dang / rab tu bshad pa dang / yi ger bris pas tshegs chu ngus de dag la chos kyang mngon sum du gyurd /*

for

... gang dag de bzhin gshegs pa'i snying po'i chos kyi rnam grangs 'di nyan tam / lung nod dam / kha ton byed dam / ston kyang rung chos kyi rnam grangs 'di nyan pa dang / lung nod pa dang / kha ton byed pa dang / rab tu 'chad pa dang / yi ger 'dri ba de dag la tshegs chung ngus chos de dag kyang mngon sum du 'gyur /

– 12D, n. 3 A: om. *de*.
– Throughout the whole text when introducing the verses: *gsungs so* for *bka' stsal to*.
– Throughout the whole text (with one exception): *brgya stong* for *'bum*.
– For the unique colophon of *A* see section 3.3.

P_0 versus all other three groups:

(32) – 6B, n. 14 P_{123}: *ji lta bu* for *ji lta ba*.
– 6C, n. 14 BP_{123}: *na* for *ni*.
– 7A, n. 32 P_{123}: *thum po* for *thum bu* (see *Bth*: *dam po*).
– 10D, n. 23 P_{123}: ***pa'i** bsam* for *pa bsam* (verse).
– 10D, n. 25 P_{123}: *pa* for *la*.
– 11D, n. 11 P_{123}: om. *des*.
– 11D, n. 12 P_{123}: *par* for *pa*.
– 11H, n. 7 P_{123}T: om. *pa*. AJ: *ba* for *pa*.
– 11I, n. 4 P_{123}: *pa* for *na*; T: *ma* for *na*.
– 11I, n. 16 P_{123}: *rgyal ba* for *rgyal dbang* (P_{123} against *Bth*: *rgyal dbang*).
– 11I (verse), n. 23–25 P_1: ***de'i** tshe de dag mdo 'di thos* // (also A: *de'i* for *de*; *gyur nas*, which is found in P_{23}, was probably the reading of P_0 and omitted by P_1),
P_2: ***de'i** tshe de dag mdo 'di thos **gyur nas*** /,
P_3: *de tshe de dag mdo 'di thos **gyur nas*** //
for *de tshe de dag gis ni mdo 'di thos* //
– 12B, n. 20 P_{123}: *pa bya ba'i* for *pa'i*.
– 12C, n. 15, 16 P_{23} *zla nya* for *nyi zla*; P_1: *zla ba nya*. (P_{123} in accordance with Ch_2 and *Bth*).

Tshal pa versus all other three groups:

(33) – 10D, n. 24 BJNQ: *pa* // for *pa'i* // (verse).
– 6A, n. 10 ALSTP$_{123}$: om. *na* in *'jig rten na gnas pa*.
– 6C, n. 11 BDJNQ: *ni* for *gi*; P_1: *gis* for *gi*; P_2: *migis* for *mig gi* (BDJNQ against Ch_2: ... 無漏 最勝佛眼觀; also P_{12} against Ch_2).
– 6C, n. 17 BDJ: *spang* for *sbyang*; Q: *spang* or *sbang* (?) (BDJ(Q) against Ch_2: 淨).
– 7A, n. 20 BDJNQ: *de'i **tshe** de* for *de'i de*.
– 10D, n. 24 BJNQ: *pa* // for *pa'i* // (verse).
– 11A, n. 2 ALSTP$_{13}$: *bsgrub* for *sgrub*; B: *sgyub*.
– 11F, n. 3 BJNQ: om. *dang po* (BJNQ against *Bth*: *de thog mar mngon*).
– 11I, n. 13 BJNQ: *por* for *po*.
– 12A, n. 34 BJNQ: ***de** dag* for *dag*.
– 12B, n. 16 BNQ: *de* for *nga*; LT: om. *nga* (BNQLT against *Bth*: *nga*).
– 12C, n. 7 BNQP$_2$: *da* for *nga*; J: *nga* or *da* (?) (B(J)NQP$_2$ against *Bth*: *rang*).
– 12C, n. 3 BJNQP$_3$: *de **dag** dang* for *de dang*.

Them spangs ma versus all other three groups:

(34) – 11C, n. 11 LT: *na* for *du*.
– 11D, n. 14 LST: *'bum **po** de dag* for *'bum de dag*; A: *brgya stong de dag*.
– 11D, n. 18 LST: om. *yang*
– 10E, n. 6 LST: *zhugs* for *bzhugs*.
– 11E, n. 11 LST: *la* for *na* in *mchod rten la*.
– 12A, n. 9 LST: om. *du* in *d-/ton du byed*.
– 12A, n. 29 LST: om. *chos*.
– 12B, n. 16 LT: om. *nga*; BNQ: *de* for *nga* (BNQLT against *Bth*: *nga*).

(35)–(37) show the combinations of the three groups for the portions of text missing in *A*. Again, obviously faulty variants of a single group are not provided: Them spangs ma versus P_0 and Tshal pa:

(35) – 0B, n.1 BJNQP$_{123}$: *thos **pa'i** dus* for *thos pa dus*.

– 0B, n.7, 8 BJQP$_{12(3)}$: *bzangs can* for *bzangs tsan dan* (BJQP$_{123}$ against the parallel in 0G).
– 0B, n. 21 BJQP$_{123}$T: *sems* ***can*** *thams* for *sems thams* (BJQP$_{123}$T wrong: “mind (*sems*) of the *arhat*”).
– 0C, n. 5 BQP$_3$: *chu rlung ’od srung* for *chu bo ’od srung*; JNP$_{12}$: *klung* for *bo* (Nadīkāśyapa, *MVy* 1050: *chu klung ’od srungs*; *Bth*: *chu bo ’od srung*).
– 0G, n. 1,2 LST: om. *du nang* in ... *nyid du nang du yang*...; BJNQP$_{123}$: *kyi nang* for *du nang*.
– 0H, n. 7 BJQP$_{123}$: om. *kyang*.
– 0I, n. 6 LST: ***chung ba*** for ***chu ba***; P$_3$: *cung*; (LST against ***Bth***: *sbu gu* for ***chu ba***).
– 0K, n. 8 BJNQP$_{123}$: *sngon* for *sngan*.
– 1B, n.2 DLSTP$_3$: *po* ***can*** *yin* for *po yin*.
– 1C, n. 28 LST: *nga* for *de*.
– 2A, n. 14 BDJNQP$_{123}$: *kun tu* for *shin tu*.
– 2B, n. 4 BJQP$_{123}$: om. *de*.
– 2C, n. 19 LST: om. *rtag tu* (LST against *Ch$_2$*: 常).
– 4A, n. 17 BDJNQP$_{123}$: om. *dag*.
– 4A, n. 19 BDJNLP$_{13}$: *brnan* for *mnan* (also *Bth*: *brnan*): against *Ch$_2$*: 金寶沈没臭穢; P$_2$: *gnan* for *mnan*; Q: *pa rnan* for *mnan*.
– 5A, n. 18 BDJNQP$_{123}$: om. *ni*.
– 6B, n. 6 DLST: *bsal* for *bsil* (DLST against *Ch$_{12}$*: 清涼) P$_3$: *gsil*.
– 7C, n. 3 BDJNQP$_{123}$: *pa’i* for *par*.
– 8A, n. 16 BDJNQP$_{123}$: *du* for *pa*.
– 8C, n. 16, 17 (irrelevant single variants are not shown):
BDJNQ: *nang na chos nyid mngal gnas ’dra yod mthong* //
P$_{123}$: *nang na chos nyid mngal ba* [P$_2$: *du* for *ba*] *’dra yod mthong* //
LST: *nang na chos nyid mngal ’dra yod par mthong* //
– 9B, n. 7, 8 ST: om. *kyi chos* in *sangs rgyas kyi chos kyis* (*aberratio oculi*; ST is against *Bth*: *saryas*[J] *kyi chos*).
– 10B, n. 3 BJNQP$_{123}$: om. *yang*.

Combination Tshal pa versus *P$_0$* and Them spangs ma:

(36) – 0K, n. 6 BJNQ: *gang* for *dag*.
– 0K, n. 13 BJNQ: *khengs* for *khebs* (BJNQ against *Ch$_1$*: 彌覆, “cover completely”; cf. 0G.7f. and 0J.9).
– 0K, n. 17 BJNQ: *mdzod* for *mdzes* (BJNQ against *Ch$_1$*: 莊嚴 and *Ch$_2$*: 端嚴).
– 0L, n. 8 BDJNQP$_3$: *dang* ***ngas*** *bshad* for *dang bshad*.
– 0M, n. 37 BDJNQ: *snying po* ***can du*** *mthong* for *snying por mthong*.
– 1A, n. 22 BDJNQ: *ba* for *la*.
– 1B, n. 3; 5A, n. 10; 5A, n. 16: BDJNQ: *g.yogs* for *yog* (P$_2$: once *g.yog*; T: once *yogs*).
– 1C, n. 18 BDJNQ: *par* for *pa*.
– 1C, n. 22 BDJNP$_3$S: *to* for *te*.
– 2A, n. 11 BDJNQ: *na* for *nas*.
– 2A, n. 23 BDJNQ: *par* for *pas* (BDJNQ against the parallel constructions in 2A.8 and 2A.12f.).
– 2C, n. 17 BDJNQ: *bas* for *ba* (BDJNQ against *Bth* and the Chinese; see translation).
– 3A, n. 8 BDJNQ: *nas* for *las* (*Bth*: *las*).
– 3A, n. 9 BDJNQ: *phyung* (BDJNQ impossible since no agent is given).
– 3A, n. 11 BDJNQ: *dang* for *’am*.
– 4A, n. 27 BDJNQ: ***lo*** *lnga* for *lnga*.
– 4A, n. 30 BDJNQP$_2$: *par* for *pa*.
– 4C, n. 15 BDJNQ: *gis* (BDJNQ, which mark *sentient beings* as the agential knowers of the nature of their defilements, contradict *RGV* I.110).
– 7A, n. 40 BDJQ: *dum bu* ***’di yi*** *thum bu* for *dum bu thum bu*; N: *dum bu* ***’di’i*** *thum bu*.
– 7B, n. 3 BDJNQ: *rtag tu* for *kun tu*.
– 8A, n. 6 BDJNQ: *sbrum par* for *sbrum mar*.
– 8A, n. 11 BDJQP$_3$: *de’i* for *de*; N: *da’i* for *de*.
– 9A, n. 13, 14 BDJNQ: *gyur* ***pa na*** for *gyur nas*.
– 10C, n. 8 BJNQ: om. *pa* in *bzhi pa ’bum*.

P_0 versus Tshal pa and Them spangs ma:

(37) – 0K, n. 30 BNP$_{123}$: *ltas* for *lhas* (BNP$_{123}$ against *Ch$_2$*: 天中).
– 1C, n. 27 P$_{123}$: *'di* for *de*.
– 2B, n. 2 P$_{123}$T: om. *la* in *thabs la mkhas pas*.
– 4C, n. 6 P$_{123}$: *lhas ni* for *lha yis*.
– 7B, n. 1 P$_{123}$: *pa* for *cing* in *'os su(s) gyur cing*.
– 7C, n. 14 LP$_{123}$Q: *ni* for *na*.
– 7C, n. 23 P$_{123}$: *thar pa* for *thar byed* (P$_{123}$ faulty; construction needs transitive verb).
– 8B, n. 11 P$_{123}$: *byed cig* / for *byed par* (P$_{123}$ use imperative particle *cig* without the imperative form of *byed pa*: *byos*).

What conclusions can we draw from the material presented above? Let us first turn to the part of the *TGS* where all four groups are represented ((28)–(34)). There, we have a remarkable disproportion in the variants shared by two groups:

(a) *A* and Them spangs ma versus P_0 and Tshal pa: 8
(b) *A* and Tshal pa versus P_0 and Them spangs ma: 1
(c) *A* and P_0 versus Tshal pa and Them spangs ma: 1 (and in one other case only accordance between *A* and P_0)

The high number of variants in combination (a) suggests that there may be a closer relation between Them spangs ma and *A* on the one side, and P_0 and Tshal pa on the other. The reason why there are so few cases in (b) and (c) can only be that both sides of the combination are not represented together. In other words, *A* and Them spangs ma are close, whereas *A*/Tshal pa and *A*/Phug brag have essentially no co-occurring variants, and Tshal pa and Phug brag are close, whereas Tshal pa/*A* and Tshal pa/Them spangs ma have not much in common. We should further inquire which pair of the two in (a) may be "responsible" for the relatively high number, that is, in which cases under (28) the reading is a shared mistake and can be called "unoriginal" when compared with its counterpart.

5B looks like plain dittography in *A* without any parallel in *Bth* or *Ch$_2$*. *LST* have obviously tried to soften the mistake by adding the particle *'am*. If my above hypothesis regarding *LST* is true, neither the editors of *S* (or one of its predecessors) nor the editors of *L* (or one of its predecessors) have altered the passage.

In 6C the reading *nang* is confirmed by *Bth* and *Ch$_2$*; *BJNQP$_{123}$* can be said to be the unoriginal reading; the situation in 11G is similar (a clear *aberratio oculi* on the part of *BJNQP$_{123}$*), and probably again in 11I, where the adverbial construction of *sngon* is attested for *Bth*. Nothing can be said about the other variants. As a result, we note that in three of the four cases where it is possible to decide the original reading it is the reading of the pair Tshal pa/Phug brag which is not original.

If we turn to the portion of the text without the testimony of *A*, is there a similarly high ratio of non-original Tshal pa/Phug brag readings? An analysis of the twenty-one variants in (35) yields eight cases in which it is possible to decide upon the originality of the reading. Of them, Tshal pa/Phug brag can be said to be secondary in four cases. In the other four cases the Them spangs ma reading is definitely secondary. The weight of this purely statistical result becomes clear when we see in contrast that in (36) (Tshal pa versus Phug brag/Them spangs ma) Tshal pa is alone faulty in all six verifiable readings, and in the case of the combination Phug brag versus Tshal pa/Them spangs ma (37) Phug brag is secondary for all three verifiable variants. In all of these cases it is thus the single reading which is faulty against the reading shared by the two other groups. This

demonstrates on the one hand the fact that the pairs Phug brag/Them spangs ma and Tshal pa/Them spangs ma are not "love marriages"; most of their common variants are simply due to the erroneous third group, namely Tshal pa or Phug brag. On the other hand, it indicates a close relation between Tshal pa and Phug brag, which share four of eight analyzed unoriginal readings—a fact that thus confirms the result of the analysis of (28)–(34).

Based on the results above, we can now assume two principal groups of transmission, each sharing common variants: *A*/Them spangs ma and Phug brag/Tshal pa. But there are a few cases in which other combinations of the four groups are found. In (29) P_{123} together with *ST* insert *du* after *dung*. Both readings are of course possible. No definite statement about the original formulation can be made.[70] In (30) the first variant suggests that the original reading was *bzhi pa'o* attested by *A* and Phug brag. In the Tshal pa tradition this *pa* turned into *po*, whilst in Them spangs ma *pa* was completely dropped. Both traditions thus adapted the cardinal number to the classical standard in accordance with their understanding of the passage. This could have happened independently of each other. In the second case of (30) we find *yi rangs* instead of *yid rangs*. I suggest a similar process: the original *yid rangs* became uncommon in classical times, and the editors of *LST* and those of Tshal pa both adapted it to the new standard. The Peking line still reflects this transformation, in that it has preserved the lacuna of the erased *-d* and, in *B*, the complete *yid*.

However, there is one combination among the readings in the following sections (31)–(37) which calls for a closer analysis. It is the variant

(38) 12C, n. 15, 16 P_{23} *zla nya* for *nyi zla*; P_1: *zla ba nya* (verse)

in (32).

The corresponding passages in Ch_2 (滿月) and *Bth* (*zla ba nya*) are both in accordance with P_{123}. There can be no doubt that in this case only Phug brag has preserved the original wording *zla nya* for **(pari-)pūrṇacandra*, whereas all other groups show the secondary variant *nyi zla*. The term *nyi zla*, Skt. *candrasūrya*, is, as a matter of fact, much more appealing as an epithet for somebody who preserves the *TGS* as described in the text. This fact becomes evident when studying the index of, for example, the *SP*, where a number of compounds which include the term *candrasūrya* (Tib. *nyi zla*) are found: Candrasūryapradīpa, Candrasūryapradīparāja, *candrasūryaprabhā* and Candrasūryavimalaprabhāsaśrī. The term (Pari-)Pūrṇacandra, on the contrary, appears only once in the whole *SP*. It is the name of a bodhisattva, and rendered in Tibetan as Zla gang. The situation is similar for the *Lalitavistara*, where the Tibetan version in the Derge Kanjur attests the combination *nyi zla* twenty-seven times, while *zla nya* or *zla gang* is found only once throughout the text.

If we are dealing with a "closed"[71] tradition, that is, if there are no cross-contaminations between the main Kanjur lines, we would have to argue that the widespread usage of the compound *nyi zla* must have been what led the editors of *A*/Them spangs ma and the Tshal pa line to change—independently of each

[70] Note that Pagel (1999: 199f.), for the *Bodhisattvapiṭaka*, mentions several cases where *L* shares readings with *A* and Tshal pa against *ST*.

[71] I use the terms "closed" and "open" recension in the sense introduced by Giorgio Pasquali. Closed recensions suggest that readings move only vertically, from the master copy to the copy itself, whereas in an open recension readings can also circulate horizontally, leading to contamination.

other—the original *zla nya* (including reversing the word order) to *nyi zla*, the form abundantly attested in the *SP* (see above). P_0, however, has preserved the original uncommon wording, and deserves respect as a more conservative line of transmission, one which, according to the results of my analysis above, introduces more mistakes because of inattentive copying than such redactional intervention as the alteration of *zla nya* to *nyi zla* in the other Kanjurs. However, it is clear that one can by no means rule out cross-contamination even at an early stage of transmission.[72] The more convincing explanation of the *nyi zla* variant shared by three groups which generally share no common variants in the *TGS*, rather, is to assume contamination. The assumption of such a contaminative process in an open tradition can account for why only Phug brag has preserved the original reading *zla nya*. We will come back to this question after dealing with the recensional single variants of *A* quoted under (31). Only such an evaluation can help to shed light on the question whether *A*'s single variants can be treated as original.

In 11C [ss] and [ww], *A* reads *rab tu thob* instead of *thob* in the context of the attainment of the *anutpattikadharmakṣānti* and the attainment of efficacious formulas (*dhāraṇī*). Usually forms or nominalizations of the verb *pratilabhate* are used in this context.[73] Though *rab tu* cannot completely be objected to, the far more usual rendering of the prefix *prati* in Tibetan is *yongs su*. If we assume that in the Sanskrit of the passage in the *TGS* we originally had a form of *pratilabhate*, as attested in, for example, the *Saddharmapuṇḍarīka*, we are faced with the question how the reading *rab tu thob* came into existence. Not irrelevant is Braarvig's (1993a: ix) noting the reading *rab tu thob* instead of *thob* for the Stog and the Tokyo manuscripts of the *Akṣayamatinirdeśasūtra*. These are the manuscripts closest to the Dunhuang version.

In a unique case (11E, n. 1) *A* reads *khyim nas byung ba* instead of *mngon par byung ba* in all other canonical versions. *Bth* simply has *byung ba*. The passage describes a bodhisattva from whose body rays of light are emitted from the time he "had been born, set out for ascetic life (*abhiniṣkramaṇa*) and [finally] completely awakened to buddhahood." Though the translation of *abhiniṣkramaṇa* in *A* is clear enough, the usual rendering of *abhiniṣkramaṇa* in Tibetan translation literature is doubtlessly *mngon par byung ba*, the reading attested in the canonical versions.[74] I have no parallels of this rendering (*khyim nas byung ba*) in other old texts.

A major variant is found in passage 12A.[75] The Buddha explains to Vajramati that "sons and daughters of good family who are restricted by obstacles [caused by their] deeds (*karmāvaraṇa*) will become purified" owing to the merit attained from propagating the sūtra. Apart from the divergent translations of individual words, *A* offers an overall different understanding, in that it ends the

[72] For a similar case, see Braarvig's edition of the ***Bodhisattvacaryānirdeśa*** (1994), where he assumes the two Phug brag versions to be "direct copies of the Old Narthang, notwithstanding all errors" (p. 139). The main reason for his assumption is the correct reading ***rab*** instead of the ***rang*** of all other versions in § 15, n. 24. In this case it can be stated with almost one hundred percent certainty that the alteration of *rab* to *rang* did not take place independently in the other two main lines of transmission.

[73] See e.g. *SP* 327.8: ... *koṭīnayutaśatasahasraparivartāyā dhāraṇyāḥ pratilambho 'bhūt* /.

[74] See e.g. SP_1 s.v. *abhiniṣ-√kram*.

[75] This variant is discussed in detail in my forthcoming publication.

second unit of the enumeration of activities with ... *pas*, indicating that this enumeration contains the means by which to reach the desired result. One problematic feature in *A* is that *gang dag gis*, functioning as a relative pronoun, seems to be taken up twice by *de dag* and by *de dag la*. If we decide that the relative clause refers to *de dag la* as it does in *Tib*, *de dag* cannot be included in the structure of the sentence. One possible translation of *A* is:

> Vajramati, for those sons and daughters of good family restricted by obstacles [caused by their] deeds who listen to this Dharma discourse [called] *Tathāgatagarbha* and expose, recite or teach [it]—by virtue of listening to this Dharma discourse and exposing, reciting, explaining and copying [it, it will happen that they] will easily see the Dharma before their eyes [and they will] become purified [from] the obstacles [caused by their] deeds.

A is more explicit in stating that the activities performed are the means of getting rid of the obstacles—an idea not openly expressed in *Tib*. Further, the particle *de dag*, redundant in *A*, in *Tib* refers to *chos*. In *Bth*, *de dag* (*gis*) is found at the end of the first enumeration (and not, as in *Tib*, after *chos*), so that, grammatically, there is no relative clause. *De dag la* does not appear. However, *bris nas* should most probably be emended to *bris pas*, since it would be grammatically impossible to combine the former with the nominalized stems connected by *dang* before. *Bth* offers no indication that the employment of the particle *'am*, as seen in *Tib*, might be based on a Sanskrit original. It would be hard to explain why a reviser should alter the use of *dang* and *'am* in favor of the solution seen in *A* (*dang* throughout). Regarding Ch_2, Amoghavajra, by using the particle *you* 由 (syntactically governing the sentence up to ... 書寫經卷), marks the second enumeration clearly as the necessary condition for the result mentioned at the end of the sentence: "... *in consequence* of listening ..." and thus seems to support the reading found in *A*. As for originality, it is hardly possible to settle with certainty the question whether *Tib* in this passage is a revised version derived from the text as found in *A*, though there is some evidence which seems to suggest this. The explicit characterization of the activities as the means in *A*—which is also found in the Chinese translation and (with the emendation of *nas* to *pas*) in *Bth*—would favor such an explanation. The redactors of *Tib* would afterwards have changed the position of the irritating *de dag* (still found in *A*), combining it with *chos*. *Bth* for its part agrees with *A* in uniformly using the particle *dang* in both enumerations instead of *'am*, which is found in *Tib*.

Throughout the whole text (with one exception) *A* has *brgya stong* instead of the *'bum* of the canonical versions. The Sanskrit in all these cases was most probably *śatasahasra*. *brGya stong* sticks literally to the Sanskrit. In §19 of the *sGra sbyor bam po gnyis pa* it is laid down that in order to write "good" Tibetan, numbers should be translated in a Tibetan way.[76] *brGya stong* for *'bum* is attested for *Bth* throughout the text, and in Braarvig 1993a: vi for the Stog and the Tokyo manuscripts (which are the manuscripts closest to the Dunhuang material).

When introducing the verses spoken by the Buddha, *A* continually employs *gsungs so* instead of *bka' stsal to*. Here again, in all these cases *Bth* reads *gsungs so* too.

As indicated above, an evaluation of these single variants found in the Tabo fragments is vital for establishing a hypothetical stemma of *Tib*. Basically, there

[76] See Simonsson 1957: 254f.

are two ways to explain the unique readings of *A*. They could (a) represent the original phrases—ideally, chosen by the translation team itself or otherwise mirroring a very old stage of transmission—whereas all other versions must have undergone a process of revision in these cases. Or they could (b) result from later intervention by a reviser based on his own judgment or on the evidence of available Sanskrit manuscripts. That Sanskrit manuscripts were used to revise Tibetan translations in Tabo is known to be true of the *Pañcakrama*.[77] Harrison in his analysis of several Tabo fragments of the *mdo mang* section does not seem to exclude this possibility either.[78] However, I cannot imagine that a later editor would have had any good reason to alter the readings *'bum*, *bka' stsal to*, and *mngon par byung ba* of *Tib* into the much less commonly used phrases found in *A*. In addition, what would have led him to replace *thob* rendering a form of *pratilabhate* with *rab tu thob*? If he indeed had had access to a Sanskrit version of the *TGS*, should we not rather expect that he would have supplied the particle *yongs su* as the "regular" counterpart to *prati*? Finally, why should he have left *A*'s dittography shared with Them spangs ma in 5B (28) uncorrected? If, on the other hand, we assume that a reviser changed the text in *A* without resorting to a Sanskrit manuscript, how could he have known about the construction of the passage of major variants in 12A which, after all, seem to be confirmed by *Bth* and the Chinese?[79] I think that the evidence should lead us to assume that the single readings of *A* discussed above in fact document an older stage of transmission which escaped later revisional intervention. That *A* too suffered alteration, however, is clear from the mistake *nyi zla* instead of *zla nya* (32), which *A* shares with the Them spangs ma and Tshal pa block prints and manuscripts.

Let us now come back to the question where we can reckon with major contaminations without which, as seen above, it seems impossible to establish an appropriate stemma for *Tib*. There are basically two alternatives how major contaminations could have taken place:

a. Tshal pa and Phug brag derive from a common hyparchetype different from the hyparcheype of *A*/Them spangs ma. This explains the common variants between Tshal pa and Phug brag. Later, the common ancestor of *A* and the Them spangs ma line was contaminated by a manuscript of which the Tshal pa manuscript is a descendant. This led to the introduction of readings found in the Tshal pa line into the *A*/Them spangs ma tradition.[80] Phug brag remained uninfluenced by these Tshal pa readings, and so preserved parts of the original text such as *zla nya* discussed above. For editors within the

[77] See Tomabechi 1999: 88.

[78] See Harrison 1999: 53.

[79] For a discussion and evaluation of the colophon of *A* see section 3.3.

[80] Also the reverse order is thinkable, i.e., a contamination of the Tshal pa tradition by a manuscript leading to the Them spangs ma manuscript. The model suggested in the main text sees the unoriginal *nyi zla* variant as having originated in one of the manuscripts before the Tshal pa manuscript, after the Phug brag branch had already become established. This apparently fitting, though unoriginal, variant was "exported" to Them spangs ma/*A* by contamination. The omission of *phra rab kyi rdul* ((28): 11G, n. 19), shared by Phug brag and Tshal pa, on the other hand, was not adopted by the editors of the archetype of Them spangs ma/*A* because it could easily be recognized as a mistake on the basis of their own manuscripts. The model with the reverse order, on the other hand, would imply that the *nyi zla* variant appeared first in a manuscript leading to the predecessor of *A* and the Them spangs ma, and from there was introduced into a pre–Tshal pa manuscript.

A/Them spangs ma tradition who were confronted with the choice between *zla nya* and *nyi zla*, the common *nyi zla* was the variant they preferred. A second major contamination has to be assumed in order to explain why *A* has preserved many old readings, whereas the Them spangs ma representatives, while sharing the same predecessor with *A*, do not. I suppose that at a time when *A* or its predecessor(s) had already become "separated" from the pre–Them spangs ma line another manuscript of the Tshal pa line or a pre–Tshal pa manuscript was used in editorial activities that eventually led to establishing the Them spangs ma copy (and thus was able to contaminate that transmission in a second "thrust"). The corresponding stemma is shown as "Alternative 1" (in 2.7).

b. The second alternative is based on the assumption that Phug brag forms an independent line of transmission, as shown in the stemma of "Alternative 2" (of 2.7). Thus it preserved original readings which have been altered in the second line of transmission, to which all other collated versions of *Tib* would then have to belong. The readings shared with the Tshal pa line, however, would be the result of Phug brag's contamination with a manuscript of the Tshal pa line.[81] Considering the numerous common readings between Phug brag and Tshal pa among which, as documented above, a high percentage of unoriginal variants can be found, this contamination must have been rather strong. It is difficult to answer, under this second alternative (b.), why, in view of such a strong contamination, the editors of the Phug brag archetype decided to preserve their reading *zla nya* against the more common reading *nyi zla* contained in the contaminator, and why, on the other hand, they opted for the unjustified omission of *phra rab kyi rdul* in 11G. Under this alternative, too, the (pre–)Them spangs ma line must have been contaminated by a manuscript of the Tshal pa or pre–Tshal pa line. Only then can the fact that *A* has preserved original readings found in no other manuscript or block print be reasonably accounted for.

There are some other variants which are in need of explanation.

(39) BQ: *brjid* ***chen po*** *dang* for *brjid dang*.

Only *BQ* seem to have preserved the reading corresponding to *Ch₂* (大威德) for Skt. *mahaujas* (*gzi brjid chen po*). But there are several reasons which make such an interpretation hardly allowable. First of all, it is very unlikely that all the other three groups (*A*, Them spangs ma and 'Phying ba sTag rtse) have omitted *chen po* independently of each other. Secondly, *Bth* also only reads *mdangs*, another equivalent for *ojas* according to the *MVy* (6409). Finally, Ch_2, in this passage, clearly seeks to preserve a four-syllable rhythm (獲大威德，色相具足，具念，具慧，具行，具智，具於辯才。), which may have been the reason why 大 was added to 威德.

(40) 11I, n. 20 ABJNQLSTP$_{12}$: *bstan* ***las*** for *bstan la* (verse).

The corresponding prose *bcom ldan 'das de'i bstan pa la* in 11H.10: "under the rule of that exalted one" documents that the pāda should be read according to P_3:

[81] Nothing can be said about when the contamination took place. The variants shared by Tshal pa and Phug brag in the *TGS* do not show any prevalence on the part of one of the two branches of Tshal pa, viz., the 'Phying ba sTag rtse or the Peking line, so that either of them could have contaminated Phug brag.

rgyal de'i bstan la. This is also in accordance with Ch_2 which shows the same understanding of the verse (當彼佛時), and in the prose (彼佛世時). It is, of course, possible that only P_3 has preserved the original *la*, especially as the conservative character of Phug brag in (38) has already been demonstrated. However, an alternative is to assume that P_3 has secondarily adopted the reading *la* according to the parallel in the prose portion, only after the mistake in the early transmission was made of associating *bstan la* with the following *mdo sde 'di* and hence of "emending" *la* to *las*.

With this variant we enter the last category where a reading shared by *all* versions is suspected of contradicting the original wording of the text.

(41) (– 5A, n. 25 ABDJNQP_{123}: *snying po*; LST: ***snying po'i***. Though the context makes it clear that the Indian original must have read *jñāna* (*ye shes*; see the note in the translation), all versions of *Tib* have *snying po('i)* (Skt. *garbha*). We cannot be sure if *garbha* was already part of the Indian manuscript on which *Tib* was based or if we are confronted with a mistake, or even a deliberate alteration, on the part of the translators.)
– 9A, n. 27, 28 BDJNQLSTP_1: *phyir rim* for *phyi rol*; P_{23}: *phyi rim*, see *Bth*: *phyirol*.
– 10E, n. 2: All versions: *brgya*; probably originally *brgyan*.

In 5A we have no reason to assume that the Tibetan transmission is guilty of the apparently wrong reading, thus rendering the passage irrelevant for an analysis of the relation among the Tibetan versions, but in 9A the graphical similarity between *rol* and *rim* is striking, and the assumption that the mistake is due to a very early mistake in the transmission of *Tib* is most plausible. The emendation to *phyi rol* is supported by the frequent occurrences of the term in the last simile (9A.5, 9B.2, 9B.10, 9.1, 9.3) and by *Bth*, which reads *phyirol*. Concerning the content of the simile itself, it is clear that the reading *(phyir) rim gyi(s)* ("gradually") would conflict with the following passage, which states that the figures become clean "in that moment."

I am not sure whether *brgyan* was the original reading in 10E against *brgya* of all attested versions of *Tib*. The Chinese versions do not mention "hundred"; *Bth*, too, reads ***brgyan***. For the consequences of such an emendation for one's understanding of the passage, see the note in my translation. However, the change from *brgyan* to *brgya* could be explained as a mistake which was clearly part of the Tibetan transmission. We find further the following unique readings in *Tib*:

(42) – The sequence of the pādas within a verse is changed and arranged according to the principle that the governing verb is usually placed at the end of the section governed. Pādas which contain relative clauses or other specifying elements are placed before the element specified. On the one hand, this leads to a reduced scope of interpretative ambiguity and follows basic rules of Tibetan grammar. On the other hand, the idea expressed in the original obviously became distorted In some instances:
- In 3.3 the main verb *ston to* and its object *chos* are shifted from pāda c to the end of pāda d. The particle of finality *phyir* right before *chos* was in the process, as a part of the second half of the pāda, also moved to d. The last pāda, stating that living beings quickly awake to buddhahood, thus becomes part of the finality clause with *phyir*, which it was not in the original, as documented by *Bth* and Ch_2.
- Regarding 10.2/10.3, see my comment in the translation.

– At the end of 1A *Tib* reads *yang dag pa nyid du*, **samyaktve*. That the original wording must have been a form of *pariśuddha* is attested to by *Bth* (*yongsu dag par*) and Ch_2 (清淨). The transformation from *yongsu dag pa* to *yang dag pa* can easily be explained as a result of the graphical similarity between *yang* and *yongsu*, but the addition of *nyid* is clearly a recensional element of the Tibetan translators/editors.

– In 1.2d the Skt. could have been *saṁbhavati*. A Tibetan equivalent for this is found in *Bth*: *kun du 'byung*. *Tib*, however, has only *'gyur*. *Kun tu* appears before, separated from it by some syllables, and has to be integrated differently into the sentence. I assume that an original reading *kun tu 'byung* was turned erroneously into *kun tu 'gyur* (both are often *variae lectiones* for each other). Then, in a redactional step that bypassed the Sanskrit, the uncommon *kun tu 'gyur* was separated into *kun tu* and *'gyur*.
– In 8B.4 only *Tib* features *rigs* for Skt. *gotra* or *kula*. The other versions of *TGS*$_2$ and the quotation in the *RGVV* have *dhātu* (see the note in the translation). Here the reason is probably an underlying faulty Indian manuscript (*gotra* and *dhātu* are metrically equivalent), or an either deliberate or accidental alteration by the translators of *Tib*.

2.7 Possible Stemmas of *Tib*

It is evident that Tshal pa and Phug brag share an intermediary copy or that one of the two must have been subject to contamination by the other, given the fact that many of their shared readings are not original. But in the case of *A* and Them spangs ma it is virtually just once that a reading shared only by both can be said not to be original, namely the variant 5B, n. 3 (28). Other readings in (28) are mistakes shared by Tshal pa and Phug brag (3 cases) and thus do not bear on the relation between *A* and Them spangs ma, or are readings of a rather trivial nature (*pa* versus *la*, *ba* versus *bar*, *bres* versus *bris*, *yang* versus omission of *yang*). Variant 5B n. 3 is, no doubt, a characteristic one and cannot be downplayed as mere coincidence. In fact, if this variant did not exist, I would be reluctant to call *A* and the Them spangs ma descendants of a common intermediary copy.

As mentioned above, a crucial point in reconstructing the stemma is precisely the evaluation of this variant 5B n. 3. I have assumed that the dittography crept into the hyparchetype of *A* and Them spangs ma. The two proposed stemmas are based on this supposition. Alternatively, the dittography could have been part of an earlier transmission before *A* became separated from Tshal pa and Them spangs ma. *A* would then not necessarily derive from the same hyparchetype as Them spangs ma, and stemmatic relations could again be arranged differently.[82]

In the stemmas on the next pages, I will try to summarize the results of the analysis above. As has become clear, we are dealing with highly hypothetical configurations. This is due to, generally, our imperfect knowledge of how editors and compilers of new manuscripts worked and what degree of horizontal transmission we need to assume. For the *TGS* in particular, the variant situation is rather restricted, since we are dealing with a relatively homogeneous transmission with mostly transmissional variants. The stemmas are therefore tentative, and it is quite possible, if other old *Tib* material appears, that they may have to be readjusted. The sūtra is too short, and so does not allow for definite conclusions as to the stemmatic structure in all instances. For the sake of clarity, I have decided to give two alternative stemmas, of which, based on the analysis of the variants, Alternative 1 is slightly more likely to conform to the actual development. The two alternatives vary in the relation shown between Phug brag and Tshal pa.

[82] The assumption that an easily committed mistake shared by certain lines of transmission does not mean that the lines in question also share the same hyparchetype but that the mistake could be a remnant of an earlier transmissional state which was not emended in the lines in question violates, however, the classical rules of stemmatological reconstruction and would render the situation hopeless. I therefore refrain from suggesting possible stemmas for such a scenario.

Accordingly, the process of contamination, which surely must have already been taking place in that early phase, is indicated differently. Again depending on the alternative basic structure, the position of the Old Narthang manuscript of the *TGS* may be that of the hyparchetype of Phug brag and Tshal pa (Alternative 1)—a possibility which has hitherto been ruled out in almost all text-critical studies.[83] In neither of the alternatives could Them spangs ma directly derive from the Old Narthang manuscript, given that *A* is in fact of earlier origin than the beginning of the fourteenth century, the period when the Old Narthang collection is said to have come into existence.[84] The exact date of *A*, however, cannot be known with certainty, but it is to be hoped that further progress in the field of codicology[85] will allow for a more detailed periodization of Kanjur material. Concerning the recensional variants in *A*, they may in fact be of archaic origin, and so reflect the original wording of the Tibetan translation.

Other, more significant variants are definitely needed to prove that *N* descends directly from the ’Phying ba sTag rtse and not from Lithang. Still open, of course, is the question whether *B* is based on the Yongle or the Wanli block print.

Finally, something should be said about the high number of contaminations underlying my hypothetical stemmas. As a rule, I have tried to apply the classical text-critical methods associated with scholars like Karl Lachmann or his twentieth-century successor Paul Maas, wherever possible. These scholars had mainly non-contaminated traditions in mind when they formulated their basic tools of analysis. Their methods alone, however, in the case of the *TGS*, obviously cannot lead to a satisfactory explanation of the variants. Transmissional reality may in many regards have been even more complex than my purely hypothetical stemmas can display. Contaminations seem to be an integral part of this reality, and this apparently applies to the history of transmission of *Tib* from earliest times on. At least for the history of the canonical translation of the *TGS*, it is now clear that we have an utterly open transmission before us. It cannot be excluded that the validity of this result may be upheld by further Kanjur studies in the future.[86]

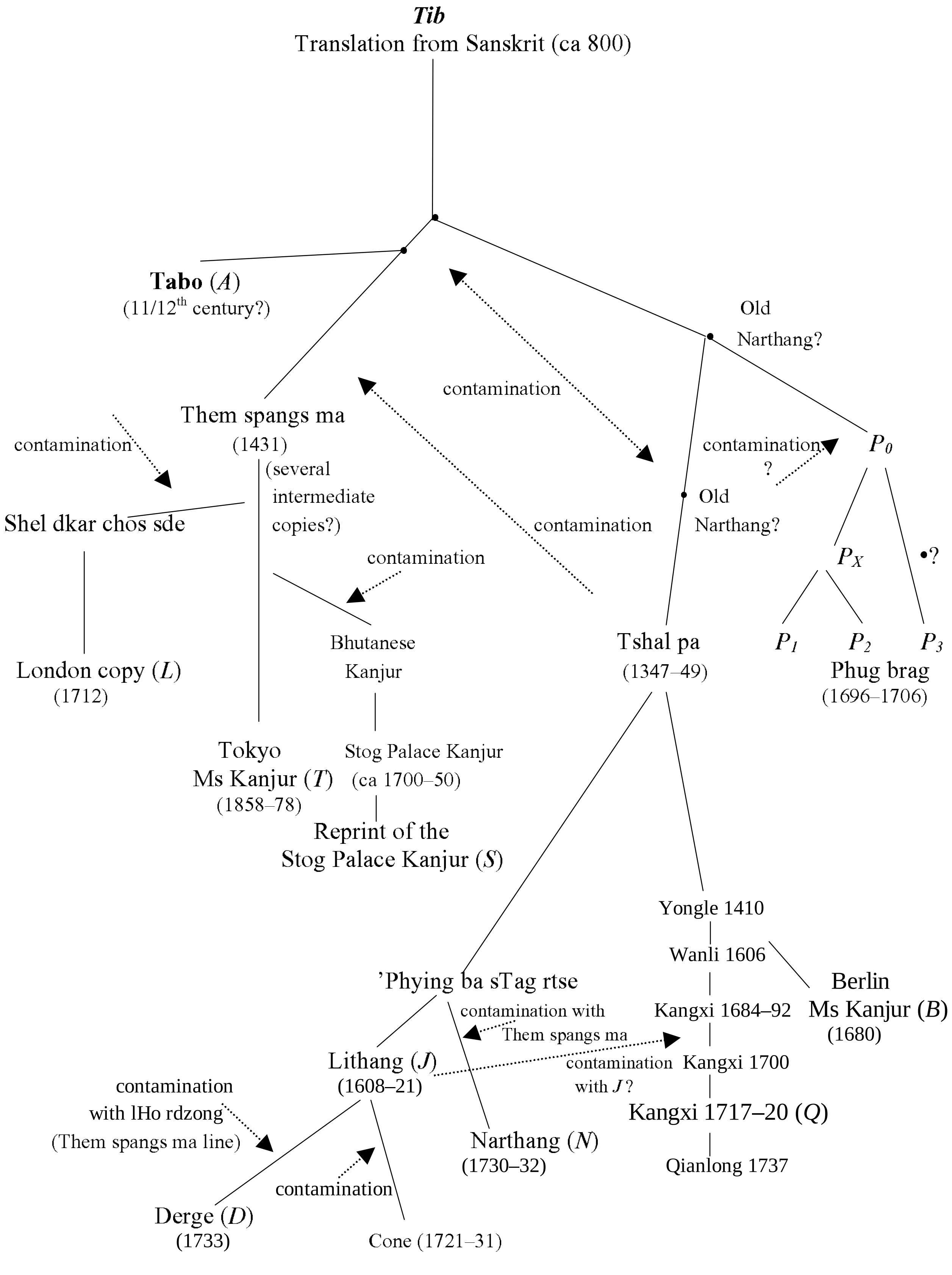
[83] Harrison mentions the possibility that Phug brag manuscripts could be based on one of the two “edited versions of the Old Snar thang,” i.e., Tshal pa and Them spangs ma, copies of which are known to have been distributed throughout Tibet (1994: 308).

[84] This does not rule out that Them spangs ma may have undergone contamination by Old Narthang—a realistic possibility under Alternative 1.

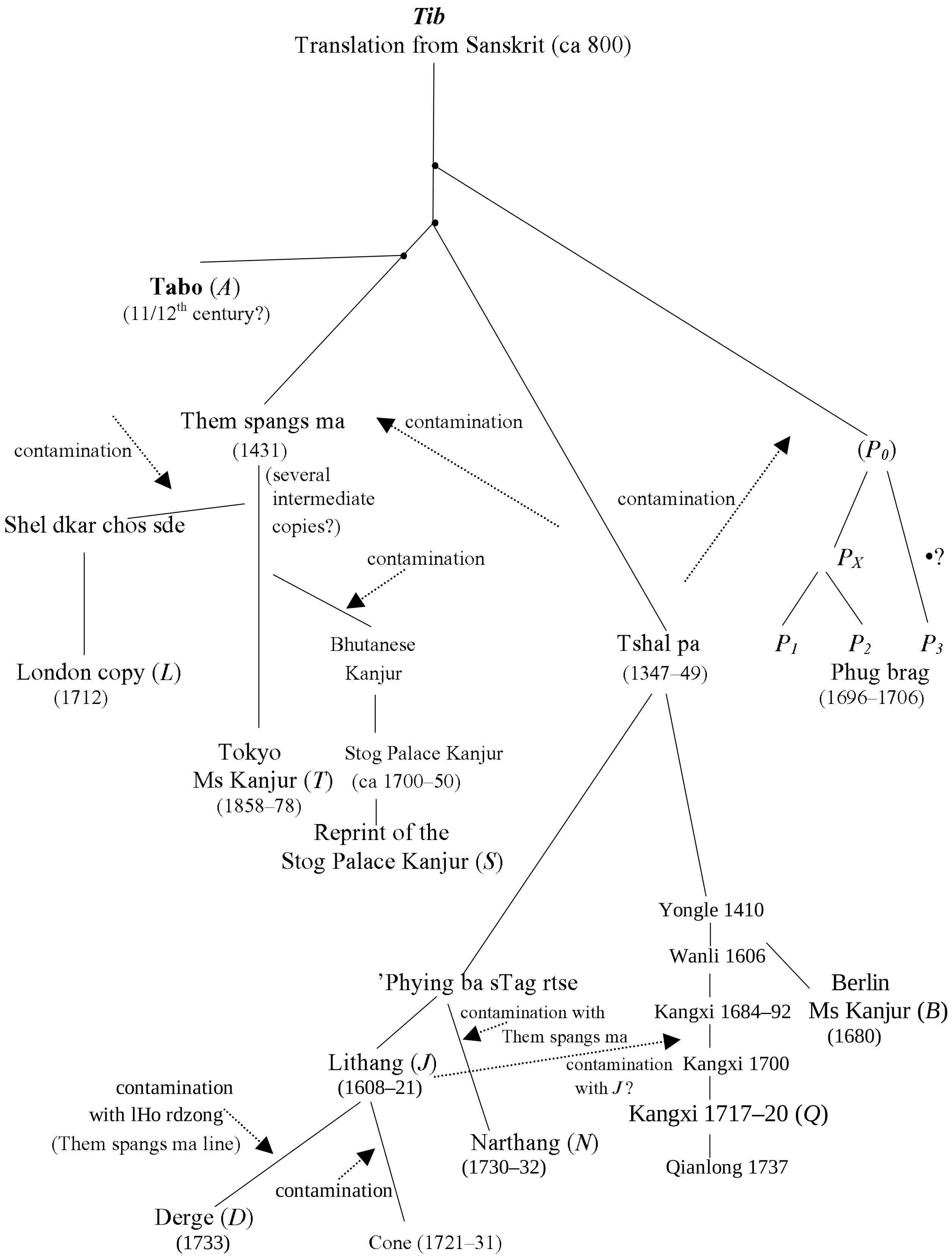
[85] See Scherrer-Schaub 1999b.

[86] For the Greek and Roman manuscript traditions, Pasquali has “demonstrated that contaminated traditions are more the norm than the exception” (Tarrant 1995: 109).

Stemma of *Tib* (Alternative 1)



Stemma of *Tib* (Alternative 2)



3 Characteristics of the Textual Witnesses of *Tib*

3.1 Archaic Features

In the following I list the archaic features of the editions of *Tib*, though I am not sure that all of them can strictly be called so. They may just reflect preferences of a copyist, regional characteristics or peculiarities of a certain (but not necessarily ancient) period. This field of research deserves systematic elaboration in the future:[87]

a. The syllable-forming genitive particle *yi* after syllables ending in vowels appears in several cases as *'i* in the verses:
P_3: 19 times; P_1P_2: 17 times; *B*: 9 times; *A, L*: 4 times; *S*: 2 times;
J, T: once; *Q*: *yi* compressed, most probably altered from *'i*: 9 times.
Simonsson characterizes this feature as archaic, and states that it is especially common in the old translation of the *SP* (1957: 22).

b. The complete omission of the genitive particle is also said to be characteristic of the archaic style (Panglung 1994: 172). The particle is omitted in
P_1, P_2: 17 times; P_3: 12 times; *L*: 7 times; *T*: 6 times; *J*: 2 times;
ABJNQS: once.

c. Reversed *gi gu*: Besides *A* only 2 times in *J*.

d. The *mtha' rten 'a* (*mdo', 'dra' dpe', g.yo'*): *A*: 8 times; P_3: 5 times; *B*: 2 times;
JP_1P_2: once.

e. *sTsogs* for *sogs* and *bstsal* for *bsal*: P_1P_2: 5 times; *A*: once.

f. *Ci nas* for *ji nas*: *LST*: once.

g. *bCu* instead of *cu* after *drug* or *sum*: JP_{123}: 3 times; *Q*: 3 times lacuna of one letter.

h. *Shes* instead of *zhes* after syllables ending in *-s*:
LT: 8 times; P_1P_2S: 7 times; *BJ*: 6 times; *Q*: 5 times; *A*: 4 times;
P_3: 2 times; *N*: once.[88]

i. *Du* instead of *tu* after *kun*, *shin* and *rol*: *J*: 14 times; *Q*: 2 times; *BLS*: once.

j. *Du* instead of *tu* after syllables ending in *-g*: P_3: 6 times; *L*: once.

k. The spelling *sngan cad* instead of *sngan chad*: *ST* : once.

l. The spelling *gzer* instead of *zer*: P_1: 15 times; *A*: 14 times; P_2: 13 times;
S: 4 times; *L*: 2 times.

m. Among the few transliterations a long vowel is usually not marked by $P_{12(3)}$, *L* or *A* (and in some cases by *NST*). P_3 seems to have been checked and corrected after copying. *O'u* for *au* appears twice in $LSTP_{123}$.[89]

P_1, P_2 and—though it shows traces of a standardizing revision—P_3 contain especially abundant traits which are known to be archaic. The figures for *A* are misleading because it covers only 40 percent of the sūtra and happens not to provide testimony for most of the verse sections. This diminishes, in particular, the number of cases of *A* among *a.*, *e.* and *g*. However, the paucity of omissions of the genitive particle (*b.*) and the non-existence of the forms *kun du* and *shin du* (*i.*) in *A* are surprising. I am rather sceptical that the forms *kun du* and *shin du*

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[87] I shall not repeat the archaic features of *A* described in section C.1. There, in fn. 2, references to some important previous studies of archaic features are provided.

[88] According to the *Tshig mdzod* the modern standard is *zhes* after syllables ending in *-s* (s.v. *zhes*).

[89] See Skilling (1994: lii).

represent an archaic spelling. It is quite possible that both forms, namely *du* and *tu*, were used far into the eighteenth century, when *tu* became the standard. In *J* it may well have been the individual taste of the copyist or a local dialect that led to the preference for ***kun du*** and ***shin du***.

D, however, exemplifies modern standard orthography in every respect, followed by *N*, where the features listed above are very rare. By contrast, non-standardized elements are frequent in *S*—which documents the scribe's high degree of fidelity towards his master copy.

It is, of course, true that a large number of ancient features in a text does not necessarily guarantee that the text itself has been transmitted faithfully. An early redactor could have easily "emended" the wording significantly to suit his ideas of what the Buddha's word should be, while at the same time leaving the orthography untouched. It is a well-known fact in the realm of textual criticism that the manuscript orthographically revised to the latest standard can nevertheless be the document with the highest degree of fidelity to the original wording. The *TGS* is one of the cases where the stemma does not correspond to the level of orthographic standardization in all regards. *A* is definitely a very important piece of testimony for the oldest stage of transmission. For P_{123} the situation is different: together with (or contaminated by?) Tshal pa, they underwent heavy revision and further introduced a number of mistakes on their own. The Phug brag versions nevertheless display the most archaic features alongside *A*. This persistent tendency towards preservation, once the major revision was completed, has already been noted in regard to the variant 12C, n. 15, 16 (see (38)), where P_{123} has preserved the correct reading in the face of all other versions, including *A*.

The representatives of the Them spangs ma line also exhibit a moderate number of archaic features. This corresponds to their position within the stemma as versions which have undergone a less intensive revision than the Tshal pa manuscripts and prints.

3.2 Irregular Verbal Forms

Current knowledge of the ancient Tibetan verb system is still far from perfect. Many of my attempts to explain the irregularities found in the texts must therefore remain hypothetical. Verbal irregularities include:[90]

- ***bKris*** instead of *dkris*: The perfect form of the verb *dkri ba* is several times spelled ***bkris*** (*B*: 7; P_2: 5; P_1: 2; $LNQP_3$: 1). In view of the verb pair *dkri* (transitive; "to wind, to wrap") – *'khri* (intransitive), the form *bkris* could be old. The prefix *d-* in *d-kri* could be explained as the prefix of the present form. Alternatively, the spelling *bkris* could be an erroneous adoption of the common prefix *b-* in the perfect form.
- ***bZag*** (*BQ* in 9A, n. 8) instead of *zags*: *Zags* is the perfect form of the verb *'dzag pa*, "to drop, to drip". *bZag* looks like a transitive perfect form from *'dzag*. No other occurrences of this form are known to me.
- In 7A, n. 28 and [nn] the forms *'goms* and ($AP_{12}Q$:) ***bgoms*** appear twice. The verb *'gom pa* with the perfect form *bgoms* is noted in the *Tshig mdzod* as meaning "to pass over, to go by taking a step downwards" (*steng nas gom pa brgyab ste*

[90] I have only quoted verb forms which cannot easily be explained as mistakes caused by a careless copyist.

ba'am 'gro ba /). This meaning fits the context of the section. However, a perfect form *bgoms* from *'goms* in the present is uncommon, *'g-* at the beginning of the present form turning normally into *bk-* in the perfect form. *Jä* notes the verb *bgom pa,* "to walk, to step," which I take as a denominative formation from *gom pa* ("a pace, step"). The form *bgoms* would thus be the regular perfect form of the verb *bgom pa*. Should we then assume a secondary form *'gom*/ *'goms* supplementing *b-gom*/*b-goms*?

- *bsGo* in 4B and 7A should be the "future" form of the verb *sgo ba*. The *RGV* has present optative forms in the parallel verses. Tibetan could render an optative in Sanskrit with *bsgo*, the so-called "future" form. *bsGo* could, however, also be the present form generally applied at the end of the similes. We may thus assume that *sgo*, the form under which the verb is usually given in dictionaries, is just a secondary spelling or an abstraction. *bsGo* can also be found as the perfect form of *sgo ba* in several glossaries and dictionaries (for references see my note to 4B in the translation).
- *bsKyed* instead of *skyed*: In 8C, n. 25 the imperative form of the verb *skyed pa*, "to generate," is spelled *bskyed* in *LST*. I am not aware of any historical imperative form with the prefix *b-* and so tend to regard this form as a misspelling.
- In 9A n.29, 9B [cc], 9C [m] and in 9.4 the verb *'gogs pa* (in *L* and *J* once *'gog pa*) or its perfect form *bkogs* (*DJN*: once *bskogs*; P_3: once *bgogs*) appears. *'Gogs* could be a variant spelling of *'gog* (perfect form: *bkog*), for which *Jä* gives the meaning "to tear away, to peel...." In the *TGS* *'gogs* must have the meaning "to hack off [the outer layer of clay]." It can therefore hardly correspond to *Jä*: *'gogs pa*, "another form for *'gegs pa*, to prevent, to avert...." *bGogs* of P_3 can only be a mistake (see the discussion of *bgoms* above), but the form *bskogs* of *DJN* seems to derive from another verb: *Jä* gives the meaning "to splinter off" for the verb *kog pa* (unlikely) for which he also mentions a secondary form *skog pa*. *bsKogs* could thus well be the perfect form of *skog*.
- Besides the regular *thob pa*, "to attain," there appear the forms *'thob* (*LN*) and *mthob* (*S*) in 5C, n. 14. The form *'thob* may be an adaptation to the verb classes which have the *'a sngon 'jug* only in the present form.
- In 4B and 4C all versions feature the verbal form *non pa*, "to cover, to suppress." In 4A, n. 19, on the other hand, besides the faulty *brnan* (against Ch_2 but with *Bth*), *ST* read *mnan* and P_2 reads *gnan*. Assuming a regular present form *gnon pa* with its perfect form *mnan(d)*, the form *non(d)* in 4B and 4C could be an old perfect form possibly derived from the same form *non(d)* used as an imperative. *gNan(d)* (P_2), on the other hand, is probably a secondary formation of the perfect form from a time when the *g-* of *gnon* was no longer thought of as a prefix, but as part of the verb stem.
- The verb *g.yogs*, "to cover," appears 7 times throughout the sūtra in syntactically similar constructions (1B, n.3; 5A, n. 10; 5A, n. 16; 9A [k]; 9.1; 9.2; 9.3). In none of these cases do we have the testimony of *A*. In the first three instances $LSTP_{123}$ read *yog* instead; thrice we find the form *g.yog* (P_1: twice; P_2: once); *T* reads *yogs* in 1B, n. 3; *Bth* displays the two forms *yog* and *g.yog*. The fact that Phug brag sides with Them spangs ma is in most cases the result of *BDJNQ* bearing a reading of secondary origin. This would mean that originally the verb had the form *yog* and was only in a later revisional step in some cases altered to *g.yogs*. Then in another revision, probably the one which

imprinted the characteristics of the Tshal pa versions on them, all other cases of *yog* which had remained unchanged, such as those in chapter 9, were also adapted to the form *g.yogs*.[91] The reason why an alteration from *yog* to *g.yogs* was felt necessary may have been the following: the originally intransitive verb *yog* (perfect form: *yogs*?) was now judged to have transitive character, and accordingly made transitive by adding *g-*.

- Confusion between the future (*gzung*) and the perfect form (*bzung*) of *'dzin ba*, "to grasp," in several cases; for the verb *'jog pa* ("to place") this is the case in 7C, n. 21 (*BQ*: *gzhag* for *bzhag*, perfect form) and in 10D, n. 6, where only P_{123} read *bzhag* instead of *gzhag*. I am not sure which of the two readings should be given preference in the latter case.
- *bSad* instead of *gsad* (8B, n. 6): the future form of the verb *gsod pa*, "to kill, to extinguish," is spelled ***bsad*** by $NP_{12}T$. *Jä* considers this form "usual" and both forms are attested in other texts as well.

3.3 Colophons and Translators

The earliest mention of a translation of the *TGS* into Tibetan is found in the catalogue of lHan dkar, compiled in 812 or 824 CE.[92] The name of the *TGS* appears in the section *Theg pa chen po'i mdo sde sna tshogs la / bam po bcu man chad la*, "Various Mahāyāna sūtras shorter than 10 *bam pos*:"[93]

'Phags pa de bzhin gshegs pa snying po / 310 ślo ka / 1 bam po / 10 ślo ka //[94]

We have good reason to assume that the translation mentioned is in fact *Tib*.[95] The mention of the existence of the translation of *Tib* already at the beginning of the ninth century is in line with the colophons found in some of the versions of *Tib*, where the famous Ye shes sde and others are credited with the execution and the revision of the translation. Concerning Ye shes sde, we know that he was active during the time of the composition of the three manuals regulating the "New Terminology" (*skad gsar*). In one of these manuals, the 814 version of the *sGra sbyor bam po gnyis pa*,[96] he is mentioned among the Tibetan scholars involved in the compilation of the *Mahāvyutpatti* from about the same period.[97] Thus his time of activity must have been the early years of the ninth century. The vocabulary

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[91] My assumption is supported by the evidence of the *Li shi gur khang*, completed in 1536, which states that texts which had not yet undergone the Normative Prescription of New Terminology read *yog pa* instead of *g.yogs pa* (see Taube 1978: 173). This Normative Prescription should be the one formulated in the *sGra sbyor bam po gnyis pa*, which we can now date to the year 795 (see Panglung 1994: 167).

[92] See references in Mimaki 1982: 9, n. 21.

[93] For the term *bam po* see Scherrer-Schaub 1992: 218–220.

[94] See Lalou 1953: 323.

[95] The *Tshig mdzod* (s.v. *sho lo ka*) gives a length of 30 to 32 syllables per *śloka*, which would amount to 9,300 to 9,920 syllables for the *TGS* according to the length mentioned in the lHan dkar catalogue. Given that the verses in *Tib* consist of four verse pādas with nine syllables each, a *śloka* is likely to comprise 36 syllables. Thus, for 310 *śloka*s, we arrive at 11,160 syllables. The number of syllables in *Tib* is in fact about 10,650 and in *Bth* about 10,570. Both translations, *Tib* and *Bth*, lie within close range of the number of *śloka*s mentioned in the lHan dkar catalogue. Only *Tib*, however, has the term *'phags* for *ārya* at the beginning of the title—the same term that appears in the lHan dkar catalogue entry.

[96] There exists an older version issued in the year 795 or 783 (see Panglung 1994).

[97] See Simonsson 1957: 241f.

used in *Tib* is for the most part in accordance with the terminology decided on in the *MVy*.[98] Thus knowing, on the one hand, that *Tib* reflects the New Terminology,[99] and that, on the other, a translation of the *TGS* is already mentioned in the lHan dkar catalogue, we have no reason to doubt that *Tib* is a product of the translation activities at the beginning of the ninth century.

The analysis of the variants in *Tib* has revealed the existence of four main transmissional lines. This result is confirmed by the colophons of *Tib*, which differ according to the particular group:

(a) P_{123}: no colophon

(b) *LST*: *rgya gar gyi mkhan po shā kya pra bha dang / zhu chen gyi lo tstsha ba ban de ye shes sdes bsgyur cing zhus te gtan la phab pa //*

"The Indian master Śākyaprabha and the Venerable Great Reviser and Translator Ye shes sde have executed [this] translation and revised and established [it] definitively."

(c) *BDJNQ*: *rgya gar gyi mkhan po shā kya pra bha dang / zhu chen gyi lo tstsha ba ban de ye shes sdes bsgyur cing zhus te skad (g)sar chad(!) kyis kyang bcos nas gtan la phab pa //*

"... have executed [this] translation and revised [it], and having emended [it] according to the Normative Prescription of New Terminology as well,[100] established [it] definitively."

(d) *A*: *rgya gar gyi mkhan po 'dzi na myi tra dang / da na shi la dang / zhu chen gyi lo tstsha ba ban de ye shes sde las stsogs pas bsgyurd cing zhus te / skad[1] gsar cad kyis kyang bcos nas gtan la phab te chos kyi phyag[2] rgyas btab pa //* [[1] ms reads *skar;* [2] ms reads *phyad*]

"The Indian masters Jinamitra, Dānaśīla, the Venerable Great Reviser and Translator Ye shes sde and others have executed [this] translation and revised [it], and having emended [it] according to the Normative Prescription of New Terminology as well, established [it] definitively, and confirmed [it] with the Dharma seal."

No conclusions can be drawn from the colophons as to the stemmatic relations among the four groups. The wording of colophons is too standardized, and they can easily be added to texts without giving rise to suspicion. *Tib* demonstrates this clearly. Two different groups of translators/revisers are mentioned: Tshal pa and Them spangs ma bear the names Śākyaprabha and Ye shes sde, while *A* has "Ye shes sde, Jinamitra, Dānaśīla and others." The *TGS* is hardly the only instance of such confusion in regard to translators,[101] and we should be careful about

[98] See Zimmermann 1998: 42–46.

[99] Whether *Tib* is the revised version of an earlier translation of the *TGS* is an open question. *Bth*, however, is too different to be a possible candidate for such a pre-standardized version of *Tib*.

[100] This must be the revision of translations and the execution of new translations according to the recently compiled manuals such as the *MVy* at the beginning of the ninth century.

[101] Two other cases come immediately to my mind: the *DKP*, where the Phug brag version has Śīlendrabodhi and Ye shes sde (no. 294) against dPal gyi lhun po and dPal brtsegs in all other versions; and the *Śūraṁgamasamādhisūtra*, where the Phug brag versions have no colophon at all

definitive attributions. We do not know when colophons were added to canonical translations and what exactly certain translator names conjured up at the time.

Generally speaking, one assumes in colophons a tendency to substitute famous names for less well-known ones rather than vice versa. In the case of the *TGS*, this would mean that Śākyaprabha is the name of the original translator. In the Peking Kanjur (Otani), he appears as translator for only ten texts.[102] Nothing is heard about him as a collaborator in the team of scholars that compiled the rules and the vocabulary of the New Terminology. Both Jinamitra and Dānaśīla, on the other hand, are mentioned as having participated in that project.[103] In the Peking Kanjur (Otani), Jinamitra is credited with 160 translations, while Dānaśīla is mentioned 107 times. Together with Ye shes sde, they functioned as an important translation team at the beginning of the ninth century.[104] The fact that the attribution of *Tib* to Jinamitra and Dānaśīla in *A* is likely to be secondary does not accord with the above evaluation of the recensional variants of *A* as original.[105] However, as stated above, we should be cautious and not overplay the possibility that *A*'s colophon could be secondary. We should not, that is, let this possibility outweigh the "hard facts" of the variant analysis. The issue, in any case, is without relevance for determining the period in which *Tib* originated, for Ye shes sde, one of the main exponents of this period, appears in all of the available colophons.[106]

In view of the fact that *Tib*, in its choice of vocabulary, follows closely the standards of the New Terminology, it is impossible to explain why the colophon in *LST* does not mention that the text has been "emended according to the Normative Prescription of New Terminology," as expressed in the Tshal pa group and *A*. This inconsistency is also found in other texts, such as the *Drumakinnara-rājaparipṛcchāsūtra*[107] or the *Saddharmapuṇḍarīka*,[108] even though, as with *Tib*, there are no traces in the particular versions of anything less standardized than the New Terminology. I refrain from a speculative discussion of this problematic point. A great deal more comprehensive research in regard to the differences of colophons of canonical translations and their appearance in the various Kanjurs needs to be done in order to arrive at satisfactory conclusions.

(no. 207 and 387), while the Stog Kanjur version has Jinamitra, Śilendrabodhi and Ye shes sde (no. 67) versus the Peking Kanjur's (no. 800) Śākyaprabha and Ratnarakṣita.

[102] Of these ten translations, the *TGS* is the only text he translated together with Ye shes sde alone.

[103] See Simonsson 1957: 241.

[104] Bu ston (1290–1364), in his "History of Buddhism," mentions Jinamitra and Ye shes sde among others (see Obermiller 1932: 196f.).

[105] A biography of Rin chen bzang po believed to be written by one of his immediate disciples states that he worked together with the scholars Jinamitra, Śīlendrabodhi and Ye shes sde (Snellgrove and Skorupski 1980: 105.15f. (90.7)). As Rin chen bzang po, who had close links with Tabo monastery, lived in the tenth/eleventh century, this can hardly be possible. What is demonstrated, however, is that from early times on Jinamitra, who appears in the colophon of *A*, was somehow associated in people's mind with the activities of Rin chen bzang po. This simple reason may explain why in the colophon of the Tabo manuscript he and his colleague Dānaśīla could oust the little-known Śākyaprabha.

[106] In Bu ston's "History of Buddhism," too, the translation of the *TGS* is associated with Ye shes sde (see Nishioka 1980: 75).

[107] See Harrison 1992a: xlv f.

[108] See Simonsson 1957: 219ff.

Similarly problematic is the meaning of the colophons. We do not know what exactly is meant by the different operations mentioned in the colophon[109] or whether all scholars mentioned participated in all of the operations.[110] Further, the real history of a text from its first rough translation to the canonical version may have been more complex than the standardized colophon can indicate. This has been demonstrated by Simonsson in the case of the *SP*, for which he assumes several revisions which finally led to a/the canonical version (1957: 114). For the time being, in order to determine the relation between the versions of a text one can only compare these different versions by noting their variants—not by rely on colophons which, given their highly conventional form, could easily have been transferred from one version to another without necessarily applying to the text version in question.

4 A Brief Evaluation of the Chinese Materials

The Taishō edition of the translation by Amoghavajra (*Ch*$_2$) contains several readings which, in view of the Jin edition and the other translations, must be called faulty. In 44 instances the text had to be emended. This is an average of about 9 emendations per Taishō page. Of these emendations, the Taishō edition deviates from the Korean and Jin edition in 12 cases. In these instances the readings of the Taishō are inaccurate, introduced by its editors. I emended the Taishō edition 24 times according to the Jin edition; 7 additional times I had to introduce a reading not found in any of the materials utilized for *Ch*$_2$. The high number of corrections following the Jin edition underscores the great value of this edition for working with *Ch*$_2$. Of the 50 differences in the text between *T* and the Jin edition,[111] only 2 readings of the Jin edition can be said to be definitely erroneous, while in 11 cases both alternatives, namely the readings of the Taishō and of the Jin edition, seem equally possible.

The result may be randomly extreme and true only for *Ch*$_2$. Nevertheless, it demonstrates that in any further critical edition of Chinese Buddhist texts, the Jin edition should be checked, for it could turn out to provide indispensable testimony.

In the case of *Ch*$_1$, the translation of Buddhabhadra, the situation is different. Altogether, 16 different versions are reflected in my edition, the majority of them collated by the editors of the Jin and Taishō editions. I have further included in my edition the only two Dunhuang fragments (*Dh*$_a$, *Dh*$_b$) of the *TGS*. According

[109] The last phrase in the colophon of *A* rarely occurs: ... *chos kyi phyag rgyas btab* ("... confirmed [it] with the Dharma seal."). It remains to be seen whether this formulation appears regularly in the colophons of the Tabo manuscripts and what the presence of this addition may mean for the history of the version in question.

[110] For an extensive discussion on the operations and the relation of the operations mentioned in the colophons see, among others, Simonsson 1957: 210ff. Simonsson reflects on the possibility that the verb ***bsgyur*** in the colophon may not imply that the text to which the colophon belongs is necessarily a "direct translation from a foreign language" (p. 223) but could also indicate a revision of the text.

[111] The technical apparatus of *Ji*$_2$ indicates differences between it and *Ga*$_2$. Unfortunately, it cannot be said to comprise all of them. I consequently have had to check the Korean edition on my own.

to the colophon, *Dh*$_b$ can be dated to the year 639. The characters are written very accurately and artistically. This cannot be said about *Dh*$_a$, the second Dunhuang fragment. It does not have a colophon, but judging from the style the characters are written in, it should be younger than *Dh*$_b$.[112]

There are plenty of variants throughout the text. As the combinations of manuscripts and xylographs which share readings vary, combinations under which they can be grouped together are difficult to establish. In general the combinations *MiYu*, *KuMiSoYu*, and *JsNaPuQiQs(Zi)* seem to be common. Any statement about their possible stemma will have to await a more detailed analysis, which is beyond the aim of this study.

The position of the Jin edition in *Ch*$_1$ is not particularly noteworthy. Among the 21 emendations, this edition shows the correct reading in only 5 cases. A much more faithful transmission, however, is *Dh*$_a$: 14 of the 21 emendations of the Taishō edition are based on, among others, *Dh*$_a$. Nothing can be said about the transmissional quality of *Dh*$_b$, because the portion of text for which it has been preserved is too short.

5 Remarks on the Various Editions

5.1 Principles Governing the Critical Edition of *Tib*

The primary aim of this edition is to establish *Tib* in a form as close as possible to what came from the hands of the translators. In fact, the materials collated are just one part of many more different versions of *Tib*, which are either difficult to inspect or have not been made accessible at all yet. To say "as close as possible as to what came from the hands of the translators" means going as far back as the present materials allow. Discoveries of new material may well contain more archaic versions of *Tib*, and these would certainly enable us to draw a fuller picture of what the earliest version of *Tib* looked like. For the time being, the main principle of the edition has been to give preference to those variants which accord with *Bth* and/or the Chinese translations, which derive from an Indian text very close to the text *Tib* is based on. I have refrained from emending the Tibetan text when no variants justifying such an emendation could be found and when it was not plausible to assume a mistake within the Tibetan transmission caused by graphical similarity or the like. Whether any particular questionable reading of *Tib* has its source in an already faulty Indian manuscript, in a decision on the part of the translators not to render the passage in accordance with the Indian text or in a mistake pure and simple in the translational process is hence of no further meaning for the process of emendation.

In cases where the other translations are not a sufficient basis upon which to evaluate variants of *Tib*, I have adopted the following guideline: No case can be decided mechanically; that is, no combination of manuscripts or prints can automatically be accorded preference without analyzing at the same time any other variants. Decisions should be made on a case-by-case basis, taking into account the content and weighing the probability that individual variants could arise. In many instances, it is thus possible to explain a variant by arguing on the

[112] I owe this assessment to Professor Ikeda On from Soka University (Hachioji, Tokyo). I would like to thank him for his help regarding the Dunhuang materials.

basis of such things as *aberratio oculi*, dittography, haplography and number of syllables in the verse pādas. A more rigid method has been chosen only if such criteria could not be convincingly applied: As the analysis above shows, Tshal pa and Phug brag are closely affiliated. The relation between Them spangs ma and *A* is not absolutely clear. In (28) above it is evident that in three cases out of four it was the pair Tshal pa/Phug brag which introduced the mistake, probably owing to the heavy revision the transmissions have undergone. For variants conforming to this particular combination where we have no means of deciding upon their originality, I have accordingly adopted the *A*/Them spangs ma reading for the edition, since the probability of Tshal pa/Phug brag being non-original may here be greater. (*A* sides with Tshal pa and *L* in only one instance (see (29)). In this case I have arbitrarily adopted the reading shared by *A*, *L* and Tshal pa.)

For the portions of text lacking the testimony of *A*, we are confronted with just two main lines of transmission: Tshal pa/Phug brag and Them spangs ma. As stated above, Tshal pa/Phug brag seem to have undergone a heavy revision—heavier than Them spangs ma was exposed to, as is suggested by the low number of single variants of Them spangs ma shown under (34). *LST* can thus be said to have preserved a version closer to the original Tibetan, and I have therefore decided to adopt the readings of the Them spangs ma for the edition, even when both Phug brag and Tshal pa show a different reading. According to my hypothesis put forward above, I give priority to the Them spangs ma reading established by *LST*—the best case—or by *LT* and *ST*, wherever only two representatives of the Them spangs ma share a reading.

Regarding punctuation, transliterations and orthography, I decided to follow the oldest manuscript within the tradition of the Them spangs ma, namely the London copy of the Shel dkar chos sde from 1712. However, I did not adopt the numerous contractions of *L* for the edition and the omission of genitive particles, though the latter feature could be explained as an archaic characteristic (see section 3.1). Concerning orthography, the borderline between orthographic idiosyncrasies and faulty spellings is in some instances not clear (e.g. $LSTP_3$: *mchu* for *chu* in 10D, n. 26). Decisions in this matter must be made on a more or less subjective basis until more ancient Tibetan material has been systematically analyzed. The critical edition of *Tib* is consequently intended to establish:

(1) the *urtext of Tib* for the portions of text shared with *A*,[113]

(2) the *Them spangs ma archetype* for the portions of text where we have no testimony of *A* and where the reading of the Them spangs ma archetype does not violate the *urtext* reconstructed on the basis of the other translations, and

(3) the *diplomatic* punctuation, transliterations and orthographic idiosyncrasies (but not obvious misspellings, contractions and abbreviations) of ***L*** throughout the whole text.

5.2 Remarks on All Editions and Their Critical Apparatuses

In order to allow an immediate comparison of all versions of any given passage, I have decided to arrange the corresponding sections on facing pages. In general,

[113] Though we have had reason to argue that the major single variants of *A* may well represent an archaic state of transmission, I have refrained from adopting these readings into the edition.

one double page comprises one section. In some cases, the section is too long to fit on facing pages, and consequently I have had to place the second half of the section on the following two pages. The numbering within the critical apparatuses is not affected by this.

I have always arranged sigla of versions which belong to the same family (e.g. L, S and T, or *Ku, Mi, So* and *Yu*) as a cluster unaffected by the rule of alphabetic precedence (e.g. LSTN and not LNST, or *KuMiSoYuNa* and not *KuMiNaSoYu*).

For added clarity, I have refrained from using italics for the sigla of the collated texts of *Tib* when mentioning them in the apparatuses.

5.3 The Editions of the Tibetan Translations

Following the examples in Eimer 1983b and Harrison 1992a, I have decided to resort to a divided critical apparatus in the presentation of *Tib*. The main apparatus, comprising all variants shared by more than one manuscript or xylographic edition, is found with superscribed Arabic numerals right below the Tibetan text of each section. Single variants, marked with superscribed lower case roman letters, appear at the end of the whole edition. Some few cases of variants shared by two manuscripts or xylographic editions are given in the critical apparatus at the end because of their very trivial and coincidental nature (e.g. the use of a *spungs shad* at the beginning of a line). On the other hand, some significant single variants which imply a different understanding of the text have been adopted in the main apparatus.

I have tried to keep the apparatuses as easy to read as possible so that, even without studying intensively the guide to the edition, one should be able to deduce the reading of each manuscript. For the sake of maximum clarity, I have therefore noted what the variant reading reported in the apparatus replaces in the main text (e.g. *yong*$_s$ for *yongs su*; *'di* for *cig*). In many cases the situation was clear and deserved no further specification: for example, when the main text reads "*... dam //*[9]" with the variant "[9] BQ: /." it is evident that *BQ* have the *rkyang shad* instead of the *nyis shad*, or in the case of the variant "[m] P$_3$: *kyi*." corresponding to the main text "*... tsan dan gyi*[m] *snying po'i....*" that *P$_3$* reads *kyi* instead of *gyi*. In the case of additional words in a manuscript or edition, I have typed the additional part in **boldface**, adding the syllable right before and behind it: for instance, the single variant "[z] *P$_2$*: *mongs* ***pa*** *rnams*." indicates that the text "*... nyon mongs*[z] *rnams kyis....*" appears as "*... nyon mongs pa rnams kyis....*" in *P$_2$*.

The letters and punctuation in the various manuscripts and xylographic editions are not always unambiguously readable. This is especially true of *nga* and *da*, *pa* and *ba*, and of the *tsheg* between syllables (the last particularly in *J* and *T*). I have documented in the apparatuses all cases where letters are completely illegible. However, if single letters are doubtful but could graphically be interpreted in accordance with *all* other collated manuscripts and xylographic editions of *Tib* in that passage, I have adopted the reading in question as probably the same as in the other materials.

In the transliteration of the Tibetan, the *tsheg* is rendered with a blank space: so, for example, ལའམ་ is transliterated as *la'am* whereas ལ་འམ་ becomes *la*

'am. Exceptions are the blank spaces before and after *shad*. These spaces have simply been inserted for the sake of more lucidity in the transliteration.

I have indicated in the apparatuses all of the lacunas occurring in the materials belonging to *Tib*. In the case of *Bth*, however, lacunas are extremely frequent, so that I have mentioned only cases where partially erased letters are still found in them.

If *go*, *'gro* or a word ending in *-g* is placed before a *nyis shad*, the first *shad* of the *nyis shad* is always omitted by the scribes of *BJNQLSP*$_{13}$ and also *Bth*. The scribes of *D* and *T* do not always follow this rule. However, in all these cases my transliteration is *go //*, *'gro //* or *-g //*. *A* places the *nyis shad* and even a triple *shad* after *go* or *-g*. In the prose, *P*$_2$ omits the first *shad* after *go* or *-g* like the majority of manuscripts and xylographs. In the verse section, where *P*$_2$ generally separates the *pāda*s with a *rkyang shad* followed by a gap right after the end of the preceding *pāda* (e.g. ... གོས་དེ།   མི་འགའ་....), the *rkyang shad* appears instead at the end of the lacuna, when this *pāda* ends with *go* or *-g*: e.g. ... འདུག   །དེ་ལྟར་....

Of minor interest but clearly indicating the different affiliations of the texts are the forms of the *rin chen spungs shad* or *kyog shad*. They are usually employed instead of a *shad* at the beginning of a line after one of the first syllables, and in some cases also towards the end of a line. I have always noted the position of this *spungs shad* within the line and, if there was any, mentioned the probable reason for its employment. The forms vary and look approximately like this:

AJNP$_2$*BuBth*: no *spungs shad*;
B: ༑ , ༑༑ , from 324b onwards: ༑ , ༑༑ ;
D: ༑ or ༑ ;
L: ༑ , ༑ , ༑༑ ;
S: ༑ , ༑༑ ;
T: ༑ ;
P$_1$*P*$_3$: ༑ ,༑༑;
Q: ༑ , ༑༑ .

Because subscripts (e.g. *mong*$_s$, *rdzog*$_s$ etc.), contractions (e.g. *skyes(s)o*, *yongs(s)u* etc.), the use of the *anusvāra*-like abbreviation for *m* and abbreviations in the scripts are often due to such things as the scarceness of space towards the end of a line, string holes and emendations, I have, whenever obvious, tried to report these features in the apparatuses. In *Bth* I have therefore indicated the end of a line by the symbol " [1] ". In this way one can differentiate between what follows from the particular arrangement of the text on a folio and what may go back to the manuscript which the scribe was copying. It is hoped that this apparently superfluous information will be of some value in the event that further Kanjur materials are discovered in the future.

In several instances the transliterations *pī* (པྀ་) and *bī* (བྀ་) appear in the apparatuses. They are short for *pa'i* (པའི་) and *ba'i* (བའི་) respectively. Similarly, for *pa'i* in *Bth* at the end of the line, we sometimes have a *pa* with an *'a chung* beneath. Above the *pa* is a mark resembling a parallel double *'greng bu*. The character appears as *pai* in the diplomatic edition.

Concerning *A*, I have not noted the use of the *ya btags* in any words beginning with *m-* in combination with the vowel *i* or *e* (e.g. *myed*, *myi* etc.).

Another particularity of *A* throughout the text which I have not mentioned in the edition is the contraction of the cluster *st-* (སྟ) to the horizontal ligature [illegible], of *spy-* (སྤྱ) to [illegible], or of *rts-* (རྩ) to [illegible].

5.4 The Chinese Editions

For the edition of the Chinese texts, I have consulted *T* 666, Dh_a, Dh_b, *Fs*, Ga_1 and Ji_1 in the case of Ch_1, and *T* 667, Ga_2 and Ji_2 in the case of Ch_2. I have further incorporated the variants noted in the editions of *T* and Ji_1/Ji_2 (see below). In the case of *Fs*, which is one of the texts consulted by the editors of Ji_1, I verified the readings on my own since in some cases, unfortunately, variants of *Fs* are not mentioned in the apparatus of Ji_1. I could not verify whether the variants of the other texts collated in the apparatus of Ji_1 are completely and correctly reported.

The basis for my critical editions in all points but punctuation has been the two texts found in *T*. In the case of variants, I have always adopted the reading of *T* if there were no reasons for thinking that a variant found in another version reflects a more authentic stage of textual transmission. When the reading *x* in *T* was emended to such a variant *y* (marked by "*y*[versions where *y* is found]←*x*[versions where the reading of *T* is found] (reason for alteration)"), I have usually supplied a reason why I thought this necessary in parentheses at the end of the corresponding footnote in the apparatuses. In most instances my arguments are based on parallels in the other translations, on other similar passages in the same Chinese translation, or on the 4-syllable rhythm in the prose and the 2–3 (Ch_1) or 4–3 (Ch_2) rhythm in the verses, though the argument from rhythm should be treated with care: it cannot be employed mechanically throughout the whole text. Especially when the Sanskrit is translated by means of well-established technical terms, the considerations of rhythm are of merely subordinate significance.

In contrast to the critical edition of *Tib*, I have restricted myself here to mentioning only significant variants in the critical apparatus below the text. Variants consisting of characters written without any semantic variation in abbreviated or uncommon forms are usually not mentioned whenever the characters were identified as equivalent according to the *DK, HD* or *NIJ* (e.g. in Ch_1 0.3b: 饜, 厭, 䭜, 猒). In cases where I could not be sure whether the variant expressed a slightly different notion (and this accounts for most cases), I decided to give the variant in a footnote (e.g. in Ch_1 5.3d: 常存不變易 for 常在不變易). Not mentioned, however, are variants resulting from obvious mistakes by the copyist, and invariably hindering a meaningful understanding of the context (e.g. Ch_1 11D: Ji_1: 二寶 for 三寶).

I have dealt with the complex questions of whether to punctuate the Chinese editions—and if so, how—in the following way. Opinion among Sinologists experienced with Chinese translations of Indian Buddhist texts varies greatly in this matter. The view that the text should not be punctuated at all and should be rendered as it was produced by the translator, namely without any indicators, forms one extreme of the range of alternatives. For the reader, this offers the advantage that he can approach the text without being biased towards the punctuation of an editor. To question the understanding suggested by an editor

when translating the text oneself is not that easy, and one can quickly end up unconsciously following a given interpretation without taking pains to examine all alternatives.

On the other hand, I think that the activity of an Indologist specializing in Buddhist studies should not be limited to a purely descriptive collation of the Chinese materials. It is equally a part of his work to show the reader how he himself understands the text, even at the cost of sometimes overshadowing other possible readings. Especially when taking just a quick look at a passage in a certain text I, for one part, have found it quite helpful and timesaving to seek some guidance from an editor's punctuation, and so avoid having to consult some translation. This standpoint, in fact, probably represents the view of anybody who cannot call himself a Sinologist and whose main field of Buddhological studies lies—as is still the case for many Western Buddhologists—in India. The situation of a Sinologist with a good acquaintance of the genre of Buddhist translations is likely to be different. My punctuation will be disturbing to such a scholar, and he is advised to consult only the emendations suggested in my apparatuses when reading the text in the Taishō.

At the other extreme of the range of possible punctuations is a system which can be called currently dominant on mainland China, where it is widely employed when dealing with old as well as contemporary literature. It incorporates virtually all of the Western punctuation marks, including even question and exclamation marks, inverted commas and semicolons. And though it may be the freely chosen standard of punctuation in China, it reminds a Western scholar immediately of Europe's Orientalist custom of imposing inappropriate Western standards upon local indigenous cultures. I cannot judge whether Western punctuation fits the structure of the Chinese language. This question can only be answered by specialists in that field. In the editions, I restrict myself to the use of three punctuation marks, namely the *juhao* 句號 "。", the *douhao* 逗號 "，" and the *dunhao* 頓號 "、", two of which (*juhao* and *dunhao*) can already be found in Chinese texts from the Han 漢 dynasty. The role of the *dunhao* in my editions is the easiest to define: it functions as an enumerative comma separating the single members in a list of coordinated items. Long enumerations, especially in 0E, which contains the names of 50 bodhisattvas, thus become much easier to deal with. The decision to use it, however, forced me in many instances to determine how to segment compounds consisting of several characters. If the Tibetan parallel did not help and no other occurrences of parts of the combinations could be found in the same text, choices had in some instances to be made on an admittedly arbitrary basis.

The decision whether to choose the *juhao* 句號 "。" or the *douhao* 逗號 "，" may also have been arbitrary in many cases. Whilst the *juhao* is here in general intended to indicate where a group of closely connected syntactic units which we may call a "sentence" should be divided from another such group, the *douhao* serves to show component structures within this group. No *douhao* is set between a subject, predicate, object and any adverbial specifications. The *douhao* is, however, regularly employed to mark embedded subordinate clauses, to separate predicative elements from each other and to set off direct speech (e.g. 復次，善男子，譬如貧家有...).

I am, of course, aware that the borderline between the *juhao* and the *douhao* is often impossible to define; that is, there is not always a definite

sentence break. Whenever the basic rules of Chinese grammar allow, I have tried to tailor my decisions to the Tibetan versions (especially when dealing with *Ch*$_2$) and the possible Indian structure on which the translations are based.

It is clear that this kind of rule cannot provide more than a rough indication of why I felt these Chinese translations ought to be so punctuated. For texts from a different genre, the guidelines might well be quite different. I do not consider the textual understanding implied by my punctuation to be the only one conceivable—rather a suggestion that clearly mirrors the Indian background of the text.

D The Editions

The Critical and Diplomatic Editions

0A

// rgya gar skad du[a] /[b] ārya[1] ta[c] thā[d] ga ta[2] garbha[3] nā[4] ma[e] ma hā[5] yā[6] na sū[7] tra /[f] bod skad du / ’phags pa de bzhin gshegs pa’i snying po zhes bya ba[g] theg pa[h] chen po’i mdo //[8] sangs rgyas dang[9] byang chub sems dpa’ thams[i] cad la phyag ’tshal lo[j] //[k]

[1] P_1: *arya*; P_{23}: *’a chung* of *ārya* with a very small letter (inserted later?).
[2] P_{123}: *tā* [P_2: *’a chung* of *tā* with a very small letter (inserted later?)].
[3] P_1: *gha rbha* for *garbha*; P_3: *gā rbha* for *garbha*; S: *ga ta garbha* with small, compressed letters.
[4] P_{12}: *na*; P_3: *’a chung* of *nā* with a very small letter (inserted later?).
[5] P_1: *ha*; P_{23}: *mahā* for *ma hā*; P_2: *’a chung* of *hā* with a very small letter (inserted later?).
[6] P_{123}: *ya*.
[7] P_{12}: *su*; P_3: *’a chung* of *sū* with a very small letter (inserted later?).
[8] JNQT: /; P_3: double *spungs shad* (after first syllable); S: gap of about nine letters between the *shad*s of the *nyis shad*.
[9] ST: *dang /*.

Ch₁

大方等如來藏經

東晉[1]天竺三藏[2]佛陀跋陀羅譯。

[1] *MiYu*: 北天竺 for 天竺.
[2] *KuMiSoYu*: 三藏法師 for 三藏.

“Translated during the Eastern Jin by the Tripiṭaka [specialist][a] Buddhabhadra [from] India[b].”

[a] *KuMiSoYu*: “... by the Dharma Master of the Tripiṭaka....”
[b] *MiYu*: “... [from] northern India.”

Bth

rgya gar skad du ta thā ga ta gar ba ma ha ya na su tra / bod skad du : de bzhin gshyes[l] snying po zhes bya ba theg pa chen po'i mdo : bam po dang po :

Ch₂

大方廣如來藏經

*開府儀同三司、特進試鴻臚卿、肅國公
食邑三千戶、賜紫、贈司空、謚大辨[1]正、
號[2]大廣智、大興善寺三藏沙門不空奉詔譯。

[*] All the titles mentioned in the colophon are found in the biographies of Amoghavajra contained in *T* 2056 (大唐故大德贈司空大辨正廣智不空三藏行狀) and *T* 2061 (宋高僧傳). A translation of the part concerning Amoghavajra in the 宋高僧傳 was done by Chou (1944/45: 284-307).

[1] 辨←鑒 (see the title of the biography of Amoghavajra by his pupil (according to *BSKD* vol.7, p. 372c) (*T* 2056): 大唐故大德贈司空大辨正廣智不空三藏行狀; the same titles are also mentioned in the text itself (294a28); see also *T* 2061, 713c6-7: 謚曰大辯廣正智三藏, which should probably be emended to 謚曰大辨正廣智三藏.)

[2] 號 could also refer to 謚大辨正.

"In compliance with an imperial decree translated by the Tripiṭaka [Specialist] of the temple Da Xingshan,[a] with the title "One of Great and Wide Knowledge"[b], the *Śrāmaṇa* Amoghavajra, Commander Unequalled in Honor,[c] Specially Promoted Probationary Chief of the Court of State Ceremonial,[d] Duke of Su [with] a Fief of 3,000 Households,[e] endowed with a purple [robe],[f] given [the title of a] Minister of Works,[g] posthumously called 'One Who Greatly Reveals Righteousness'[h]."

[a] The temple Da Xingshan was situated in the capital, Chang'an.

[b] The title 大廣智 appears in connection with 三藏 (*T* 2056, 293b22: 號大廣智三藏; *T* 2061, 713a11-12: 加號大廣智三藏) but also as part of Amoghavajra's posthumous name (*T* 2061, 713c6-7: see above fn. 1; *T* 2056, 294a28: 謚曰大辨正廣智不空三藏).

[c] See Hucker 1985: 3105; *T* 2056, 293c21-22; *T* 2061, 713b21-22.

[d] See Hucker 1985: 6335; 5204; 2905; *T* 2056, 293b22; *T* 2061, 713a11.

[e] See Hucker 1985: 3258; 5258; *T* 2056, 293c22; *T* 2061, 713b22.

[f] The purple robe was bestowed on Amoghavajra by the Emperor after Amoghavajra had managed "to make it rain" in a very dry summer. See *T* 2056, 293a24; *T* 2061, 712c16.

[g] See Hucker 1985: 5687; *T* 2056, 294a28; *T* 2061, 713c6.

[h] See *T* 2056, 294a28; *T* 2061, 713c6-7: 謚曰大辯廣正智三藏, which probably should be emended to 謚曰大辨正廣智三藏.

0B

’di skad bdag gis thos pa[1] dus gcig[a] na / bcom ldan ’das mngon par rdzogs par[b] sangs rgyas nas /[2] lo bcu bzhes pa dang[c] /[3] shin tu[d] tsha ba’i[e] dus kyi tshe /[4] rgyal po’i[f] khab na /[5] bya rgod[g] kyi[h] phung[i] po’i[j] ri la[6] rin po che’i gdugs[k] kyi khang bzangs[l] tsan[7] dan[8] gyi[m] snying po’i khang pa[n] brtsegs pa na[o] /[p] slob[q] pa dang /[9] mi slob pa’i nyan thos kyi dge slong ’bum du tshang[r] ba’i[10] dge slong gi dge ’dun chen po phal cher[s] dgra[t] bcom pa / zag pa zad pa / nyon mongs pa med pa / dbang[u] dang ldan par[v] gyur pa[11] / sems shin tu[12] rnam par[w] grol ba / shes rab shin tu[x] rnam par[y] grol[z] ba /[aa] cang shes pa /[13] glang[bb] po chen[cc] po /[14] bya ba byas pa / byed pa byas pa /[15] khur bor ba / bdag gi[dd] don rjes su[16] thob[ee] pa / srid par[17] kun tu[ff] sbyor ba[18] yongs su[19] zad pa /[gg] yang dag pa’i shes pas[20] sems[hh] shin tu[ii] rnam par grol ba / sems[21] thams cad kyi[22] dbang gi[23] dam pa’i pha rol tu[jj] son pa[kk] sha stag la /[24]

[1] BJNQP$_{123}$: *pa’i dus.*
[2] BJNQP$_{13}$: om . /.
[3] JN: om. /.
[4] BJQ: om. /; T: *spungs shad* (after second syllable).
[5] BJNQP$_{123}$: om. /.
[6] P$_{123}$: *la /.*
[7] BJQP$_{12}$: *can* for *tsan*; P$_3$: om. *tsan.*
[8] BJQP$_{123}$: om. *dan*; N: *tsandan* (ཙནྡན་) for *tsan dan* (The variant of BJQP$_{12(3)}$ here and in the preceding note is contrary to the parallel in 0G).
[9] BJNQP$_{12}$: om. /.
[10] BQP$_3$: *pa’i.*
[11] LT: *’gyur ba* for *gyur pa.*
[12] JQ: *du.*
[13] P$_{12}$: om. /.
[14] P$_{12}$: om. /.
[15] BQ: om. / [Q at the end of the line].
[16] LN: *rjesu.*
[17] LP$_{123}$: *pa.*
[18] BQP$_{123}$: *ba /.*
[19] LP$_1$: *yongsu*; P$_3$: *yong$_s$* for *yongs su* (at the end of the line).
[20] P$_{12}$: *pas /.*
[21] BJQP$_{123}$T: *sems can thams.*
[22] JN: *kyis.*
[23] P$_{12}$: om. *gi.*
[24] BJNQP$_{123}$: om. /.

Ch$_1$

如是我聞。一時佛在王舍城耆闍崛山中寶月講堂栴檀重閣，成佛十年，與大比丘衆百千人俱。

Bth

’di skad bdag gis thos pa’i dus gcig na / bcoṁ ldan ’das rgyal po’i khab rgya rgod spungs pa’i ri rin po che’i gdugs kyi khang pa tsan gyis snying pos brtseg pa’i khang bu na mngon par] rdzog$_s$ pa$_r$ sangs rgyas nas : lo bcu bdun kyi dus na dge slong chen po dge ’dun dge slong lo stong tsam pa dang : nyan thos bslab pa dang : mi slob pa dang : thabs gcig tu bzhugs pa kun ++ dgra bcoṁ pa zag pa zad pa sha stag go : nyon mongs pa$_s$ med] dbang du gyur + sha stago : seṁs shin tu rnaṁpar grol + sha stag go : shes rab shin tu rnam par grol ba sha stag go : cad shes pa sha stag go : klu chen po sha stago : bya ba byas pa sha stago : khur bor ba shasteg go : bdag gi don thob pa sha stago : ’byung bai] sbyor ba zad + sha stag go // yangdag pa’i dkas seṁs rnaṁ pa+ grol ba sha stogo : seṁs can thaṁs cad kyi dbang dang : pharol tu phyin pa mchog thob pa shastago //

Ch$_2$

如是我聞。一時婆伽梵住靈鷲山寶蓋鹿母宅於栴檀藏大樓閣中，成等正覺十年之後，當熱時際，與大苾蒭[1]衆千人俱，有學、無學聲聞，羅漢，諸漏已盡，無復煩惱，皆得自在，心善解脫，慧善解脫，獲得正智，猶如大龍，所作已辦，捨棄重擔，逮得已利，盡諸有結，到於彼岸。

[1] 蒭[*Ga$_2$Ji$_2$*]←芻.

0C

’di lta ste / tshe dang ldan pa ’od srung[1] chen po dang / tshe dang ldan pa[a] lteng[2] rgyas ’od srung[3,4] dang / tshe dang ldan pa chu bo[5] ’od srung[6,7] dang / tshe dang ldan pa ga[8] ya[9] ’od srung[10,11] dang / tshe dang ldan pa ka[12] tya’i[13] bu chen po dang /[b] tshe dang ldan pa gsus po che dang / tshe dang ldan pa ba ku la[14] dang / tshe dang ldan pa nam gru dang / tshe dang ldan pa rab ’byor dang /[c] tshe dang ldan pa byams ma’i[d] bu gang po dang / tshe dang ldan pa ngag dbang dang / tshe dang ldan pa shā[15] ri’i bu dang /[e] tshe dang ldan pa mo’u[16] dgal[17] gyi bu chen po[f] dang / tshe dang ldan pa cang shes ko’u[18] di[19] nya[20] dang / tshe dang ldan pa ’char ka dang / tshe dang ldan pa sgra[21] gcan[22] zin[23] dang / tshe dang ldan pa dga’ bo dang / tshe dang ldan pa nye dga’[g] dang / tshe dang ldan pa[h] kun dga’ bo dang / de dag[i] la sogs[24] pa dge slong ’bum du tshang ba dang[25] thabs gcig[26] tu bzhugs so[j] //

1 P_3S: *srungs.*
2 JNQP_{12}: *steng.*
3 P_3S: *srungs.*
4 P_{12}: *srung **chen po** dang.*
5 BQP_3: *rlung* for *bo*; JNP_{12}: *klung* for *bo* (*MVy* 1050: *chu **klung** ’od srungs*; *Bth*: *chu **bo** ’od srung*).
6 P_3S: *srungs.*
7 P_{12}: *srung **chen po** dang.*
8 JNQ: *gā* [JQ: *’a chung* of *gā* probably inserted later]; P_1: *ka* or *ga* (?); P_2: om. *ga*; P_3: *ka.*
9 NP_3: *yā* for *ya*; J: *lā* or *yā* (?); Q: *lā* for *ya.*
10 P_3S: *srungs.*
11 P_{12}: *srung **chen po** dang.*
12 JNQ: *kā* [Q: *’a chung* of *kā* probably inserted later].
13 B : *katya’i* for *ka tya’i*; JQ: *tyā’i* for *tya’i*; P_2: *ta’i* for *tya’i* (with partially erased *zhabs kyu*).
14 B: *bakku la* for *ba ku la*; J: *ba kkula, ba kku la, bakkula* or *bakku la* (?); Q: *bakkula* for *ba ku la.*
15 P_{13}: *sha*; P_2: *a’ chung* of *shā* with a very small letter (inserted later?).
16 BNQ: *mau* [BQ: additional to double *na ro* of *mau*: subscribed *’a chung*]; J: *maud*; P_2: *mu’u* for *mo’u.*
17 BJQ: *gal*; P_{123}S: *’gal*; T: *dga’*; N: *maudgal*(མཽདྒལ་) for *mau dgal.*
18 BJNQ: *kau* for *ko’u*; P_{12}: *ke’u.*
19 J: *ḍi* for *di*; NP_3: *ṭi* for *di*; P_{12}: *’di* for *di*; T: *de* for *di.*
20 B: *nyas*; Q: lacuna of one letter between *nya* and *dang.*
21 Q: *sgrag*; JN: *sgra* or *sgrag* (?).
22 BQLP_{123}: *can* for *gcan* [P_2: *can* with small letters beneath the line]; JN: *sgrag can* or *sgra gcan* (?).
23 P_{123}: *’dzin.*
24 B: *lasogs* (without *tsheg* between); P_{12}Q: *las sogs* for *la sogs.*
25 BP_{123}: *dang /*; Q: lacuna of one letter between *dang* and *thabs.*
26 BNQP_3: *cig.*

Ch_1 -

Bth

’di lta ste : tshe dang ldan pa ’od srung chen <u>po</u> dang : tshe dang ldan pa u ru dbyil ba ’od srung dang : tshe dang ldan pa] chu bo ’od srung dang : tshe dang ldan pa ’ga’ yang ’od srung dang : tshe dang ldan pa kosti la chen po dang : tshe dang ldan pa ba ku la dang : tshe dang ldan pa red pa dang : tshe dang ldan pa rab ’byor dang : tshe dang ldan pa gang po me tre’i bu dang : tshe dang ldan pa ’ba’ giya sha dang] tshe dang ldan pa sha ra dva to’i bu dang : tshe dang ldan pa mau ’a gal kyi bu chen po dang : tshe dang ldan pa ag nya da ko’u ’di dang : tshe dang ldan pa ’char pa dang : tshe dang ldan pa sgra gcan dang : tshe dang ldan pa dga’ bo dang : tshe dang ldan pa mtha’ yas] la sogs pa dge slong stong stong tshangs pa dang :

Ch₂

所謂具壽大迦葉波、具壽漚樓頻螽迦葉波、具壽那提迦葉波、具壽伽耶迦葉波、具壽大迦旃延、具壽俱郗羅、具壽薄俱羅、具壽離波多、具壽須菩提、具壽滿慈子、具壽語自在、具壽舍利子、具壽大目揵連、具壽憍陳如、具壽烏陀夷、具壽羅呼羅、具壽難陀、具壽鄔波難陀、具壽阿難陀，與如是等上首苾蒭[1]一千人俱。

[1] 蒭[Ga_2Ji_2]←芻.

0D

byang chub sems dpa’ sems dpa’ chen po[a] sangs rgyas kyi zhing tha dad pa nas ’dus pa[b] /[1] gangga’i[2] klung[c] drug [d]cu’i[3] bye[e] ma snyed thams[f] cad kyang /[4] skye ba gcig gis[g] thogs pa /[5] mngon par shes pa chen po dang / stobs dang /[6] mi ’jigs[h] pa thob pa[i] / sangs[j] rgyas bye ba khrag khrig ’bum phrag mang po la bsnyen[7] bkur byas pa /[k] phyir mi[l] ldog[m] pa’i chos kyi ’khor lo rab tu[n] bskor pa[8] /[o] gang dag[p] gi ming thos pa tsam gyis ’jig rten gyi khams tshad med grangs med pa’i sems can bla na med pa yang dag par rdzogs[q] pa’i byang chub las phyir mi ldog par ’gyur ba[9] sha stag la /[10]

[1] BJNQP_{123}: om. /.
[2] BP_{123}: *gang ga’i* for *gangga’i* (གངྒའི་); JT: *gang gā’i*; NS: *ganggā’i* (གངྒཱའི་); Q: *gāng ga’i*
[3] JP_{123}: *bcu’i.*
[4] BJNQ: om. /.
[5] BJNQ: om. /.
[6] P_{13}: om. /.
[7] P_3Q: *snyen.*
[8] BJNQLSP_{23}: *ba.*
[9] JNP_3: *gyur pa* for *’gyur ba.*
[10] BJNQP_{123}: om. /.

Ch1

菩薩、摩訶薩六十恒河沙皆悉成就大精進力，已曾供養百千億那由他諸佛，皆悉能轉不退法輪。若有衆生聞其名者，於無上道終不退轉。

Bth

chu bo gang ga drug bcu’i bye ma snyed kyis saryas kyis zhing sna tshogs nas : ’dus pa’i byangchub seṁs dpa’ seṁs dpa’ chen po rnaṁs thaṁs cad kyi tshe gcig gi thog pa sha stag go : mngon] par shes pa chen po dang : mi ’jig pa rnyed pa shastago // sangs rgyal mang po bye ba khrag khrig brgyad stong la bsnyen bkur byas pa sha stag go // phyir mi ldog pa’i chos kyi ’khor lo bskor ba sha stag go // ’di dag ni ming thos pa tsam [246a1] gyis tshad med grangs me$_{d}$ pa’i ’jig rten kyi khaṁs kyi seṁs ca$_{n}$ rnaṁs bla na med pa yang dag par rdzogs pa’i byangchub las phyir mi ldog par ’gyur ba

Ch$_2$

復有六十殑伽河沙數菩薩、摩訶薩，俱從種種佛刹，而來集會。皆是一生補[1]處，得大神通力、無所畏，已曾承事無量俱胝那庾多百千諸佛，悉皆能轉不退法輪。若有無量阿僧祇世界有情纔稱名者，皆於阿耨多羅三藐三菩提得不退轉。

[1] 補←輔 (一生補處 for Skt. *ekajāti**pratibaddha***).

0E

’di lta ste / byang chub sems dpa’[a] sems dpa’[b] chen po chos kyi[c] blo gros dang /[1] sengge’i[2] blo gros dang / stag[d] gi blo gros dang / don gyi blo gros dang / rin po che’i blo gros dang / rab mchog blo gros dang / zla ’od[3] dang / rin[e] chen zla ’od[4] dang / zla ba[f] nya ba’i ’od dang /[5] rnam par gnon pa chen po dang /[g] rnam par gnon pa dpag[6] med[7] dang / rnam par[h] gnon pa mtha’ yas[8] dang / ’jig rten gsum rnam par gnon[9] dang / mi g.yo[i] ba’i[10] gnas[11] rnam par gnon[j] dang / mthu chen thob dang /[k] spyan ras gzigs dbang phyug dang / spos[l] kyi glang po dang / spos[m] dga’ dang / spos[n] dga’ ba’i[12] dpal dang /[o] dpal gyi snying po dang /[p] nyi ma’i[q] snying po dang /[13] tog[r] dang /[s] tog chen po dang / tog dri ma[t] med pa dang / rin chen mtha’ yas dbyu[14] gu[u] dang /[v]

[1] P_1: *dang /* ***zla ’od dang rin chen zla ’od dang*** */ seng ge’i*; P_2: *dang* ***zla ’od dang / rin chen zla ’od dang /*** *se(*or: *si)ng ge’i*; T: *spungs shad* (after first syllable).

[2] BJNQP_{13}ST: *seng ge’i* for *sengge’i*(སེངྒེའི་); P_2: *seng ge’i* or *sing ge’i* (?) [*’a* of *ge’i* with a very small letter beneath *ge* (inserted later?)].

[3] P_{12}: *’od* ***blo gros*** *dang*.

[4] P_{12}: *blo gros* for *zla ’od*.

[5] P_1T: *spungs shad* [P_1: after first syllable in top line of the folio; T: after first syllable].

[6] P_{12}: *dpag* ***tu*** *med* [P_2: *-p-* of *dpag* with a small letter above the line].

[7] BJNQP_{12}: *med* ***pa*** *dang*.

[8] BQ: *yas* ***pa*** *dang*.

[9] NP_{123}: *gnon* ***pa*** *dang*.

[10] J: om. *’i*; P_{12}: *g.yo’i* for *g.yo ba’i*.

[11] JP_3: om. *gnas*.

[12] BJNQP_{12}: *dga’i* for *dga’ ba’i*; P_3: *dag gi* for *dga’ ba’i*.

[13] LT: *spungs shad* (after first syllable).

[14] JNP_{13}: *dbyug* for *dbyu*; (P_2: om. *dbyu*).

Ch₁

其名曰法慧菩薩、師子慧菩薩、金剛慧菩薩[1]、調慧菩薩、妙慧菩薩、月光菩薩、寶月菩薩、滿月菩薩、勇猛菩薩、無量勇菩薩、無邊勇菩薩、超三界菩薩、觀世音菩薩、大勢至菩薩、香象菩薩、香上菩薩、香上首菩薩、首藏菩薩、日藏菩薩、幢相菩薩、大幢相菩薩、離垢幢菩薩、無邊光菩薩、

[1] *MiYu*: 金剛慧菩薩金剛藏菩薩 for 金剛慧菩薩.

Bth

’di lta ste : byangchub seṁs dpa’ seṁs dpa’ chen po chos kyi blo gros dang : sege’i blo gros dang : stag gi blo˥ gros dang : don gyis blogros dang : dkon mchog gi blo gros dang : mchog ↓rab↓ gyi blo gros dang : zla ’od dang : rin po che’i zla ’od dang : zla ba gang ba’i ’od dang : dpa’ ba chen po dang : tshad med par dpa’ ba dang : mtha’ med par dpa’ ba dang : khaṁs gsuṁ na dpa’ ba dang : rkang pa˥ mi g.yo bar dpa’ ba dang : mthu chen po rnyed pa dang : rnam par spyan ras gzigs kyi dbang po dang : spos kyi bal glang dang : dris rol pa dang : dri kun dga’ ba dang : dpal kyis snying po dang : nyi ma’i snying po dang : dkon mchog gi dpal dang : dpal˥ chen po dang : dri med pa’i dpal dang : mtha’ yas pa’i chen po che’i khar ba dang :

Ch$_2$

所謂法慧菩薩、師子慧菩薩、虎慧菩薩、義慧菩薩、勝慧菩薩、月光菩薩、寶月光菩薩、滿月光菩薩、大勇健菩薩、無量勇健菩薩、無邊勇健菩薩、三世勇健菩薩、得大勢菩薩、觀自在菩薩、香象菩薩、香悅菩薩、香悅吉祥菩薩、吉祥藏菩薩、計都菩薩、大幢菩薩、無垢幢菩薩、無上幢菩薩、

rin chen dbyu[15] gu[w] ’dor dang /[x] rin chen dri med dbyu[16] gu dang / mchog tu dga’ ba’i rgyal po dang /[y] rtag tu rab[z] dga’[17] dang / lag na rin po che[aa] dang / nam mkha’i[18] mdzod dang /[bb] ri bo dang /[19] ri rab dang / ri bo[cc] chen po dang / yon tan rin chen[dd] snang[ee] dang / gzungs[20] kyi dbang phyug gi[ff] rgyal po dang / sa ’dzin dang /[gg] sems can thams cad kyi[hh] nad[ii] sel dang / rab tu yid dga’ dang / yid[jj] skyo[21] dang / skyo[22] med dang / ’od byed dang[kk] / tsan[23] dan[ll] dang / g.yo ba[24] zlog[25] dang / dpag med[mm] mngon bsgrags[26] dbyangs[nn] dang / byang chub kun nas bslang[oo] dang /[pp] mthong ba don yod dang / chos thams cad la dbang[27] sgyur[28] ba dang / byang chub sems[qq] dpa’ sems dpa’ chen po[rr] byams[ss] pa dang / ’jam dpal gzhon nur[tt] gyur pa dang / de dag la sogs[29] pa[uu] byang chub sems dpa’ sems dpa’ chen po gangga’i[30] klung drug [vv]cu’i[31] bye ma snyed dang yang[ww] thabs gcig[32] go[xx] //[yy]

[15] JNP$_{123}$: *dbyug* for *dbyu*.
[16] JNP$_{123}$: *dbyug* for *dbyu*.
[17] P_{12}: om. *dga’*; P_3: *dad* for *dga’*.
[18] BJQP$_{23}$: *nam mkha’* for *nam mkha’**i***; L: *namkha’i* (ནམཁའི་); NP$_1$: *namkha’* for *nam mkha’**i***.
[19] B: *dang /* ***ri bo dang*** */ ri rab* (dittography); T: *dang /* (***ri bo***) */ ri rab* [*ri bo* marked with dots above and beneath for deletion]; P_{12}: om. /.
[20] P_{13}: *gzugs*; P_2: *gzug*.
[21] P_{123}: *skyo* ***ba*** *dang*; S: *skyob* for *skyo*.
[22] P_1: *skye* for *skyo*; P_2: *skyed* for *skyo*.
[23] JQ: *can* for *tsan*; T: *tsam*.
[24] P_2S: om. *ba*.
[25] BJNQ: om. *zlog*; P_2: *bzlog* for *zlog*.
[26] P_3: *sgrags* for *bsgrags*; BQ: *par sgrags* for *bsgrags*.
[27] P_{12}: om. *dbang*.
[28] NP$_3$: *bsgyur*.
[29] B: *lasogs* for *la sogs*; Q: *las sogs* for *la sogs*; P_{12}: *stsogs* for *sogs*.
[30] BP$_{23}$: *gang ga’i* for *gangga’i*; JQT: *gang gā’i*; NS: *gangā‘i*; P_1: *gang gi’i*.
[31] JP$_{123}$: *bcu’i*.
[32] BNQP$_3$: *cig*.

Ch₁

放光菩薩、離垢光菩薩、喜王菩薩、常喜菩薩、寶手菩薩、虛空藏菩薩、離憍慢菩薩、須彌山菩薩、光德王菩薩、總持自在王菩薩、 總持菩薩、滅衆病菩薩、療一切衆生病菩薩、歡喜念菩薩、饜意菩薩、常饜菩薩、普照菩薩、月明菩薩、寶慧菩薩、轉女身菩薩、大雷音菩薩、導師菩薩、不虛見菩薩、一切法自在菩薩、彌勒菩薩、文殊師利菩薩。如是等六十恒河沙菩薩、摩訶薩，從無量佛剎，

Bth

dri ma med pa’i chen po che’i khar ba dang : ’bar ba’i rgyal po dang : rtag tu dga’ ba dang : lag na rin po che dang : namkha’i mdzod dang : rab lhun po dang : shin tu rab] lhun po dang : rab lhun po chen po dang : yon tan rin po che’i ’od dang : gzungs kyi dbang po’i rgyal po dang : sa ’dzin dang : seṁs can thaṁs cad kyi nad sel ba dang : rab tu dga’ ba’i yid dang : skyo ba dang : skyo ba med pa dang : ’od byed dang] tsan dhan dang : dris las mi ldog pa dang : tshad med par bsgrags pa’i dbyangs dang : byangchub seṁs dpa’ kun ldang bar byid pa dang : snang bas don med par mi ’gyur ba dang : chos thaṁs ca$_{d}$ la dbang gyur ba dang : byams pa la] byangchub seṁs dpa’ seṁs dpa’ chen ++ la stsogs pa : chu bo gang ga bye ma drug bcu snyed kyi byangchub seṁs dpa’ seṁs dpa’i chen po rnaṁs dang :

Ch$_2$

極解寶刹菩薩、無垢寶刹菩薩、歡喜王菩薩、常歡喜菩薩、虛空庫菩薩、迷盧菩薩、大迷盧菩薩、蘇迷盧菩薩、功德寶光菩薩、陀羅尼自在王菩薩、持地菩薩、除一切有情病菩薩、歡喜意菩薩、憂悲意菩薩、無憂菩薩、光藏菩薩、栴檀菩薩、於此無爭[1]菩薩、無量雷音菩薩、起菩提行菩薩、不空見菩薩、一切法自在菩薩、慈氏菩薩、曼殊[2]室利童眞菩薩。如是等而爲上首，有六十殑伽沙數菩薩、摩訶薩俱。

[1] *Ji$_2$*: 事 for 爭 (cf. similarity to 事 of the graphic variant 事 for 爭 (see *NIJ* p. 188)).

[2] 殊[*Ga$_2$Ji$_2$*]←珠.

0F

lha dang /[1] klu dang /[2] gnod sbyin dang / dri za dang / lha ma yin dang /[a] nam mkha'[3] lding dang /[b] mi 'am[4] ci dang / lto 'phye chen po dang / mi dang mi[c] ma yin pa dpag tu med pa dang yang[d] thabs[e] gcig[5] go[f] //[g] de nas bcom ldan 'das[6] 'khor 'bum phrag du mas yongs su[h] bskor cing mdun[i] gyis[7] bltas[j] te /[k] rgyal po dang / blon po[l] chen po dang / tshong dpon dang /[m] khyim bdag dang / blon po dang / grong rdal[n] ba[8] dang /[o] yul gyi mi rnams kyis bsti[9] stang du[p] byas / bla mar byas / rim gror[10] byas shing[q] mchod do //

[1] BQP_{123}: om. /.
[2] N: *shad* crossed out?; P_{12}: om. /.
[3] LNP_{12}: *namkha'* for *nam mkha'*.
[4] JN: *mi 'am* or *mi'am* (?).
[5] BNP_3: *cig*.
[6] P_{12}: *'das la 'khor*.
[7] P_{123}: *gyi*.
[8] JT: *pa*; N: *pa* or ba (?); P_3: om. *ba*.
[9] BQP_{123}: *sti*.
[10] JNP_{12}: *gro*; P_3: *'gror*.

Ch₁

與無央數天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，俱悉皆來集，尊重供養。

Bth

tshad med grangs med pa'i lha <u>dang :</u> klu dang : gnod sbyin dang : dri za dang : lha ma yin⌉ dang : namkha' ldi dang : mi 'am ci dang : lto'phye chen po dang : mi dang mi ma yin pa thabs gcig go // de nas bcoṁ ldan 'das 'khor du ma brgya phrag stong gi bskor + mdun du byas nas : rgyal po dang rgyal⌉ pos blon po dang : khyim bdag <u>tshong</u> dpon dang : grong khyer dang : grong 'dab dang : seṁs can rnaṁs kyi bla mar byas : rim gror byas : mchod par byas so :

Ch₂

復有無量世界中無量阿僧祇天、龍、藥叉、揵[1]達嚩、阿蘇羅、蘖[2]嚕茶、緊那羅、摩呼羅伽、人、非人等，皆來集會。復有國王、大臣、寮佐、長者、居士及諸人衆，皆來集會。爾時世尊與百千衆前後圍遶，恭敬供養。

[1] *Ji*$_2$: 健 for 揵.
[2] 蘖[*Ga*$_2$*Ji*$_2$]←孽.

0G

de'i tshe bcom ldan 'das bshos[a] gsol ba'i 'og tu[b] tsan dan[c] gyi snying po'i[d] khang pa brtsegs[e] pa de nyid *du*[1] nang[2] du[f] yang dag 'jog la[g] zhugs[3] par gyur to[h] //[i] de nas sangs rgyas kyi[j] mthus / tsan dan[k] gyi snying po'i[l] khang pa[m] brtsegs[4] pa de[n] las padma[5] mdab[6] ma[o] bye ba khrag khrig phrag[7] 'bum yod pa /[p] tshad[8] shing rta'i 'phang[9] lo tsam pa / kha dog dang[q] ldan pa /[10] kha ma bye[r] ba bye ba[11] khrag khrig phrag[s] 'bum[t] byung[u] bar gyur[12] te /[13] de dag steng gi nam mkha'i[14] bar snang la[15] mngon par 'phags nas /[16] thams[v] cad[w] dang ldan pa'i sangs rgyas kyi zhing 'di khebs par gyur te /[x] 'di lta ste /[17] dper[y] na /[18] rin po che'i bla re[z] bzhin du kun tu[19] gnas par gyur to[aa] //[bb] padma'i[w20] snying po re re la yang[cc] de bzhin gshegs pa'i sku skyil[21] mo[dd] krung[22] bcas te[23] bzhugs shing /[24] 'od zer[ee] 'bum dag rab tu[ff] 'gyed par[25] kun tu[26] snang la /[27] padma[28] de dag thams cad kyang shin[gg] tu[hh] kha bye bar gyur to //[ii]

[1] BJNQP_{123}: *kyi* for *du*; LST: om. *du* ; see note 20 in my translation.
[2] LST: om. *nang*.
[3] P_{12}: *bzhugs*.
[4] BQP_2: *rtsegs*.
[5] BJQP_1T: *pad ma* for *padma* (པདྨ་); P_2: *pad* for *padma*.
[6] JNP_3S: *'dab*.
[7] J: *phra*(?) inserted later above the line; P_{12}: om. *phrag*.
[8] B: *tshang* for *tshad*; NQ: *chad* for *tshad*.
[9] JN: *phang*.
[10] BJNQP_{123}: om. /.
[11] N: *la* for *ba*; P_{23}: om. *bye ba*.
[12] P_{123}: *'gyur*.
[13] BQ: *to* // for *te* /.
[14] BJQ: *nam mkha'* for *nam kha'i*; LTP_{12}: *namkha'i* for *nam mkha'i*; N: *namkha'* for *namkha'i*; P_3: om. *nam mkha'i*.
[15] ST: *la* /.
[16] BJNQP_{12}: om. /.
[17] BJNQP_{13}: om. /.
[18] JNTP_3: om. /.
[19] JP_{23}: *du*.
[20] BJQ: *pad mo'i*; N: *padmo'i*; P_{123}T: *pad ma'i*.
[21] BQP_{123}: *dkyil*.
[22] BJ: *dkrung*; T: *klung*(?).
[23] P_{12}: *te* /.
[24] BJNQP_{123}ST: om. /.
[25] P_{13}: *pa*.
[26] JP_3: *du* for *tu*; P_2: om. *'gyed par kun tu* (*aberratio oculi*).
[27] P_{123}: om. /.
[28] JQP_{123}T: *pad ma*.

Ch₁

爾時世尊於栴檀重閣正坐三昧，而現神變。有千葉蓮華大如車輪，其數無量，色、香具足，而未開敷。一切花內，皆有化佛，上昇虛空，彌覆世界，猶如寶帳。一一蓮花放無量光。一切蓮花同時舒榮。

Bth

de nas de'i tshe bcoṁ ldan 'das bshos gsol [246b1] gyis 'og du tsan dhan kyis snying po khang bu brtseg pa na bzhugs te : de nas sangs rgyas kyis mthus tsan dhan kyi snying po khang bu brtsegs pa : de las pad mo bye ba khrikhrig phrag stong byung ba shing rta'i 'khor lo tshad tsam lo ma bye ba khrikhrag stong pa⌉ khatog dang ldan pa : dri dang ldan pa snying po la 'dus te : +s pa de dag gi namkha'i bar snang gi gnas las 'phags de : des sangs rgyas kyi zhing thaṁs cad g.yog par gyur pa na : 'di lta ste : rin po che'i gzhal med khang bzhin du kun tu g.yo ba pad ma'i⌉ snying po re re la de bzhin gshegs pa'i sku dkyil mo drung bcas de bzhugs na : 'od gzer brgya stong rab tu gtong bar kun tu kun tu ldang ste : pad mo de dag las thaṁs cad kyang rab tu +s par gyur to //

Ch_2

爾時世尊於栴檀藏大樓閣中，食時之[1]後，入佛神力。故從栴檀藏忽然涌出俱胝那庾多百千蓮花。一一蓮花有俱胝那庾多百千葉，量如車輪，色、香具足。是諸蓮花上昇虛空，遍覆一切諸刹土，共相合成如寶宮殿，安住虛空。彼一切俱胝那庾多百千蓮花皆悉開敷。於一一花中，皆有如來，結跏趺坐，具三十二大丈夫相，放百千光。

[1] 之 inserted according to Ga_2Ji_2 (four-syllable rhythm).

0H

de nas sangs rgyas kyi byin gyi[1] rlabs[2] kyis[3] /[4] padma[5] de dag gi mdab[6] ma[a] de dag[b] thams[c] cad kyang[7] mog mog[d] po[e] dang /[f] nog[8] nog po dang / dri nga[9] ba[g] dang / smad par ’os pa[h] dang / mngon par dga’ bar ’gyur ba ma yin par gyur to //[i] ’on kyang padma’i[10] snying po de dag la /[11] de bzhin gshegs pa’i sku rnams[j] skyil[12] mo[k] krung[13] bcas te /[14] bzhugs[l] shing /[15] ’od zer[m] ’bum[n] dag rab tu[o] ’gyed par kun tu[16] snang ngo[17] //[p] de bzhin gshegs[q] pa’i sku[18] padma’i[19] snying po la bzhugs[20] pa de dag gis[21] kyang[r] thams cad dang ldan[s] pa’i sangs rgyas kyi zhing ’di[22] khyab par gyur te /[23] de’i tshe sangs rgyas kyi zhing ’di shin tu[t] mdzes par gyur to //[24] de nas de’i tshe byang chub sems dpa’i tshogs thams[u] cad dang / ’khor bzhi yang[v] shin tu[w] ngo mtshar[x] du[25] gyur cing[y] dga’[z] bar gyur to //[aa]

1 P$_{23}$: *gyis*.
2 BJNQP$_{3}$: *brlabs*.
3 BQ: *gyis*; P$_{3}$: *kyi*; T: lacuna of about five letters between *kyis* and *shad*.
4 BJNQP$_{123}$S: om. /.
5 BJQP$_{3}$T: *pad ma*; P$_{12}$: *pad ma* ***’i*** for *padma*.
6 JNP$_{3}$S: *’dab*.
7 BJQP$_{123}$: om. *kyang*.
8 BQ: *nag*.
9 P$_{3}$: *nga* with a small letter beneath the line; Q: *dring* for *dri nga*.
10 BJQP$_{123}$T: *pad ma’i*.
11 BJNQP$_{123}$: om. /.
12 P$_{12}$: *dkyil*; P$_{3}$: *skyil* [*s-* with a very small letter (inserted later?)].
13 JP$_{1}$: *dkrung*.
14 BJNQP$_{123}$S: om. /.
15 BJNQP$_{123}$: om. /.
16 JP$_{3}$: *du*.
17 LNP$_{3}$: *snango* [P$_{3}$ at the end of the line].
18 LP$_{2}$: om. *sku*.
19 BJQP$_{13}$T: *pad ma’i*; P$_{2}$: om. *padma’i*.
20 BQ: *zhugs*.
21 P$_{12}$: om. *gis*.
22 P$_{12}$: *’di* ***dag*** *khyab*.
23 BQ: om. / [Q at the end of the line].
24 JT: /.
25 P$_{12}$: *tu*.

Ch$_{1}$

佛神力故，須臾之間，皆悉萎變。其諸花内，一切化佛結加[1]趺坐，各放無數百千光明。於時此刹莊嚴殊特。一切大衆歡喜，踊躍，怪未曾有。

1 *Dh$_{a}$Fs*: 跏 for 加.

Bth

de nas sangs rgyas kyi byin kyi rlab kyis⌉ pad mo de dag gi lo ma thaṁs cad rnyes shing zhum + tog ngan pa dang : dri mi zhim pa dang : smrad pa dang : mi bzang bar gyur to : de nas yang pad mo de dag la de bzhin gshegs pa'i sku dkyil mo grung bcas de bzhugs nas 'od zer brgya⌉ phrag ++ rab tu gtor ba kun tu snang ste : pad mo de'i snying po la : de bzhin gshegs pa'i sku bzhugs pa sangs rgyas kyi zhing thaṁs cad dang ldan par khyab par gyur nas : de'i dus na sangs rgyas kyi zhing 'di mchog tu bzang⌉ bar gyur+ to : de nas de'i dus na byang chub seṁs dpa' mang po : thaṁs cad dang : 'khor bzhi bcoṁ ldan 'das kyi rdzu'phrul mngon par 'dus byas pas : mthong nas : ngo mtshar thob ↓cing↓ rmad du gyur pa thob par gyur nas :

Ch$_2$

是時以佛威神力故，諸蓮花葉忽然痿瘁[1]，形、色臭穢，而可厭惡，皆不悅意。於花胎中諸如來等各放無量百千光明，普現一切諸佛剎土，皆悉端嚴。爾時一切菩薩及四部衆皆悉驚愕，生奇特想，怪未曾有。

[1] *Ji*$_2$: 萎悴 for 痿瘁.

0I

bcom ldan ’das kyi[1] rdzu ’phrul mngon par ’du mdzad pa de mthong nas the tshom[2] du gyur te /[a] gang padma[3] bye ba khrag khrig[b] phrag ’bum[c] ’di dag gi[4] ’dab[5] ma rnams[d] ’di ltar kha dog ngan cing chu[6] ba rnams kyang kha dog ngan la smad pa’i ’os[e] su[f] gyur te /[g,7] mngon par[h] dga’ bar ’gyur[i] ba ma yin pa dang /[j] padma’i[8] snying po de dag la yang[k] de bzhin[l] gshegs pa’i sku re re skyil[9] mo krung[10] bcas te[11] bzhugs shing[12] ’od zer[13] ’bum[m] dag rab tu ’gyed[n] pas[14] shin tu[o] mdzes par[p] kun tu[q] snang[r] ba[s] ’di’i rgyu ni gang yin /[t] rkyen ni gang yin snyam[u] mo[v] //[w] de nas thams cad dang ldan pa’i[x] byang chub sems dpa’i tshogs dang /[15] ’khor bzhi po the tshom[16] du gyur pa rnams ’dong[17] bar[18] bya ba’i mtshan ma byas so[19] //[y] de’i tshe[z] tsan dan[aa] gyi snying po’i[20] khang pa brtsegs[bb] pa der /[cc] byang chub sems dpa’ sems dpa’ chen po rdo rje’i[21] blo gros shes[22] bya ba ’dus par gyur[23] te[dd] ’dug[ee] go[ff] //

1 BQ: *kyis.*
2 BJQ: *tsom.*
3 BJQP_{23}T: *pad ma*; N: *pad* for *padma.*
4 P_{23}: *ni* for *gi.*
5 P_2T: *mdab.*
6 LST: *chung* for *chu*; P_3: *cung*; (see *Bth*: *sbu gu* for *chu ba*).
7 P_1: om. passage from *bcom* (0I.1) till *gyur te /* (*aberratio oculi*).
8 BJQP_{123}T: *pad ma'i.*
9 P_{123}: *dkyil.*
10 JQP_3: *dkrung.*
11 P_{123}: *te /*; Q: lacuna of one letter between *te* and *bzhugs.*
12 P_{12}: *shing /.*
13 P_{12}S: *gzer.*
14 P_{123}: *pas /.*
15 BQ: om. /.
16 BQ: *rtsom*; JP_{12}ST: *tsom.*
17 BQP_2: *'dod* for *'dong*; P_3: *'dor* for *'dong*; (see Bth: *nye bar 'ong*).
18 BQT: *par.*
19 LP_1: *byaso.*
20 BJNQ: om. *'i.*
21 LP_{123}: om. *'i.*
22 NP_{123}: *zhes.*
23 P_{12}: *'gyur.*

Ch₁

咸有疑念。今何因緣無數妙花忽然毀變，萎黑，臭穢，甚可惡厭[1]。

1 *JsNaPuQiQsMiYu*: 厭惡 for 惡厭.

Bth

ci’i rgyu ci’i rkyen kyis] pad mī[1] lo ma’i bye ba khrag khrig brgya phrag stong pa ’di khatog ngan par gyur : sbu gu khatog ngan cing smad pa dang : mi bzang bar gyur la pad ma’i snying po ’di las : de bzhin gshegs pa’i sku rere dkyil mo grung bcas de bzhugs nas : ’od] gzer brgya phrag stong rab tu gtong zhing shin tu bzang bar kun tu snang zhes the rtsom du gyur to : de nas bcoṁ ldan ’das kyis byangchub seṁs dpa’ mang po thaṁs cad dang : ’khor thetsom du gyur pa nye bar ’ong ba’i phyir ltas byaso] de nas de’i dus na <u>yang</u> tsan dhan kyi snying po khang bu brtseg pa der rdorje’i blogros zhes bya ba byangchub seṁs dpa’ seṁs dpa’ chen po ’dus pa ’dug go //

[1] *pad mī* at the beginning of the line, small.

Ch$_2$

以佛、世尊現作如是神通之事，大衆見斯，咸懷疑惑，作是念言。以[1]何因緣現俱胝那庾多百千蓮花，於須臾頃，形色變壞，甚可厭惡，無復悅意。於蓮花中現如來相，結跏趺坐，放百千光明。如是光明令人愛樂。爾時金剛慧菩薩、摩訶薩及諸大衆皆悉雲集，於栴檀藏大樓閣中恭敬而坐。

[1] 以 inserted according to *Ji$_2$* (cf. parallel in 0J).

0J

de nas bcom ldan ’das kyis[1] byang chub sems dpa’ sems dpa’[a] chen po[b] rdo rje’i[2] blo gros la bka’ stsal pa[c] / rigs kyi bu khyod kyis[d] chos can gyi gtam[3] las rtsoms[4] te /[5] de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas la yongs su[e] zhu bar spobs[6] par gyis[f] shig //[g] de nas byang chub sems[h] dpa’ sems dpa’ chen po rdo rje’i[7] blo gros /[8] bcom ldan ’das kyis gnang bas[9] lha dang /[10] mi dang /[11] lha ma yin dang bcas pa’i ’jig rten dang / byang chub sems dpa’ thams cad dang[i] / ’khor bzhi po dag gi the tshom[12] gyi zug[j] rngu[k] rig[l] nas /[13] bcom ldan ’das la ’di skad ces gsol to // bcom ldan ’das ’jig rten gyi khams ’di[m] thams cad padma[14] kha dog ngan cing dri mi[n] bda’[15] ba ’di lta bu bye[o] ba khrag khrig phrag ’bum ’di dag gis[p] khebs pa dang /[q] de dag gi dbus[r] na yang[s] de bzhin gshegs pa’i sku[16] skyil[17] mo krung[t] bcas shing[u] bzhugs[v] te /[w] ’od zer[18] ’bum[x] dag rab tu ’gyed par kun tu[y] gda’[19] ba dang / de bzhin gshegs pa’i sku[20] de dag mthong nas kyang /[21] srog chags bye ba khrag khrig[z] phrag ’bum thal[aa] mo sbyar te[22] phyag ’tshal ba’i rgyu ni gang lags / rkyen[bb] ni gang lags /

[1] P_{12}: *kyi*.
[2] P_{123}: om. *’i*; N: *rda rja’i* for *rdo rje’i* (due to lack of space above the letters).
[3] P_{12}: *gtan*.
[4] BQ: *brtsoms*; P_1: *stsogs* for *rtsoms*; P_2: *stsoms*; T: *rtsogs* for *rtsoms*.
[5] BP_2: om. *te* /; J: om. /; Q: *de* for *te* /; T: // for /.
[6] NQ: *sbobs*.
[7] LP_{23} om. *’i*.
[8] $BJNQP_{12}$: om. /; P_3: *la* for *shad*; T: //.
[9] P_{123}: *bas* /.
[10] NP_{13}: om. /.
[11] BQP_{13}: om. /.
[12] $BJQP_{12}$: *tsom* [P_2: *-m* of *tsom* with a small letter beneath the line].
[13] P_{12}: om. /; Q: *spungs shad* (after first syllable).
[14] $BJQP_{123}T$: *pad ma*.
[15] BQP_{13}: *gda’* for *bda’*; P_2: *mnga’* for *bda’*: see *Bth*: *zhim*.
[16] P_{12}: ***sku’i dkyil***.
[17] P_{12}: *dkyil*; P_3: *s-* of ***skyil*** with a very small letter superscribed later.
[18] P_{12}: *gzer* for *zer*; P_2: *gzer* ***phrag ’bum***.
[19] B: *gang* for *gda’*; P_{12}: *dga’* for *gda’* (metathesis).
[20] P_{12}: ***sku’i de***.
[21] BJNQ: om. /.
[22] P_{123}: *te* /.

Ch₁

爾時世尊知諸菩薩大衆所疑，告金剛慧。善男子，於佛法中諸有所疑，恣汝所問。時金剛慧菩薩知諸大衆咸有疑念，而白佛言。世尊，以何因緣無數蓮花中[1]有化佛，上昇虛空，彌覆世界，須臾之間皆悉萎變，一切化佛各放無數百千光明，衆會悉見，合掌，恭敬。

[1] 皆 between 中 and 有 omitted according to *Ji₂* (four-syllable rhythm).

Bth

de nas bcoṁ ldan ’das kyi rdorje’i blo gros byang chub seṁs dpa’ [247a1] dpa’chen po la bka’ stsal pa : rigs kyi bu de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa’i sangs rgyas la : khyod kyis rtsob par bgyi la chos dang ldan pa’i gtam rtsom lagso : de bcoṁ ldan ’das kyis bka’ rdorje’i] blogros byang chub seṁs dpa’ seṁs dpa’ chen pos lha dang mi dang : lha ma yin dang ’jig rten du bcas pa dang : ’khor bzhi the tsom tu gyur pa ’i zug rngu khong du chud nas : bcoṁ ldan ’das la ’di skad ces gsol to : bcoṁ ldan ’das] ci’i rgyu ci’i rkyen kyis ’di’i ’jig rten kyi khaṁs thaṁs cad ’di ’dra bar pad mo bye ba khrag khrig brgya phrag stong gis kun tu g.yog cing : ’di lta bu’i khatog ngan cing dri mi zhim pa’i dbus na : de bzhin gshegs pa’i dkyil] mo grung bcas de bzhugs nas : ’od gzer brgya phrag stong rab gtong bar kun tu snang : de bzhin gshegs pa’i sku ’am : ’di mthong nas : srog chags bye ba khrag khrig brgya stong thal mo sbyar de phyags ’tshal :

Ch_2

爾時世尊告金剛慧菩薩、摩訶薩言。汝、善男子，今應可問如來、應、正等覺甚深法要。爾時金剛慧菩薩、摩訶薩承佛聖旨，普爲一切天、人世間、菩薩、摩訶薩及四部衆懷疑惑故，白佛言。世尊，以何因緣一切世界現於俱胝那庾多百千蓮花，一切於花胎中皆有如來，結跏趺坐，放百千光，是諸蓮花忽然之間形色可惡，而令生厭，於彼花中俱胝那庾多百千如來合掌而住，儼然不動。

0K

de nas de’i tshe byang chub sems dpa’[1] rdo rje’i[2] blo gros kyis tshigs su[3] bcad[a] pa ’di dag[b] gsol to //[c]

[0.1] sangs[d] rgyas stong phrag bye ba mi g.yo bar[e] //[4,f]
padma[5] dag[6] gi[g] dbus na[h] bzhugs par[i] ni //[7]
khyod[j] kyis ’di ’dra’i rdzu[k] ’phrul ston[l] mdzad pa //[m]
bdag gis[n] sngan[8] chad[9] nam[o] yang ’di[10] ma mthong[11] //[p]

[0.2] ’od zer[q] stong[r] rnams rab tu ’gyed[s] mdzad cing //[12]
sangs rgyas[t] zhing[u] ’di[v] thams cad khebs[13] par mdzad //[14]
ngo mtshar chos[15] kyi rnams la[w] rol mdzad pa’i //[x]
’dren[y] pa rnams kyi[16] bar chad ma mchis mdzes[17] //[z]

[1] JN: *dpa’i rdo*.
[2] LP$_{23}$: om. *’i*.
[3] LT: *tshigsu*.
[4] P$_2$ generally inserts only a single *shad* between the pādas of the verses; deviations from this rule are noted in the apparatus.
[5] BJQP$_{123}$T: *pad ma*.
[6] BJNQ: *gang* for *dag*; P$_1$: *bdag* for *dag*.
[7] BP$_{13}$: / (due to following *kh*-?).
[8] BJNQP$_{123}$: *sngon*.
[9] ST: *cad*.
[10] P$_{12}$: om. *’di*.
[11] P$_{12}$: *mthong* ***ngo*** //.
[12] BQ: /.
[13] BJNQ: *khengs* for *khebs* (contrary to *Ch*$_1$: 彌覆, “cover completely”; see 0G.7f. and 0J.9).
[14] BT: /.
[15] P$_{123}$: *tshogs* for *chos*.
[16] JNLSTP$_{123}$: *kyis*.
[17] BJNQ: *mdzod* for *mdzes* (contrary to *Ch*$_1$: 莊嚴 and *Ch*$_2$: 端嚴).

Ch$_1$

爾時金剛慧菩薩以偈頌曰。

[0.1] 我昔未曾覩　神變若今日
見佛百千億　坐彼蓮花藏

[0.2] 各放無數光　彌覆一切刹
離垢諸導師　莊嚴諸世界

Bth

de nas rdorje’i] blogros byangchub sems dpa’ sems dpa’ chen po de’i dus na : tshigsu bcad pa ’di bshad do :

[0.1] bdag gi sngon ni ’di ltar yang ma mthong :
de yis ci ’dra rdzu ’phrul stobs byas pa :
sangs rgyas bye ba stong ni ’dir gnas pa :
pad mo rnaṁs] kyi dbusu mi g.yo bar //

[0.2] ’od gzer stong gi rnaṁ par rab tu gtong //
sangs rgyas kyi zhing kun rab tu g.yo bar byed :
ngomtshar chos ↓rnaṁs↓ kyi ni rnam par rol //
’dren pa rnaṁs ni rtag tu +++ po’i //

Ch₂

爾時金剛慧菩薩、摩訶薩以伽他問曰。

[0.1] 我曾不見如是[1]相　而作神通之變化
現佛無量千倶胝　住蓮花胎寂不動

[0.2] 放千光明而影現　悉皆映蔽諸佛刹
奇特於法而施戲　彼諸佛等悉端嚴

[1]是[=*Ji*$_2$]←來 (cf. parallel in 0.4c).

[0.3] mdab[18] ma dag dang[aa] chu ba smad[bb] ’os[cc] la[dd] //[19]
kha dog ngan pa’i padma[20] rnams dbus der //[21]
de dag rin chen rang[22] bzhin ’drar[ee] bzhugs[23] pa //[ff]
ci’i[24] slad du rdzu ’phrul[gg] ’di dag sprul //[25]
[0.4] bdag gis[hh] sangs[ii] rgyas[jj] gangga’i[26] bye[kk] snyed mthong[27] //
de yi[ll] rdzu ’phrul khyad ’phags bdag[mm] mthong ste[nn] //[28]
de ring gda’[29] ba’i[oo] rnam sprul ci ’dra ba //[pp]
sngon chad[qq] nam[rr] yang ’di ’dra[ss] ’di[tt] ma[uu] mthong //[vv]
[0.5] rkang gnyis gtso[ww] bo lhas[30] ni bstan du gsol //
rgyu[xx] gang rkyen gang lags pa bshad du[yy] gsol //
’jig rten don mdzad thugs brtse[zz] gsung[aaa] du[bbb] gsol //[31]
lus can kun[ccc] gyi[ddd] the tshom[32] dgum[33] du gsol //[eee]

[18] BJNQS: *’dab*.
[19] BP_3: / (due to following *kh*-?).
[20] $BJQP_{123}T$: *pad ma* [P_1: *p*- of ***pad*** written with a small letter beneath -*d*].
[21] BQ: /.
[22] P_1: *ngar* for *rang* (metathesis); P_2: *dar* for *rang*.
[23] N: *bzhuṭ*; P_{123}: *zhugs*.
[24] JNQST: *ci yi* for *ci’i* [Q: *yi* compressed].
[25] NT: /; S: double *spungs shad* (after first syllable).
[26] B: *gang gī’i* for *gangga’i*; JQT: *gang gā’i*; NS: *ganggā’i*; P_{123}: *gang ga’i*.
[27] P_1: *mthong (ste)* // [*ste* marked with dots above for deletion; P_2: between *mthong* and *shad* partially erased *te*; P_3: om. *mthong*.
[28] P_{12}: om. pāda 0.4b; QT: /.
[29] N: *dga’* for *gda’* (metathesis).
[30] BNP_{123}: *ltas* for *lhas* (contrary to *Ch*$_2$: 天中).
[31] QT: /.
[32] BQ: *rtsom*; JP_{12}: *tsom*.
[33] BQ: *’gum*; P_1: *gtum* for *dgum*; P_2: *gcad* for *dgum*; P_3: *dkum*.

***Ch*$_1$**

[0.3] 蓮花忽萎變　莫不生惡饜[1]
今以何因緣　而現此神化[2]
[0.4] 我覩恒沙佛　及無量神變
未曾見如今　願爲分別說

[1] *JsNaPuQiQsMiYu*: 厭惡 for 惡饜.
[2] *Dh$_a$FsKuMiSoYu*: 變 for 化.

Bth

[0.3] de dag rnaṁs kyang de la dga’ ba ste :[1]
ci ltar ngan tog ngan pa pad mo’i d++s na bzhugs //
lo ma mi sbu’u smrad pa ste //
ci’i slad du rdzu ’phrul rnam par ’phrul :
[0.4] bdag mthong sangs rgyas chu bo gang ga byed //
bd++ ’di lta bu ni sngon ma mthong :
rnam par ’phrul[1] pa ci ’dra bdag la snang :
[0.5] rkang gi m+g gi bdag la bshad du gsol //
ci’i rgyu ci’i rkyen kyi snang :
’jig rten don dang thug brtse phyi ru gsung //
srog chags thaṁs cad dgod pa bshad du gsol //

Ch$_2$

[0.3] 猶如妙寶而顯現　於惡色蓮花中坐
是蓮花葉皆可惡　云何作是大神通
[0.4] 我曾見佛如恒沙　見彼殊勝神通事
我未曾見如是相　如今遊戲之顯著
[0.5] 唯[2]願天中尊說示　何因何緣而顯現
唯[2]願世利作哀愍　爲除一切諸疑惑

[2] *Ji*$_2$: 惟 for 唯.

0L

de nas bcom ldan ’das kyis[1] byang chub sems dpa’ sems dpa’ chen po rdo rje’i[2] blo gros la sogs[3] pa thams cad dang ldan pa’i byang chub sems dpa’i tshogs la bka’ stsal pa /[a] rigs kyi bu dag[b] de bzhin gshegs pa’i snying[c] po zhes bya ba’i[d] mdo[e] shin tu[f] rgyas pa[g] yod de[4] / de rab[h] tu bstan pa’i phyir /[5] de[i] bzhin gshegs pas snang ba’i mtshan ma ’di[j] lta bu ’di byas so[k] //[l] de’i phyir[m] legs par rab tu nyon la yid la[6] zung shig[7] dang[8] bshad[n] do[o] //[p] byang chub sems dpa’ sems dpa’ chen po rdo rje’i[q] blo gros dang[r] / thams cad dang ldan pa’i byang chub sems dpa’i tshogs[s] des /[9] bcom ldan ’das la legs so[10] zhes gsol te[t] /[u] bcom ldan ’das kyi [v→]ltar nyan[w] pa dang / bcom ldan ’das kyis ’di skad ces[←v] bka’ stsal to //[11]

[1] ST: *kyis /.*
[2] LP_{13}: om. *’i*; Q: *’i* compressed, inserted later.
[3] B: *lasogs* for *la sogs*; Q: *las sogs* for *la sogs*; P_{12}: *stsogs* for *sogs*.
[4] P_{12}: *yin te* for *yod de*, contrary to Ch_{12}: 有; L: *yode*; T: *yod do*.
[5] $BDJNQP_{123}$: om. /; T: *spungs shad* (after first syllable).
[6] BJQ: om. *yid la*.
[7] NS: *zhig*.
[8] BDJNQ: *dang* ***ngas*** *bshad*; P_3: *dang /* ***ngas bshad***.
[9] BDJNQ: om. /; L: *spungs shad* (after first syllable).
[10] LTP_{13}: *legso* [P_1 originally *legs so* altered to *legso* through erasion of ***s(o)***]; N: *legs so* ***legs so*** *zhes*.
[11] BP_3: *pa /* for *to //*.

Ch_1

爾時世尊告金剛慧及諸菩薩言。善男子，有大方等經名如來藏。將欲演說，故現斯瑞。汝等，諦聽，善思念之。咸言。善哉，願樂欲聞。佛言。

Bth

de nas bcom ldan ’das] kyi rdorje blogros byangchub seṁdpa’ seṁs dpa’ chen po dang : snga ma’i byangchub seṁs dpa’ mang po thaṁs cad ’tshog pa bka’ stsal pa : rigs kyi bu de bzhin gshegs pa’i snying po zhes bya ba rab tu rgyas pa’i [247b1] mdo sde de bshad pa’i de lta bu’i snang ba’i lhas byas kyi de shin yid la byol la : leg pa nyon cig dang bshad to : zhes nas dge’o : bcoṁ ldan ’das shes de rdorje’i blogros byangchub seṁs dpa’ seṁs dpa’ chen po dang : byangchub seṁs dpa’] seṁs dpa’ chen po : mang po de dag thams cad la : bcoṁ ldan ’das kyi ’di skad ces bka’ stsal to :

Ch$_2$

爾時世尊告金剛慧等、上首菩薩及一切衆菩薩言。諸善男子，有大方廣如來藏經、甚深法要，如來欲說。是故先現如是色相。汝等，善聽，極善諦[1]聽，作意思惟。爾時金剛慧菩薩等一切菩薩、摩訶薩言。善哉，世尊，願樂欲聞。佛言。

[1]諦 inserted according to *Ji*$_2$ (four-syllable rhythm).

0M

rigs kyi bu[a] dag ji ltar[1] de bzhin gshegs pas[b] sprul pa'i padma[2] kha dog ngan pa /[3] dri nga ba /[c] smad par 'os pa /[4] mngon par dga' bar[d] 'gyur ba[5] ma[e] yin pa[f] 'di dag dang[g] / de bzhin gshegs pa'i[h] gzugs mdzes pa / gzugs[i] bzang ba[j] / blta[k] na sdug pa dag padma'i[6] snying po 'di dag la skyil[7] mo krung[l] bcas shing 'khod de /[m] 'od zer[8] 'bum dag rab tu 'gyed cing 'khod[n] pa de dag kyang rig[o] nas /[9] lha dang[10] mi rnams[p] phyag 'tshal zhing[q] /[11,r] mchod pa'i las kyang byed pa de bzhin du[s] /[12] rigs kyi bu dag[13] de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i[t] sangs rgyas kyis kyang /[14] rang gi shes rab dang /[u] ye shes dang / de bzhin gshegs pa'i mig[15] gis[16] sems can srog chags su[v] gyur pa[w] / 'dod[x] chags[y] dang /[17] zhe sdang dang / gti mug dang /[z] sred[aa] pa dang /[bb] ma rig[cc] pa'i nyon mongs[dd] pa bye ba phrag 'bum gyi sbubs su[ee] gyur pa thams cad dang /[ff]

[1] P_{12}: *lta*.
[2] BDJQP_{123}T: *pad ma*; (LSN: པདྨ).
[3] P_{123}: om. /.
[4] P_{123}: om. /.
[5] P_2T: *pa*.
[6] BDJQP_{123}: *pad ma'i*; T: om. *pad*: ***ma'i*** (***ma***) *snying* for *padma'i snying* [***ma*** marked with a dot triangle above for deletion].
[7] P_{123}: *dkyil*.
[8] P_2S: *gzer*.
[9] BDJNQP_{123}: om. /.
[10] NP_3: *dang /*.
[11] DJNP_{123}: om. /.
[12] BDJNQP_{123}: om. /.
[13] P_{12}: om. *rigs kyi bu dag*; L: om. *dag*.
[14] BDJNQP_{123}: om. /.
[15] LST: ***spyan*** for ***mig*** (that ***spyan*** is here original is most unlikely: no revisor would correct the honorific form ***spyan*** in the case of the Buddha's vision to ***mig***.
[16] LT: *gyis*; S: *gyi*.
[17] P_{12}: om. /.

Ch$_1$

善男子，如佛所化無數蓮花忽然萎變，無量化佛在蓮花内，相好莊嚴，結加[1]趺坐，放大光明，衆覩希有，靡不恭敬。如是，善男子，我以佛眼觀一切衆生貪欲、恚、癡諸煩惱中有如來智、如來眼、如來身，結加[1]趺坐，儼然不動。

[1] *Dh*$_a$*Fs*: 跏 for 加.

Bth

rigs kyi bu ’di lta ste : dper na : de bzhin gshegs pas sprul pa’i pad mo ’di dag la khatog ngan zhing : dri mi zhim la slad[1] cing mi bzang bar gyur la pad moi[1] de dag thaṁs cad <u>la</u> snying po ’di dag la yang : de bzhin gshegs pa’i sku dkyil mo grung bcas te bzhugs nas ’od gzer brgya phrag stong rab ++ tong zhing bzang zhing sdug la gzugs dang ldan par[1] bzhugs <u>par</u> lha dang mi rnaṁs kyi[2] de dag shes nas phyag ’tshal zhing mchod pa’i las byed do : rigs kyi bu de ltar de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa’i sangs rgyas rang gi shes rab kyi ye shes dang : de bzhin[1] gshegs pa mig gis seṁs can srog chagsu gyur te[3] : ’dod chags dang : zhe sdang dang : gtimug dang : sred pa dang ma rig pa dang : nyon mongs pa bye ba brgya phrag stong gi mdzod du mthong ngo :

[1] *mo* with a very small *’a chung* beneath and a symbol similar to a double *’greng bu* over the *na ro*; parallel to *pai* (*pa* with *’a chung* beneath and ‘double *’greng bu*’) representing *pa’i* at the end of the line.
[2] Between *kyi* and *de dag* excised *ston*.
[3] Not clear: *te* or *to*?

Ch$_2$

諸善男子，如此如來變化蓮花忽然之間成惡色相，臭穢，可惡，令不愛樂。如是花中而現佛形，結跏趺坐，放百千光明，相好端嚴，人所樂見。如是知已，有多天、龍、藥叉、健達嚩、阿蘇羅、蘗路荼、緊那羅、摩呼羅伽、人、非人等，禮拜供養。如是如是，善男子，如來、應、正等覺以佛自己[1]智慧光明眼見一切有情欲、瞋、癡、貪、無明煩惱。

[1] 己←已.

rigs kyi bu dag sems can nyon mongs pa'i sbubs[gg] su[hh] gyur pa de dag gi nang na /[18] nga[19] 'dra bar ye shes[20] dang ldan pa / mig dang ldan pa'i de bzhin gshegs[ii] pa mang po 'khod cing[21] skyil[22] mo krung[jj] bcas nas /[23] mi[kk] g.yo bar[ll] 'khod[mm] pa[nn] mthong ste / nyon mongs pa thams[oo] cad kyis nyon mongs pa[pp] can[qq] du gyur pa de dag gi nang na /[24] de bzhin gshegs[rr] pa'i chos nyid[25] mi g.yo zhing /[26] srid[ss] pa'i 'gro ba thams cad kyis ma gos pa dag[tt] mthong nas /[27] de bzhin gshegs pa[28] de dag ni nga[29] dang 'dra'o[30] zhes smra'o[31] //[uu] rigs kyi[vv] bu dag[ww] de bzhin gshegs pa'i mig[32] ni[xx] de ltar[33] mdzes pa yin te /[yy] de bzhin gshegs[zz] pa'i[34] mig[35] des[36] sems can[aaa] thams cad de bzhin gshegs pa'i[bbb] snying por[37] mthong ngo //[ccc]

[18] BDJNQ: om. /; P_2: *na / **ma gos pa dag** nga* (in the ms. which served P_2 as original, *ma gos pa dag* could already have been placed between the lines and became thus wrongly inserted by the copyist of P_2; cf. endnote tt).
[19] BQ: *de* for *nga*.
[20] BQ: *shes* ***de*** *dang*.
[21] P_{123}: *cing /*.
[22] P_{123}: *dkyil*.
[23] BDJNQP_3: om. /.
[24] BDJNQ: om. /.
[25] P_{123}: om. *nyid*.
[26] BDJNQP_{123}: om. /.
[27] BDJNQ: om. /.
[28] BQ: *pa**'i** de*.
[29] BQ: *de* for *nga*.
[30] BQ: *'dra'o // zhes*.
[31] BQ: *smras so* for *smra'o*.
[32] LST: *spyan* for *mig*.
[33] LST: *ltas* (see *Bth*: *de ltar*).
[34] LST: om *'i*; P_2: om. *pa'i* (see *Bth*: *pa'i*).
[35] LST: *spyan* for *mig*.
[36] P_{123}: *des /*.
[37] BDJNQ: *snying* ***po can du*** *mthong* (see Bth: *snying por mthong*; see the disussion of the term *tathāgatagarbha* in I A 2; cf. 1A.8f and 1B, fn. 2).

Ch$_1$

善男子，一切衆生雖在諸趣，煩惱身中有如來藏，常無染污，德相備足，如我無異。

Bth

rigs kyi bu seṁs can de dag nyon] mongs pa’i mdzod du gyur pa’i dbus na : nga dang ’dra ba ye shes dang ldan pa de bzhin gshegs pa mang po’i dkyil mo grung bcas te : mi g.yo bar bzhugso : nyon mongs pa thaṁs cad kyis nyon mongs pa de dag gis dbus na :] de bzhin gshegs pa’i chos nyid mi g.yo zhing : byung ba thaṁs cad kyi rgyud kyi ma gos par mthong bas na : de bzhin gshegs pa de bzhin gshegs pa de dang ’dra’o : zhes smra’o : rigs kyi bu de ltar de bzhin gshegs pa mig] bzang po de bzhin gshegs pa’i mig des seṁs can thaṁs cad de bzhin gshegs pa’i snying por mthong ngo :

Ch_2

彼善男子、善女人爲於煩惱之所凌没，於胎藏中有俱胝百千諸佛，悉皆如我。如來智眼觀察彼等有佛法體，結跏趺坐，寂不動搖。於一切煩惱染污之中如來法藏本無搖動，諸有趣見所不能染。是故我今作如是言。彼等一切如來如我無異。善男子，如是如來以佛智眼見一切有情如來藏。

1A

[Bu]rigs[a] kyi bu[b] dag[1] ’di lta ste[2] dper[c] na /[3,4] skyes bu[d] lha’i mig can la la[e] zhig gis /[5] lha’i mig gis[6] ’di ltar[f] kha dog ngan cing /[7] ’di ltar[g] dri nga ba’i padma[8,9] kha ma bye[10] zhing /[11] ma[h] gyes[i] pa dag la bltas[j] te / de’i dbus na[k] padma’i[12] snying po la de bzhin gshegs pa skyil[13] mo krung[l] bcas shing ’dug par rig nas /[14] de bzhin gshegs pa’i[m] gzugs [15→]blta[16] bar[n] ’dod de /[17] de bzhin gshegs pa’i gzugs[←15] de yang dag par[o] sbyang ba’i[18] phyir /[19] padma’i[20] mdab[21,p] ma kha dog ngan cing dri nga la[22] /[23] smad par ’os pa de dag ’byed[q] cing sel ba de bzhin du /[24] rigs kyi bu dag[25] de bzhin gshegs pas kyang[26] sangs rgyas kyi mig gis[27] sems can thams cad de bzhin gshegs[r] pa’i snying por[s] mthong nas /[28] sems can de dag gi[t] ’dod chags dang / zhe sdang dang /[29] gti mug dang /[u] sred[30] pa dang / ma rig[v] pa’i nyon mongs pa’i sbubs dbye[31] ba’i[32] phyir chos ston[w] te[x] /[y] de sgrub[33] pa’i[34] de bzhin gshegs pa rnams ni[z] yang dag pa[35] nyid du gnas so[36] //

[Bu]: Fom here till 1B.3 ([Bu]) included in the textcritical edition: the first of two quotations from the *TGS* in Bu ston’s *mDzes rgyan* f. 3a1-3a5.

[1] P_3Bu: om. *dag*.
[2] P_2Bu: *ste /*.
[3] DJN: om. /.
[4] BQ: / ***lha** skyes*.
[5] BDJNQP_3: om. /; S: *spungs shad* (after first syllable).
[6] P_2T: om. *gis*; Bu: om. *lha’i mig gis*.
[7] BDJNQP_{123}Bu: om. /.
[8] BDJQP_{123}T: *pad ma*.
[9] P_{12}: *pad ma /* [P_1: *spungs shad* (after first syllable)].
[10] QBu: *phye* for *bye*.
[11] BDJNQP_{123}Bu: om. /.
[12] BDJQP_{123}T: *pad ma’i*.
[13] P_{123}: *dkyil*.
[14] BDJNQBu: om. /.
[15] P_{12}: om. the passage from “15→” till “←15” (*aberratio oculi*).
[16] P_3Bu: *lta*.
[17] BDJNQ: om. /; L: *spungs shad* (after first syllable).
[18] BP_3: *sbyang **pa’i***; L: *sbyangs pa’i*; P_{12}: *sbyar ba’i*; Q: *sbyad **ba’i***.
[19] BDJNQBu: om. /.
[20] BDJQP_{123}T: *pad ma’i*.
[21] BDJNQSBu: *’dab*.
[22] BDJNQ: *ba* for *la*: BDJNQ assimilated to 0M.1f: ... *ngan pa / dri nga **ba** / smad par ’os pa / mngon par dga’ bar*.... In 0M.1f the three attributes are set one after the other. Here, the coordinating particle *cing*, by establishing a close relation between the two first members, requires the governing function of *smad par ’os pa* with *la*.
[23] DJNP_{123}Bu: om. /.
[24] DJNQ: om. / [Q: lacuna of about seven letters between *du* and *rigs*].
[25] P_{123}: om. *dag*; Bu: *dag /*.
[26] BT: om. *kyang*; P_3: *kyang /*.
[27] LST: *spyan gyis* for *mig gis*.
[28] BDJNQ: om. /.
[29] BQ: om. /; S: *shad* crossed out with a wriggled line?
[30] DJNL: *srid*.
[31] BQ: *’byed* for *dbye*.
[32] BQ: *pa’i*; P_2: om. *ba’i*.
[33] BQ: *bsgrubs* [B: *bsgrub*$_s$ at the end of bottom line of the folio]; T: *bsgrub*.
[34] P_{12}: *sbubs dbye ba’i* for *sgrub pa’i*; contrary to *Ch*$_2$: 正修行; S: *ba’i* for *pa’i*.
[35] P_{12}: *pa rnams ni yang dag **pa rnams ni yang dag pa** nyid* (dittography).
[36] LP_3: *gnaso* [P_3 at the end of the line].

Ch$_1$

又，善男子，譬如天眼之人觀未敷花，見諸花内有如來身，結加[1]趺坐，除去萎花，便得顯現。如是，善男子，佛見衆生如來藏已，欲令開敷，爲說經法，除滅煩惱，顯現佛性。

[1] *Dh*$_a$*Fs*: 跏 for 加.

Bth

rigs kyi bu ’di lta ste : dper na skyes bu zhig gi ’phral kyi mig gi de lta’i khatog ngan pa dri mi zhim pa pad mo’i snying po de la⌉ ’das pa pad mo’i snying po de’i nang na : de bzhin gshegs pa bzhugs na ni : de bzhin nyid mthong zhing shes na : de bzhin gshegs pa’i sku mthong bar ’dod de : khatog ngan pa dang : dri mi zhim par smod pa’i pad moi[1] [248a1] lo ma lhag par byed cing sel ba ni de bzhin gshegs pa de bzhin gshegs pa de’i sku sbyangs ba’i phyir ro : rigs kyi bu de ltar de bzhin gshegs pas : sangs rgyas kyis mig gis seṁs can⌉ seṁs can thaṁs cad de bzhin gshegs pa’i snying por mthong ste : seṁs can de dag ’dod chags dang : zhesdang dang gtimug dang : sred pa dang : ma rig pa dang : nyon mongs pa’i mdzod sbyangs pa’i phyir : chos bshad de gang nan tan⌉ byed pa ni de bzhin gshegs pa yongsu dag par gnas so :

[1] *mo* immediately followed by *’a* with a symbol similar to a double *’greng bu* above.

Ch$_2$

善男子，譬如以天妙眼見於如是惡色、惡香諸蓮花葉纏裹，逼迫。是以天眼見彼花中佛眞實體結跏趺坐。旣知是已，欲見如來，應須除去臭穢、惡葉[1]，爲令顯於佛形相故。如是如是，善男子，如來以佛眼觀察一切有情如來藏，令彼有情欲、瞋、癡、貪、無明煩惱藏悉除遣。故而爲說法。由聞法故，則正修行，即得清淨如來實體[2]。

[1] 葉←業.
[2] 體[Ga_2Ji_2]←禮.

1B

rigs kyi bu dag[a,b] ’di ni[c] chos rnams kyi chos nyid de[d] /[e] de bzhin gshegs pa rnams byung yang rung[1] ma byung yang rung[f] /[g] sems can ’di dag ni[h] rtag tu de bzhin gshegs pa’i snying po[2] yin na[i,**Bu]**] / rigs kyi bu dag smad par[j] ’os pa’i[k] nyon mongs pa’i sbubs[l] rnams[m] kyis[n] yog[3] pas /[o] de dag gi[p] nyon mongs pa’i[q] sbubs gzhig[r] pa dang / de bzhin gshegs pa’i[s] ye shes kyang[4] yongs su[t] sbyang ba’i[u] phyir /[5] de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas byang chub sems dpa’[v] rnams la chos ston te /[w] bya ba ’di la yang[x] mos par[y] byed do //[z] de la byang chub sems dpa’ sems dpa’[aa] chen po chos de dag la[bb] mngon par brtson par gnas pa de dag gang[6] gi tshe /[7] nyon mongs pa dang / nye ba’i[cc] nyon mongs pa thams cad las yongs su[dd] grol bar gyur pa[ee] de’i tshe /[8] de bzhin gshegs[ff] pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas shes[9] bya ba’i grangs su[10] ’gro ste /[gg] de bzhin gshegs pa’i[hh] bya ba thams cad kyang byed do[ii] //[jj]

[1] BDJNQP_3Bu: *rung /*; LT: *rung //*.
[2] DLSTP_3: ***po can yin*** (see *Bth*: *snying po’o*; cf. also 1A.8f. and 0M, fn. 37).
[3] BDJNQ: *g.yogs*; P_2: *g.yog*; T: *yogs*.
[4] P_{12}: om. *kyang*.
[5] BDJNQ: om. / [J: lacuna of one letter between *phyir* and *de*].
[6] P_{12}: om. *gang*.
[7] BDJNQ: om. /; S: *spungs shad* (after second syllable).
[8] BDJNQ: om. /; L: *spungs shad* (after first syllable).
[9] DNP_3S: *zhes*.
[10] LP_2: *grangsu*.

Ch₁

善男子，諸佛法爾，若佛出世，若不出世，一切衆生如來之藏常住不變。但彼衆生煩惱覆故，如來出世，廣爲說法，除滅塵勞，淨一切智。善男子，若有菩薩，信樂此法[1]，專心修學，便得解脫，成等正覺，普爲世間施作佛事。

[1] *Dh$_a$*: 信樂法喜 for 信樂此法.

Bth

rigs kyi bu chos rnaṁs kyi chos nyid de bzhin te : de bzhin gshegs pa byung ngam : de bzhin gshegs pa ma byung yang seṁs can de dag thaṁs cad ni⌉ de bzhin gshegs pa'i snying po'o : rigs kyi bu de nas yang smon pa nyon mongs pa'i mdzod kyi bsgrub pa : nyon mongs pa de dag gis mdzod gzhom pa'i phyir de bzhin gshegs pa'i ye shes yongsu sbyangs⌉ pa'i phyir : de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa'i sangs rgyas byangchub sems dpa' rnaṁs la chos 'chad do : de la byangchub seṁs dpa' chos + dag la nan tan du byed cing gnas te⌉ nam nyon mongs pa thaṁs ↓cad↓ dang : nye bar nyon mongs pa thaṁs cad las yongsu grol bar gyur pa de'i tshe : de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyi grangsu 'gro'o : thaṁs cad kyang⌉ de bzhin gshegs pa'i bya + byed do :

Ch$_2$

善男子，如來出世，若不出世，法性法界，一切有情如來藏常恒不變。復次，善男子，若諸有情可厭煩惱藏纏，爲彼除害煩惱藏故，淨如來智故，如來、應、正等覺爲於菩薩而說法要，作如是事，令彼勝解。既勝解已，於法堅持，則於一切煩惱、隨煩惱而得解脫。當於是時如來、應、正等覺於其世間而得其數。是能作於如來佛事。

1C

de nas de'i tshe[a] bcom ldan 'das kyis tshigs su[1] bcad pa 'di dag bka' stsal to //

[1.1] ji ltar padma[2,b] smad par[3] 'os gyur[c] pa[d] //[4,5]
de'i[6] mdab[7] ma sbubs gyur ma[e] gyes[f] la //[8]
de bzhin gshegs[g] pa'i snying po ma gos[h] te[9] //[10]
mi 'ga'[i] la las lha yi[11] mig gis mthong //[j]

[1.2] de ni de'i[12,k] mdab[13] ma 'byed pa na //
dbus na rgyal ba'i lus[14] ni[l] mthong gyur nas //[m]
rgyal ba[n] nye ba'i nyon mongs phyir[15] mi[o] 'gyur[p] //[q]
de ni 'jig rten kun tu[r] rgyal bar 'gyur[s] //

[1] LN: *tshigsu*.
[2] BDJQP_{13}T: *pad ma*; P_2: *dam pa ma* for *padma*.
[3] P_{12}: om. *par*; P_3: *pa'i* for *par*.
[4] P_2: cf. 0K, fn. 4.
[5] BQ: /.
[6] DJNQST: *de yi* for *de'i* [Q: *yi* compressed].
[7] BDJNQS: *'dab*.
[8] BQ: /; T: *spungs shad* (at the end of the line).
[9] DJN: *de* for *te*.
[10] BQT: /; P_3: double *spungs shad* (after first syllable).
[11] BP_{123}T: *lha'i*; Q: *yi* compressed.
[12] DJNQT: *de yi* for *de'i* [Q: *yi* compressed]; P_3: *nga'i* for *de'i*; P_2: *padma'i* for *de'i* with small letters beneath the line.
[13] BDJNQS: *'dab*; T: *'bad* for *'dab*.
[14] LST: *sku* for *lus*; parallel to "*spyan* for *mig*" (0M, fn. 15).
[15] B: *phyes*; DJNQP_{12}: *phyis*.

Ch₁

爾時世尊以偈頌曰。

[1.1] 譬如萎變花　其花未開敷
天眼者觀見　如來身無染

[1.2] 除去萎花已　見無礙導師
爲斷煩惱故　最勝出世間

Bth

de nas bcom ldan ’das de’i dus na tshigsu bcad pa ’di dag bshad do //

[1.1] ci ltar pad mo spyad pa de ni
de’i lo ma rnaṁs kyi +++ ma gyes /
de bzhin gshegs pai⌉ snying po de yang ni //
dri ma ma gos ±skyes pas ’phrul mi mthong //

[1.2] de’i lo ma de rnaṁs sel bar byed :
de’i nang na sku yang mthong :
phyis ni rgyal la nyon mongs ’byung ste +
rgyal ba ’di ni ’jig rten kun ↓du↓ ’byung⌉ ste :

Ch$_2$

爾時世尊說伽他曰。

[1.1] 如彼蓮花可厭惡　并其胎葉及鬚蘂
譬如天眼而觀見　是如來藏無所染

[1.2] 若能除去萎花葉　於中即[1]見如來身
復不被諸煩惱染　則於世間成正覺

[1] *Ji$_2$*: 則 for 即.

[1.3] de bzhin ngas[16] kyang srog chags thams cad kyi[t] //[u]
dkyil der gnas pa'i[v] rgyal ba[w] rnams[x] kyi[y] lus //
ji ltar smad 'os[z] padma'i[17] sbubs 'dra[aa] ba'i //[bb]
nyon mongs[cc] stong phrag bye bas khebs[dd] pa[18] mthong //[ee]

[1.4] nga[19] yang de dag gi[20] ni bsal[21] ba'i phyir //[ff]
mkhas pa rnams la rtag tu chos ston[gg] te[22] //[23]
sems can 'di dag sangs rgyas 'gyur bya zhes //
rgyal ba'i phyir ni nyon mongs rnam par sbyong[24] //[hh]

[1.5] nga yi[25] sangs rgyas mig[26] ni[ii] de[27] 'dra[jj] ste //[kk]
de[28] yis[29] rgyal ba'i lus su[30] gnas pa yi[31] //[ll]
sems can 'di dag thams cad mthong gyur[32] te //
de dag rnam par sbyang[mm] phyir chos smra'o //[nn]

[16] P_{12}: *ngan* for *ngas*.
[17] BDJQP_{123}T: *pad ma'i*; S: *padmo'i*.
[18] BDJNQ: *par*.
[19] BQ: *de* for *nga*.
[20] DJN: *gis*.
[21] DJNQP_2: *gsal*; P_1: *ga la* for *bsal*.
[22] BDJNP_3S: *to*.
[23] QT: /.
[24] P_{23}: *spyod* for *sbyong*.
[25] B: *ni* for *yi*; JP_3: *nga'i* for *nga yi*.
[26] LST: *spyan* for *mig*.
[27] P_{123}: *'di* for *de* [P_2: *'d(i)* with small letters beneath the line].
[28] LST: *nga* for *de* (see Bth: *de ru*).
[29] N: *yi* for *yis*; P_{123}: *de'i* for *nga yis*.
[30] JL: *lusu*; P_2: *la* for *su*.
[31] P_{12}: *yin* for *yi*.
[32] P_{12}: *'gyur*.

Ch₁

[1.3] 佛觀衆生類　悉有如來藏
無量煩惱覆　猶如穢花纏

[1.4] 我爲諸衆生　除滅煩惱故
普爲說正法　令速成佛道

[1.5] 我以[1]佛眼見　一切衆生身
佛藏安隱住　說法令開現

[1] 以[*Dh_aFsKuMiSoYu*]←已.

Bth

[1.3] bdagis srog chags : kun mthong ba'i snying po
de la rgyal ba'i sku rnaṁs mthong ba'i gnas :
nyon mongs pa bye ba stong gis kun tu khebs :
de bzhin pad mo'i [248b1] snying po smad pa 'o :
[1.4] bdagis de dag gsal ba'i phyir :
rtag tu mkhas pa rnaṁs la chos kyang bshad :
nyon mongs pa ni rnaṁs rgyal ba ↓rgyal↓ 'i ↓<u>thaṁs</u>↓ phyir :
ci ltar seṁs can 'di dag sangs rgyas par 'gyur :
[1.5] 'di ltar 'di 'dra 'i sangs rgyas[1] mig :
nga'i seṁs can 'di dag kun mthong ba //
de ru rgyal ba'i sku yang rab tu gnas //
de dag rnam par sbyang ba'i phyir : chos kyang

Ch$_2$

[1.3] 今我悉見諸有情　內有如來微妙體
除彼千俱胝煩惱　可[2]厭惡如萎蓮花
[1.4] 我爲彼等而除遣　我智者常說妙法
佛常思彼諸有情　悉皆願成如來體
[1.5] 我以佛眼而觀見　一切有情住佛位
是故我常說妙法　令得三身具佛智

[2] 可←令 (cf. parallel in 1.1a etc. (可厭惡) as equivalent for *smad par 'os pa*).

2A

rigs kyi bu dag gzhan yang ’di[a] lta ste[1] dper na /[2] sbrang tshang zlum po shing gi yal[b] ga la[3] ’phyang[c] ba[d] //[4] bung ba[e] ’bum gyis[f] kun tu[g] bsrungs[h] shing[i] //[5] sbrang rtsis yongs su[j] gang ba zhig[k] yod la //[6] de nas sbrang [7]rtsi ’dod pa’i mi zhig gis[8] srog chags kyi rnam pa bung ba[l] de dag thabs mkhas pas[9] bskrad[10] nas[11] /[12] sbrang rtsi des[13] sbrang rtsi’i[m] bya ba byed do[n] //[o] rigs kyi bu dag de bzhin[p] du sems can thams cad kyang sbrang tshang dang ’dra ste / de la[q] sangs rgyas nyid nyon[r] mongs pa dang / nye ba’i nyon mongs pa bye ba phrag ’bum gyis[s] shin[14] tu[t] bsrungs pa[15] /[16] de bzhin gshegs pa’i ye shes mthong[u] bas rig[v] go[17,w] // rigs kyi bu dag ji ltar sbrang tshang gi[18] nang na /[19] sbrang rtsi bung ba[x] bye ba phrag[y] ’bum[z] gyis[20] kun[aa] tu[bb] bsrungs pa[21] yod[cc] par skyes bu mkhas pa zhig gis[22] shes pas[23] rig pa de bzhin du /[24] sems can[dd] thams cad la yang[ee] sangs rgyas nyid nyon mongs pa[ff] dang /[gg] nye ba’i nyon mongs pa bye ba phrag ’bum gyis kun tu[hh] bsrungs[ii] pa yod par de bzhin gshegs pa’i[25] ye shes[jj] mthong bas rig ste[kk] /

[1] B: *ste //*; DJNQP_2: *ste /*.
[2] BDJNQ: om. /; L: //.
[3] P_1: om. *la*; P_2: om. *ga la*.
[4] DP_{12}T: /.
[5] BDJNQ: om. //; P_{123}T: /.
[6] BDJNQSTP_{23}: /.
[7] B: ***brtsi*** for *rtsi*; Q: lacuna of one letter between *sbrang* and *rtsi*.
[8] P_1: *gis //*; P_{23}: *gis /*.
[9] BP_2: *pas /*; P_1: *pas //*; Q: lacuna of one letter between *pas* (without *tsheg*) and *bskrad*.
[10] P_1: *bskad*; P_3S: *skrad*.
[11] BDJNQ: *na* for *nas*.
[12] BDJNQP_{123}: om. /.
[13] P_{123}: om. *sbrang rtsi des* (*aberratio oculi*).
[14] BDJNQP_{123}: *kun* for *shin*.
[15] BQ: *srungs de* for *bsrungs pa*.
[16] BDJNQP_{13}: om. /.
[17] LP_1: *rigo* [P_1 at the end of the line].
[18] JN: *gis*.
[19] BDJNQP_{123}: om. /.
[20] P_{12}: *gyis /*.
[21] P_{13}: *bsrung ba*; P_2: *bsrungs ba*.
[22] P_{123}: *gis /*.
[23] BDJNQ: *par* for *pas*: against *par* cf. the parallel constructions in 2A.8 and 2A.12f.
[24] BDJNQP_{123}: om. /.
[25] LP_1: *pī* [L at the end of the line]; T: *pa’* for *pa’i*.

Ch$_1$

復次，善男子，譬如淳蜜在巖樹中，無數群蜂圍繞，守護。時有一人，巧智方便，先除彼蜂，乃取其蜜，隨意食用，惠及遠近。如是，善男子，一切衆生有如來藏，如彼淳蜜在于巖樹，爲諸煩惱之所覆蔽，亦如彼蜜群蜂守護。我以佛眼如實觀之。

Bth

rigs gyi bu gzhan yang ’di lta ste : dper na : sbrang rtsi’i stod zlum por gyur pa shing gis ya$_s$] ga ’phyang ste : bung ba brgyastong gi srungs sbrang rtsi yongsu gang ba sbrang rtsi ’dod pa’i skyes bus ba srog chagsu gyur pa dag thaṁs cad mkhas pas bskrad nas sbrang rtsi sbrang rtsis ’i bya ba byed do :] rigs kyi bu de lta bas na ’di bzhin seṁs can thaṁs cad kyang sbra rtsi ’dra ste : de bzhin gshegs pa’i ye shes kyi mthong bas : sangs rgyas su ’gyur ±nyon mongs pa dang : nye bar nyon mongs pa] bye ba stong phrag brgyas srung bar shes so : rigs kyi bu ci lta bu sbrang rtsi’i snod kyi dbus na bar shes pa’i skyesbus sbrang rtsi bye ba phrag stong gis srung bar ye shes kyi shes so : de ltar

Ch$_2$

復次，善男子，譬如蜜房懸於大樹。其狀團圓。有百千蜂，遮護其蜜。求蜜丈夫以巧方便駈逐其蜂，而取其[1]蜜，隨蜜所用。如是如是，善男子，一切有情猶如蜜房，爲俱胝百千煩惱隨煩惱之所藏護。以佛智見能知此已，則成正覺。善男子，如是蜜房智者丈夫既知其蜜，亦復了知於俱胝百千衆煩惱蜂之所守護，如是一切有情以如來智見知已，成佛於彼，爲俱胝百千煩惱、隨煩惱之所遮覆。

[1] *Ji*$_2$: 於 for 其.

2B

rigs kyi bu dag de[1] la de bzhin gshegs pa yang[a] thabs[b] la[2] mkhas pas[3] bung ba[c] bsal[d] ba de[4] bzhin du sems can[e] de dag gi ’dod[f] chags dang / zhe sdang dang / gti mug dang /[5] nga[g] rgyal dang /[6] rgyags pa dang /[h] ’chab pa dang / khro ba dang / gnod sems dang / phrag dog[7] dang / ser sna la sogs[8] pa’i nyon mongs pa[i] dang / nye ba’i[9] nyon mongs[j] pa[k] rnams bsal[10] nas /[11] ji ltar sems can de dag la yang[l] nyon mongs[m] pa dang /[n] nye ba’i nyon mongs pa de[12] dag gis[o] nye ba’i nyon mongs pa[p] can du mi ’gyur ba dang /[q] gnod par mi ’gyur ba de lta de ltar[13] chos ston to //[r] de bzhin gshegs pa’i ye shes mthong ba de[14] rnam par sbyangs nas /[15] ’jig rten na de bzhin gshegs pa’i bya ba[s] byed de[t] /[16] rigs kyi bu dag[17] nga’i[u] de bzhin gshegs pa’i mig[18,19] yongs su[20] dag pa des /[21] ngas sems can thams[v] cad de ltar mthong ngo[w] //

[1] P_{123}: *de dag* for *dag de*.
[2] P_{123}T: om. *la*.
[3] P_{123}: *pas /*.
[4] BJQP_{123}: om. *de*.
[5] P_{12}: om. *gti mug dang /*; BQ: om. /.
[6] BQ: om. / [Q at the end of the line].
[7] P_1: *phrag dogs*; P_{23}: *phra dog*; wrong decomposition of the abbreviation *phradog* (ཕྲདོག་; see Bacot 1912: 415)?
[8] B: *lasogs*; Q: *las sogs*; P_{12}: *stsogs* for *sogs*.
[9] B: *nyon mong$_s$ pa dang / nye ba’i* with small letters beneath the line (= correction of an *aberratio oculi*); P_{12}: om. *nye ba’i*.
[10] P_{12}: *bstsal*; P_3Q: *gsal*.
[11] BDJNQ: om. /.
[12] P_{12}S: om. *de*.
[13] LP_2: *de ltar* for *de lta de ltar*; P_3: *de ltar da ltar* for *de lta de ltar*.
[14] P_{123}: *de /*.
[15] BDJNQ: om. /; T: *spungs shad* (at the end of the line).
[16] NP_3: *de //* [N: second *shad* of the *nyis shad* only half].
[17] P_2T: om. *dag*; Q: lacuna of about three letters between *dag* and *nga’i*.
[18] LST: *spyan* for *mig*.
[19] P_{12}: *mig gis yongs*.
[20] LT: *yongsu*.
[21] BDJNQ: om. /; T: //.

Ch₁

以善方便隨應說法，滅除煩惱，開佛知見，普爲世間施作佛事。

Bth

thabs pa$_{s}^{]}$ seṁs can thams cad la sbrang rtsi byed pa bskad pa bzhin du sems can de dag gis ’dod chags dang : zhe sdang dang : gtimug dang : nga rgyal dang : drag pa dang : ’chag pa dang : khro ba dang : gnod sems dang :$^{]}$ ngan seṁs ’jungs pa ’di la stsog$_{s}$ pa’i nyon mongs pa dang : nye bar nyon mongs pa med par bya ba’i phyir : de bzhin du chos ’chad do : ci ltar ci lta bu yang seṁs can de dag nye ba’i nyon mongs pas nye bar nyon mong$_{s}^{]}$ par mi ’gyur ba dang : gdungs par mi ’gyur ba dang : de bzhin du de bzhin gshegs pa’i yeshes mthong ba de rnam par sbyangs te : de bzhin gshegs pa’i byed pa ’jig rten du byed do : rigs kyi bu nga’i de bzhin$^{]}$ gshegs pa’i mig yongsu dag pas : ngas seṁs can ’di dag thaṁs cad mthong ngo :

Ch$_2$

善男子，如來以巧方便力，爲害蜂者，教諸有情，駈逐欲、瞋、癡、慢、憍、覆、怒、忿[1]、嫉、慳煩惱、隨煩惱故，如是說法，令諸有情不爲煩惱之所染污，無復逼惱，亦不附近。善男子，云何此等有情我以如來智見，爲淨除故，於諸世間而作佛事。善男子，以清淨眼見諸有情如是清淨。

[1] 怒忿[=*Ji$_2$*]←忿怒 (cf. the sequence in the Tib.: ... *mrakṣa* (覆), *krodha* (怒), *vyāpāda* (忿), *īrṣyā* (嫉)...).

2C

de nas de'i tshe bcom ldan 'das kyis tshigs[a] su[1] bcad pa 'di dag bka' stsal to //[2]

[2.1] ji ltar 'di na sbrang tshang[b] yod pa la //[3,4]
bung bas[c] kun tu bsrungs[5] shing[d] sbas[e] gyur pa[f] //
mi gang sbrang[g] rtsi 'dod pas de[6] mthong nas[7] //[h]
de[i] ni bung ba[j] rab[k] tu skrod[8] par byed //[l]

[2.2] de bzhin 'dir yang sbrang tshang[m] lta bu[9] ni //[10]
srid pa gsum gyi[n] sems can thams cad do[o] //[p]
de dag nyon mongs bye ba mang ba ste //[q]
nyon mongs dbus na de bzhin gshegs[r,11] 'dug[12] mthong[s] //

[1] LT: *tshigsu.*
[2] BT: /; N: *spungs shad* (after third syllable).
[3] P_2: cf. 0K, fn. 4.
[4] BT: /.
[5] BQ: *srungs*; P_3: *bsrangs*; T: *bsrung.*
[6] P_{12}: *pa des* for *pas de.*
[7] LP_3: *na* for *nas.*
[8] BQ: *bskrod*; P_{123}: *skyod.*
[9] P_{12}: *bur.*
[10] P_3QT: /.
[11] P_{12}: *gshegs* ***pa*** *'dug.*
[12] P_{12}: *'dug* ***pa*** *(m)thong.*

Ch₁

爾時世尊以偈頌曰。

[2.1] 譬如巖樹蜜　無量蜂圍繞
巧方便取者　先除彼群蜂

[2.2] 衆生如來藏　猶彼[1]巖樹蜜
結使塵勞纏　如群蜂守護

[1] 彼[*Dh_aKuMiSoYuJsNaPuQiQsZi* (*Fs* illegible)]←如 (see parallel in 2A: 如彼淳蜜在于巖樹...).

Bth

de nas bcoṁ ldan ’das kyis de’i tshe de’i dus na : tshigsu bcad pa ’di bshad do //

[2.1] ci ltar sbrang rtsi’i sdod du gyur pa ni // [249a1]

bu ba rnaṁs kyi bsrungs shing sbas pa de :
sbrartsi ’dod pa’i mi yis mthong nas su //
bung ba rnaṁs ni skod par byed do :

[2.2] ci ltar sbrang rtsi sdod ni ’di bzhin du //

seṁs can thaṁs cad ’byung ba gsuṁ na mthong :
bung ba ↑de dag↑] nyon mongs bye ba mang na :
nyon mongs dbus na : de bzhin gshegs pa gnas

Ch$_2$

爾時世尊說伽他[1]曰。

[2.1] 猶如蜜房狀團圓　衆蜂護而所隱覆
　　求蜜丈夫而見已　悉皆駈逐於衆蜂

[2.2] 我見有情在三有　亦如蜜房無有異
　　俱胝衆生煩惱蜂　彼煩惱中如來住

1 他[=*Ji*$_2$ (佗)]←陀 (as usual in introducing the verses).

[2.3] nga yang[t] sangs rgyas rnam par sbyang[13] don du //[u]
bung ba[v] skrod[14] pa lta bur nyon mongs [15]sel //
gang [w]gis[16] nyon mongs bye ba[17] gnod ’gyur ba[x] //[y]
chos rnams[z] ’dir ni thabs[aa] kyis[18] rab ston te //

[2.4] de dag ji ltar de bzhin gshegs gyur la //
’jig rten kun tu[bb] rtag tu[19] bya[20] byed[21] cing[cc] //[dd]
spobs[22] ldan ji ltar sbrang ma’i[ee] sbrang[ff] rtsi yi //[gg]
snod[hh] ’dra’i[ii] chos ston ’gyur bar[23] bya phyir ro[jj] //[kk]

[13] LST: *spyad* for *sbyang*.
[14] BQ: *bskrod*.
[15] BQ: *sol* for *sel* [B: *g-* of ***(g-)sol*** marked with a dot triangle above for deletion]; Q: lacuna of one letter between ***mongs*** and *sol*.
[16] P$_{12}$: *gi*.
[17] BDJNQ: *bas* for *ba*.
[18] P$_{13}$: *kyi*.
[19] LST: om. *rtag tu* contrary to *Ch$_2$*: 常 (see fn. 21).
[20] LST: *bya **ba** byed*.
[21] LST: *byed **’gyur** c-/zh-ing*: by the insertions of fn. 20 and here LST compensated for the omission of *rtag tu* (see fn. 19) in order to keep the 9-syllable rhythm.
[22] B: *sbobs*; J: *-bs* of ***spobs*** compressed; P$_{123}$: *spos* for *spobs*.
[23] P$_3$T: *ba* for *bar*.

Ch$_1$

[2.3] 我爲諸衆生　方便說正法
　　滅除煩惱蜂　開發如來藏

[2.4] 具足無礙辯　演說甘露法
　　普令成正覺　大悲濟群生

Bth

[2.X] ngas ni : saryas : sangs rgyas rnaṁ par sbyangs pa’i phyir :
bung ba ci ltar[1] rtsi ’i sdod ni ’di bzhin du //
seṁs can thaṁs cad ’byung ba⌋ gsum na mthong :
bung ba de dag nyon mongs pa bye ba mang :
nyon mongs pa dbus na : de bzhin gshegs pa gnas //
[2.3] ngas ni sangs rgyas rnampar sbyangs pa’i phyir :
bu++ ci ltar skrod pa de bzhin nyon mongs⌋ pa gsal :
thabs kyi chos rnaṁs kyang ni smra bar bya :
nyon mongs pa bye ba de rnams med par bya :
[2.4] de bzhin gshegs pa ci ltar ’gyur ba de :
rtag tu ’jig rten thaṁs cad don kyang byed :
ci ltar sbrang ma’i sbrang rtsis⌋ sdod gyur pa //
de ltar spobs shing chos kyang bshad par ro //

[1] *Aberratio oculi*: copyist repeats from 2.2a: *rtsi sdod*....

***Ch*$_2$**

[2.3] 我佛常爲淨除故　害彼煩惱如逐蜂
以巧方便爲說法　令害俱胝衆煩惱
[2.4] 云何成佛作佛事　常於世間如蜜器
猶如辯才說好蜜　令證如來淨法身

3A

rigs kyi bu dag gzhan yang ’di lta ste[a] dper[b] na /[1] ’bras sa[2] lu[c] ’am / nas sam /[d] ci tse[3] ’am[e] / ’bru[4] rnams[f] ni snying po phub mas[5] yongs su[6] bsrungs[g] pa[h] yin te /[i] de[7] rang gi phub ma las[8] ma byung[9] gi bar du[10] bza’ ba dang / bca’[j] ba[k] dang / myang[l] ba’i bya ba mi byed kyi[m] /[n] rigs[o] kyi bu dag skyes pa ’am[11] / bud med gang dag[p] bza’ ba dang /[q] bca’[r] ba la sogs[12] pa[s] zas skom gyi bya ba ’dod pa de dag gis brngas[13] shing[t] brdungs[u] te /[v] phub ma’i sbubs[w] dang[14] phyi[x] shun sel to[15] //[16,y]

[1] BDJNQ: om. /.
[2] BDJNQST: *sā* for *sa*.
[3] B: ***tsi rtse*** for *ci tse*; P_{12}Q: ***rtse*** for *tse*; T: ***tsi*** for *tse*.
[4] P_{12}: *’bru’i* for *’bru*: the genitive could be a survival of preclassical times, when the nominal character of the following *rnams* was still felt. Or should the genitive be explained in relation to the variant *rnam pa* in en. f?
[5] BDJNQ: *ma nas* for *mas*.
[6] LN: *yongsu*.
[7] DJ: om. *de*; P_{123}: *de’i* for *de*.
[8] BDJNQ: ***nas*** for *las* (Bth: *las*).
[9] BDJNQ: ***phyung*** (required agent is not given); P_1: ***byang***.
[10] B: *bar du* ***bar du*** *bza’* (dittography); P_1: *du* //; P_2: *du* /.
[11] BDJNQ: *dang* for *’am* (There is no reason for the preference of *’am* contrary to *dang* in the edition besides the general priority granted to L(ST).
[12] BQ: *lasogs* for *la sogs*; L: *la* sog_s (at the end of the line); P_{12}: *las stsogs* for *la sogs*.
[13] DNQT: *brngas* or *brdas* (?).
[14] P_{12}: *dang* /.
[15] B: ***sol to*** for *sel to*; P_{12}T: ***te*** for ***to***; P_3: ***selo*** for ***sel to*** (before ***nyis shad*** at the end of the line).
[16] D: *spungs shad* and *rkyang shad* (after first syllable); P_{12}T: /; S: double *spungs shad* (after first syllable).

Ch₁

復次，善男子，譬如粳粱[1]未離皮稽，貧愚輕賤，謂爲可棄。除蕩既精，常爲御用。

[1] 粱[=*KuMiSo YuJsNaPuQiQsZi*]←糧.

Bth

rigs kyi bu gzhan yang ’di lta ste : dper na ’bru ’am : nas sam : ci rtse ’am : so pa rnams kyi snying po phub mas ++ par gyur te : nam phub ma las] yongsu ma byed pa’i bar du mi bca’ pa mi bzang : myong bar yang mi ’gyuro : rigs kyi bu bca’ ba dang : bzod pa dang : btung ba$_r$ bya ba’i bud med dam : skyes pas phyir zhing ba++ nas : phub ma’i nyon mongs pa] gsal te : phyirol ’dir ro :

Ch$_2$

復次，善男子，譬如稻、麥、粟、豆所有精實爲糠所裹。若不去糠，不堪食用。善男子，求食之人，若男，若女，以其杵臼舂去其糠，而充於食。

3B

rigs kyi bu dag de bzhin du[1] de bzhin gshegs pa yang[a,2] de bzhin gshegs[b] pa'i spyan gyis[3] sems can thams cad[c] la de bzhin gshegs pa nyid /[4] sangs rgyas nyid[5] rang byung[d] nyid /[e] nyon mongs pa'i sbubs kyi[6] shun pas dkris[7] shing[f] gnas par[g] mthong ngo // rigs kyi bu dag de la[h] de bzhin gshegs[i] pa yang[j] nyon mongs pa'i sbubs kyi[8] shun pa[k] bsal[9] ba dang / de bzhin gshegs pa nyid yongs su[l] sbyang[m] ba dang /[n] sems can 'di dag ji ltar nyon mongs pa'i sbubs kyi shun[10] pa thams cad las grol te[o] /[11] 'jig rten du de bzhin gshegs pa dgra bcom[p] pa yang dag[q] par rdzogs pa'i sangs rgyas shes[12] bya ba'i[r] grangs su[13] 'gro bar[s] 'gyur snyam[t] nas[u] /[14] sems can rnams[v] la chos ston to //

[1] BJQP_2T: om. *de bzhin du* (*aberratio oculi*).
[2] P_2S: om. *de bzhin gshegs pa yang* (*aberratio oculi*).
[3] LP_3: *gyi*.
[4] P_{13}: om. /; S: //.
[5] BDJNQTP_{12}: *nyid* /; P_3: *nyid* //.
[6] P_{12}: *ni* for *kyi*.
[7] B: *bkris*; P_1: *bkri*$_s$; P_2: *dkas*; Q: *dkrigs*.
[8] BQ: *kyis*.
[9] P_{12}: *gsal*; Q: *b-* of ***bsal*** smaller; lacuna of a half letter between *b-* and *-sal*: *b-* is the left half of a *g-* (of original ***gsal***) with its right half deleted.
[10] P_1T: *shin*.
[11] JT: //.
[12] BDJNQP_3: *zhes*.
[13] LP_2: *grangsu*.
[14] BDJNQ: om. /; P_1T: // [T at the end of the line].

Ch$_1$

如是，善男子，我以佛眼觀諸衆生煩惱糠檜覆蔽如來無量知見。故以方便如應說法，令除煩惱，淨一切智，於諸[1]世間爲最正覺。

[1] *Ji*$_1$: 諸衆世 for 諸世 (contrary to four-syllable rhythm: 於諸世間).

Bth

rigs kyi bu de ltar ’dir de bzhin gshegs mig gis seṁs thaṁs cad nyon mongs pa’i mdzod kyis phub mas dkris pa de bzhin gshegs pas : ’gyur ba : sangs rgyasu] ’gyur ba : rang ’byung ba don dang bcas te : gnas pa : mthong ngo : rigs kyi bu de bzhin gshegs pas kyang nyon mongs pa thaṁs cad kyi phub ma bsal ba’i phyir de bzhin gshegs pa nyid yongsu sbyangs pa dang : ci nas] sems can ’di dag nyon mongs pa thaṁs cad kyi mdzod kyi phub ma las grol te : ’jig rten du de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas su ’gro ba’i phyir : [249b1] seṁs can rnaṁs la chos ’chad do :

Ch₂

如是如是，善男子，如來、應供、正遍知以如來眼觀見一切有情具如來體，爲煩惱皮之所苞[1]裹，若能悟解，則成正覺，堅固安住自然之智。善男子，彼如來藏處在一切煩惱之中。如來爲彼有情除煩惱皮，令其清淨，而成於佛，爲於說[2]法，常作是念。何時有情皺去一切煩惱藏皮，得成如來，出現於世。

[1] *Ji₂*: 包 for 苞.

[2] 於說[=*Ji₂*]←說於 (*Ji₂* shows the *lectio difficilior*; the reading 爲說於法 is to be expected. Though the particle 於 is also used in *Ch₂* to mark the object of an action, it never appears throughout the text in case of the exposition of the Dharma (e.g. ... 說於法). On the other hand, the combination 爲於 appears several times in order to mark the subjects benefiting from the Buddha’s activity: (1B) 如來 ... 爲於菩薩而說法要; (4B) 如來 ... 爲於有情除諸煩惱; (5B) 是以爲於菩薩宣說妙法. It is remarkable that *Ch₂* adds 妙 (which is without any counterpart in the Tib. versions) to 法 rather than to employ 於 to characterize 法 as the object. (Cf. 5B quoted above; also: (7B) 爲諸菩薩而說妙法). The emended text should accordingly be understood as “... teaches the Dharma for [them] (爲於).”)

3C

de nas de'i tshe bcom ldan 'das kyis[a] tshigs su[b] bcad pa 'di dag bka' stsal to //

[3.1] ji ltar[c] 'bru 'am sa[1] lu'i[2] 'bras kyang rung[d] //[3,e]
ci tse[4] 'am ni 'on te nas kyang rung //[5]
ji srid bar du de dag phub[f] bcas[g] pa //[h]
de srid[i] bar[j] du bya ba mi byed de[k] //[l]

[3.2] de dag gis ni brdungs[m] nas phub bsal[n] na[o] //[p]
bya ba rnam[q] pa[r] mang[s] po dag kyang byed //[t]
snying po phub ma ldan pa de dag ni //[u]
sems can rnams la bya ba mi byed do[v] //[w]

[1] BDJNQST: *sā* for *sa*.
[2] P_{12}: om. *'i*.
[3] P_2: cf. 0K, fn. 4.
[4] BQ: *rtse*.
[5] B: /; P_{12}: om. pāda 3.1b.

Ch₁

爾時世尊以偈頌曰。

[3.1] 譬一切粳粱[1]　皮糩未除蕩
貧者猶賤之　謂爲可棄物

[3.2] 外雖似無用　内實不毀壞
除去皮糩已　乃爲王者膳

[1] 粱[=*KuMiSoYuJsNaPuQiQsZi*]←糧.

Bth

de nas bcoṁ ldan 'das kyis de'i tshe de'i dus na : tshigsu bcad pa 'di dag bshad do //

[3.1] ci ltar 'bru dang :

ci lta nas dang :

ci tse rnaṁs phub ma bcas gyur pa :

don du bya ba

[3.2] de dag phrad te bsal nas su //

rnaṁ pa mang[1] po'i don kyang byed :

de dag snying po phub mar ldan :

bsal nas seṁs can don kyang byed :

Ch$_2$

爾時世尊說伽他曰。

[3.1] 譬如稻穀與粟床[1]　大小麥等及於豆

彼等爲糠之所裹　是不堪任於所食

[3.2] 若能舂杵去於糠　於食種種而堪用

精實處糠而不壞[2]　不壞[3]有情爲作利

[1] 床[=*Ga$_2$*]←床 (possible is also an emendation to 黍[=*Ji$_2$*] "Chinese millet").
[2] 壞[=*Ji$_2$*]←堪 (see *Tib*, *Bth* (3.2c) and *Ch$_1$* (3.2b): 不毀壞).
[3] 壞[=*Ji$_2$*]←懷 (I understand 不壞 as the "undamaged [kernel]").

[3.3] de bzhin sems can kun gyi[6] sangs rgyas[x] sa[7] //[y]
nyon mongs[z] rnams kyis[aa] khebs[bb] par[cc] ngas mthong nas //[dd]
ngas[ee] ni de[8] dag rnam[ff] par sbyang[gg] ba[hh] dang[9] //[10]
sangs rgyas myur thob bya phyir chos ston to //[ii]

[3.4] sems[jj] can kun la[11] nga ’dra’i[12] chos nyid ni //[kk]
nyon mongs brgya[13] yis[ll] dkris[14] nas[mm] gang yod pa //[nn]
de ni[15] rnam[oo] sbyangs[16] thams[pp] cad ji lta[qq] bur //[rr]
rgyal bar[17] myur ’gyur[ss] bya phyir chos ston to //[tt]

[6] B: *kyi*; LP_1: *gyis*.
[7] P_{12}: *so* for *sa*.
[8] P_1: *de* with small letter beneath the line; S: om. *de*.
[9] P_{12}: *yang* for *dang*; P_3: *bya* for *dang*.
[10] L: om. // (at the end of the line): the copyist marked the end of the the line with four vertically arranged dots after *dang*; QST: /.
[11] L: between *la* and *nga*: deleted letter (not clear); it could be *’a* from originally *la’ang* (see the following fn.).
[12] P_{12}: *yang 'dra ba'i* for *nga 'dra'i*; P_3: *'ang 'dra ba'i* for *nga 'dra'i*.
[13] BQ: *rgya* (contrary to *Ch₂*: 百).
[14] BQ: *bkris*.
[15] P_{13}: *na* for *ni*; P_2: *nas* for *ni*.
[16] DJNP_3: *sbyang*.
[17] P_{123}: *ba* for *bar*.

Ch₁

[3.3] 我見衆生類　煩惱隱佛藏
爲說[2]除滅法　令得一切智

[3.4] 如我如來性　衆生亦復然
開化令清淨　速成無上道

[2] *JsMi*: 我 for 說.

Bth

[3.3] de ltar bdagis seṁs can thaṁs cad mthong :
nyon mongs pas ni sangs rgyas sa yang khebs //
de dag bsal ba’i phyir chos kyang bshad :]
myur tu thaṁs cad sangs rgyas pa yang ’gyur :
[3.4] seṁs can thaṁs cad chos nyid nga ’dra ste :
nyon mongs pa ni brgya’i bskor nas gnas :
de dag rnaṁ par dag phyir chos kyang smra ↓//↓
ci nas thaṁs cad ↓myur du↓ rgyal ’gyur ba //

Ch_2

[3.3] 我常觀見諸有情　以煩惱裹如來地[4]
我爲除糠說妙法　願令速悟證菩提
[3.4] 與我等法諸有情　住百煩惱而藏裹
爲令淨除我說法　何時速成諸佛身

[4] 地[=Ji_2]←智 (cf. *sangs rgyas sa* in *Tib* and *Bth*).

4A

rigs kyi bu dag gzhan[a] yang ’di lta ste[1] dper[b] na / rul pa[2] dang[3] /[c] nyal nyil[d] gyi[4] gnas bshang[5] gci[6] dri mi zhim pas[e] kun tu[f] gang ba zhig[g] tu[h] /[7] mi gzhan gseb[i] lam nas song ba zhig gi[8] gser gyi[j] gar bu zlum po zhig[k] lhung[9] bar gyur[l] la /[m] bshang[10] gci[11,n] dri nga bas kun tu[o] gang ba /[12] rul[p] pa[13] dang /[14] nyal nyil gyi[q] gnas[r] der[15] mi gtsang[s] ba gzhan dang[16] gzhan dag[17] gis[18] mnan[19] pas[20] /[21] bltar mi snang bar[t] gyur cing[22] der de[23] lo bcu ’am /[24] nyi shu ’am /[25] sum [26]cu ’am /[u] bzhi bcu ’am /[v,27] lnga bcu ’am /[w] lo brgya ’am / lo stong du mi gtsang[28] bas[29] chud[x] mi za ba’i[y] chos can de sems can gang la yang[z] phan pa[30] mi byed do[aa] //

[1] P_{12}: *ste /*.
[2] DNQS: *ba*; J: *pa* or *ba* (?).
[3] P_{123}: *’am* for *dang*.
[4] BP_3: *kyi*; P_1: *gi*; P_2: om. *gyi*.
[5] J: *gshad*(?); L: *bshad*; NQP_{13}: *gshang*; P_2: om. *bshang*.
[6] $JNQP_3$: *ci* for *gci*.
[7] $BDJNQP_{12}$: om. /.
[8] $BQLSTP_3$: *gis*.
[9] P_{12}: *ltung*; N: not clear.
[10] J: *gshad*; NP_{12}: *gshang*; T: *bshad*.
[11] $JNQP_{123}$: *ci* for *gci*.
[12] BDJNQ: om. /.
[13] Q: *ba*; S: *pa* or *ba* (?).
[14] BQP_1: om. /; T: *spungs shad* (at the end of the line).
[15] P_{123}: *der /*.
[16] BJQ: om. *gzhan dang* (*aberratio oculi*); T: *dang / gzhan*.
[17] $BDJNQP_{123}$: om. *dag*.
[18] $BDJNQP_{123}$: *gyis* for *gis*; S: *gi*$_s$.
[19] $BDJNLP_{13}$: *brnan* for *mnan* (see Bth: *brnan*): contrary to *Ch*$_2$: 金寶沈没臭穢 ; P_2: *gnan* for *mnan*; Q: *pa rnan* for *mnan*; S: lacuna of about one third of a letter between *m*- and -*nan* of *mnan* (caused through deletion of *tsheg*?); first -*n*- of *mnan* very tall (caused through deletion of superscibed *r*- from originally *(m)rnan*?).
[20] DN: *bas*; J: *pas* or *bas* (?); P_3: *ba*.
[21] BDJNQ: om. /; S: //.
[22] $DJNP_{123}$: *cing /*.
[23] DJ: *des* for *de*; N: *des* or *de la* (?) for *de*.
[24] NP_{12}: om. / [N: gap between *’am* and *nyi* of the same size as the gap between the following *’am* / and the numbers; T: //.
[25] P_{12}: om. /.
[26] JP_{13}: *bcu* for *cu*; Q: lacuna of one letter between *sum* and *cu* filled with *tshegs*.
[27] BDJNQ: */ lo lnga*.
[28] B: om. *gtsang*; P_{13}: *btsang*.
[29] P_{12}: *bas /*; Q: *ba’i* for *bas*.
[30] $BDJNQP_2$: *par* for *pa*.

Ch$_1$

復次，善男子，譬如眞金墮不淨處，隱没，不現[1]，經歷年載。眞金不壞，而莫能知。

[1] *MiYuJsNaPuQiQs* (*Fs* not readable): 見.

Bth

rigs kyi bu gzhan ya$_{ng}$] ’di lta ste : dper na : rul ba’i lud kyi khung slad s+ng : gcin dang : dri mi zhim pas : yongsu dag pa’i laṁ de’i dbusu skyes bu gzhan zhig ’gro ba na : gser kyi ’chin pa zhig stong bar gyur nas : der slad sa dang : gcin] gcin dri mi zhim par yongsu gang : ril ba’i lud phung mi gtsang ba gzhan rnaṁs kyis brnan pas : laṁ kyi snang bar ’gyur te : de na de lo bcu ’am : nyi shu ’am : suṁ cu ’am : bzhi bcu ’am : drug bcu ’am : brgyar brtson par] byed pa de dag gi don kyang ma rung bar mi ’gyur ba ’dug ste : des de na seṁs can gang la yang phan par mi byed de :

Ch$_2$

復次，善男子，譬如臭穢諸惡積聚，或有丈夫，懷挾金磚，於傍而過，忽然悞落墜于穢中，而是金寶沈没臭穢，或經十年、或二十年、或五十年、或百千年，處於糞穢。是其本體不壞，不染，亦不於人能作利益。

4B

rigs kyi bu dag de nas lhas lha'i mig gis gser[a] gyi gar bu[b] zlum[c] po[1] de la[2] bltas[d] nas /[3,e] mi zhig[f] la kye[g] mi khyod song[h] la[4] 'di na[5] /[6] rin po che'i mchog[i] gser[j,k] rul pa[7] dang /[8] nyal nyil gyi[9] rnam pas non pa de[l] byi[m] dor gyis la[n,10] gser gyis[11] gser gyi[o] bya ba gyis[p] shig[12] ces bsgo[13] na[14] rigs kyi bu dag[15] rul pa[q] dang /[16] nyal nyil gyi rnam pa zhes bya ba de ni[r] nyon mongs pa rnam pa[s] sna tshogs kyi tshig[t] bla[u] dags so[17] //[v] gser[w] gyi gar bu zhes bya ba de ni chud[x] mi[y] za ba'i chos can gyi tshig[z] bla dags so[18] //[aa] lhas lha'i mig[bb] ces bya ba de ni /[19] de bzhin gshegs[cc] pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyi[20] tshig bla dags so[21] //[dd] rigs[ee] kyi bu dag[ff] de[22] ltar de bzhin gshegs[gg] pa dgra bcom pa yang dag par rdzogs pa'i[hh] sangs rgyas kyang /[23] sems can thams cad[ii] la[jj] de bzhin gshegs pa'i chos nyid[kk] chud mi za ba yod pa'i[ll] nyon mongs pa[24] rul pa[mm] dang / 'dam[nn] rdzab[oo] lta bu rnams[pp] bsal[qq] ba'i phyir /[25] sems can[rr] rnams[ss] la chos ston to //

1 BQ: *pos* for *po*.
2 BJQ: om. *la*.
3 BDJNQ: om. /; L: *spungs shad* (after first syllable).
4 P_{123}: *la* /.
5 BDJNQLP_{12}: *ni* for *na* (see the parallel verse *RGV* I.109 cited in the note to my translation: ... *asmin* ...).
6 BDJNQP_{123}: om. /.
7 Q: *ba*; DJNS: *pa* or *ba* (?).
8 DJ: om. /.
9 P_2: *kyi* for *gyi*; BQ: *gyis* for *gyi*.
10 BDJNQ: *la* /.
11 BJNQLP_3: om. *gser gyis* (contrary to same construction in 2A.4f).
12 P_{13}: om. *shig*; P_2: *zhig*.
13 BQ: *bgo*; P_1: *bsgu*.
14 P_{123}: *na* /.
15 BJNQP_1: *dag* /.
16 BQP_1: om. /.
17 LP_2: *dagso* [L: *dagso* // before string hole]; T: *dags$_s$o* [*dagso* emended to *dags $_s$o* through subscription of a second -*s*-].
18 LNP_{23}: *dagso* [N: *dagso* // at the end of the line].
19 BDJNQ: om. /.
20 JN: *kyis*.
21 LP_3: *dagso*.
22 P_{12}: *da* for *de*.
23 BDJNQP_{123}: om. /.
24 P_{123}: *pa* /.
25 BDQP_{123}: om. /.

Ch1

有天眼者，語衆人言。此不淨中有眞金寶。汝等，出之，隨意受用。如是，善男子，不淨處者無量煩惱是。眞金寶者如來藏是。有天眼者謂[1]如來是。是故如來廣爲說法，令諸衆生除滅煩惱，悉成正覺，施作佛事。

1 *Dh$_a$FsZi*: 諸 for 謂.

Bth

de nas rigs kyi bu gser kyi ’chin pa de lhas ’phrul gyis mig gi mthong na : skyes bu gzhan] zhig ’di smras so : kye skyes bu song la ’jigs na : rin po che mchog gi gsel rus pa ’i lud kyi non cing ’dug pa de la yongsu sbyongs dang : gser kyi gser kyi don byed do : rig$_{s}$ gyi bu rul pa’i lud khang zhes bya ba] ’di na[1] nyon mongs pa sna tshogs : rnam pa du ma’i tshigs bla dag so // gser gyis ’chin pa zhes bya ba ni chos nyid ma rung bar mi ’gyur ba’i tshigs bla dag so : lha’i ’phrul gyis mig ces bya ba ni : de bzhin] gshegs pa dgra bcoṁ pa ya$_{ng}$ dag par rdzogs pa’i sangs rgyas kyi tshigs bla dag so // rigs gyis bu ’di ni de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas kyis ma rung bar mi ’gyur ba’i [250a1] chos nyid yod pa la nyon mongs pa’i rul ba’i ’dam du gyur pa med par bya ba’i don kyi phyir seṁs can rnaṁs la chos ’chad do //

[1] Not clear: *na* or *ni*?

Ch$_{2}$

善男子，有天眼者見彼金磚在於臭穢，告餘人言。丈夫，汝往。於彼糞穢之中有金勝寶。其人聞已，則便取之。得已，淨洗，隨金所用。善男子，臭穢積聚者是名種種煩惱及隨煩惱。彼金磚者是名不壞法性[1]。有天眼者則是如來、應、正遍知。善男子，一切有情如來法性眞實勝寶没於煩惱臭穢之中。是故如來、應、正等覺爲於有情除諸煩惱臭穢、不淨，而說妙法，當令成佛，出現世間，而作佛事。

[1] *Ga$_{2}$T$_{2}$* omit 性 (but contrary to four-syllable rhythm: 不壞法性; cf. *Bth*: *chos **nyid** ma rung bar mi ’gyur ba* for **avināśadharmatā*).

4C

de nas de'i tshe bcom ldan 'das kyis[a] tshigs su[1] bcad pa 'di dag[b] bka' stsal to //[c]

[4.1] ji ltar mi yi[2] gser gyi gar bu[d] ni //[3,e]
nyal nyil rnam pa'i[f] nang du lhung gyur la //[4]
der de lo ni[g] mi nyung ba[h] zhig[i] tu //[j]
de[k] ltar gnas kyang mi 'jig[5] chos can no[l] //[m]

[4.2] lha yis[6] lha yi[7] mig gis[8] de mthong nas //[n]
rnam par sbyang phyir gzhan[o] la smras[9] pa[10] ni //
'di na[11] rin chen[p] mchog gi[q] gser[r] yod pa[s] //[12]
rnam par sbyongs[t] la des[13] ni[u] bya ba gyis[v] //[w]

[4.3] de bzhin ngas[x] ni sems can thams cad kyang //[y]
nyon mongs rnams kyis[14] yun ring rtag non[z] mthong //
de dag gi[15] ni blo[16] bur[aa] nyon mongs shes //
rang bzhin sbyang[bb] phyir thabs kyis[cc] chos ston to[dd] //

[1] LT: *tshigsu*.
[2] ST: *yis* for *yi*.
[3] P_2: cf. 0K, fn. 4.
[4] ST: / [S at the end of the line].
[5] BQ: *'jigs* for *'jig*.
[6] P_{123}: *lhas ni* for *lha yis*.
[7] P_{123}: *lha'i* for *lha yi* [P_2: ལྷསཱི: -*s* crossed out (?); *gi gu* above and *'a chung* beneath -*s* not clear].
[8] P_{13}: *gi*.
[9] P_{12}: *smra*.
[10] P_{12}: *ba*.
[11] BDJ: *ni* for *na*; P_2: *na* with a deleted *gi gu* above.
[12] P_{12}: insert *rkyang shad* beneath the line for *nyis shad*; end of pāda had probably been overlooked [P_2: *rkyang shad* four times as long as usual (in bottom line)].
[13] N: *de$_s$*; P_3: *de* for *des*.
[14] BQL: *kyi* [Q at the end of the line].
[15] BDJNQ: *gis* (contrary to BDJNQ, which marks *sentient beings* as the agent of knowing about the nature of defilements; cf. *RGV* I.110).
[16] BJQP_{12}T: *glo*.

Ch$_1$

爾時世尊以偈頌曰。

[4.1] 如金在不淨　隱沒莫能見
天眼者乃見[1]　即以告衆人

[4.2] 汝等若出之　洗滌[2]令清淨
隨意而受用　親屬悉蒙慶

[4.3] 善逝眼如是　觀諸衆生類
煩惱淤泥中　如來性不壞

[4.4] 隨應[3]而說法　令辦一切事
佛性煩惱覆　速除令清淨

[1] *Ji$_1$*: 知 for 見 (but cf. *Tib* 4.2a: *mthong*).
[2] *Dh$_a$FsKuMiSoYuJsNaPuQiQsZi*: 除 for 滌.
[3] *Dh$_a$FsZi*: 意 for 應 (cf. 隨應 for **anukūla* which fits into the context of teaching; the variant 隨意, **yathākāma*, might be evoked by 4.2c: 隨意而...).

Bth

de nas bcoṁ ldan ’das kyi de’i tshe de’i dus na : tshigsu bcad pa ’di bshado //]

[4.1] ci ltar skyes bu’i gser min
lud kyi khong du stor ↓gyur↓ pa :
de’i de la lo mi nyung
chos nyid ma rung mi ’gyur gnas //

[4.2] lha’i ’phrul mig de mthong nas :
de sbyangs phyir ni gzhan la smras :
gser ’di ni rin chen mchog]
rnam par de sbyangs don kyang byed //

[4.3] ngas ni de ltar sems can thaṁs cad mthong //
yun ring du nyon mongs pa thaṁs cad non //
de dag nyon mongs : gro’ur shes pa na /
rang bzhin gyis rnaṁ par thabs kyang smras //]

Ch$_2$

爾時世尊說伽他曰。

[4.1] 譬如有人懷金磚　忽然悞落於糞穢
彼處穢中多歲年　雖經久遠而不壞

[4.2] 有天眼者而觀見　告餘人言此有金
汝取應洗隨意用　如我所見諸有情

[4.3] 没煩惱穢流長夜　知彼煩惱爲客塵
自性清淨方便說　令證清淨如來智

5A

rigs kyi bu dag gzhan yang ’di lta ste[1] dper na /[2] dbul[a] po zhig gi[b] khyim gyi nang[c] gi[3] mdzod kyi ’og gi[4] sa[d] la gter chen po dbyig[e] dang[5] gser gyis rab tu gang ba[6] /[7] mdzod kyi tshad tsam zhig mi bdun srid kyi[8] sas[9] yog[10] pa’i ’og na[11] yod la[f] //[12] gter[g] chen po[h] de mi dbul po de la ’di skad du[i] /[13] kye[j] mi nga[14] ni gter chen[k] po ste /[15] sas[l] yog[16] cing ’dug go[m,17] zhes ni[18] mi smra[n] ste /[19] **[A** ’di lta ste /[20] gter chen po ni sems kyi ngo bo nyid kyis[o] sems can ma[p] yin pa’o[q] // mi dbul po khyim gyi bdag po[r] de ni dbul ba’i[21] sems kyis[s] rjes su[t] sems shing[u] de nyid kyi steng[v] na[22] rnam par rgyu yang[w] /[23] sa’i ’og na gter chen po yod[x] pa de ma thos mi shes ma mthong ngo[y] //[z] rigs kyi bu dag[aa] de bzhin du sems can thams cad[bb] kyi[cc] mngon par[dd] zhen[ee] pa’i yid la byed[ff] pa[gg] khyim lta[hh] bur gyur[ii] pa’i ’og na /[24] de bzhin gshegs pa’i snying po’i[25] stobs dang /[jj] mi ’jigs pa dang /[kk] ma ’dres pa dang /[ll] sangs rgyas kyi chos thams cad kyi mdzod kyi[mm] gter chen po yod kyang /[26] sems[nn] can[oo] de dag[27] gzugs dang / sgra dang /[pp] dri dang /[qq] ro dang /[rr] reg[ss] pa la[tt] chags pas[uu] sdug bsngal bas[vv] ’khor ba na[ww] ’khor[28] te[29] /[xx] chos kyi gter[yy] chen po[zz] de[aaa] ma thos pas thob par ma gyur[bbb] cing[30] yongs su[31] sbyang[ccc] ba’i[ddd] phyir brtson par[32] yang[33] mi byed do[eee] //[fff]

[1] DJNP_2: *ste /.*
[2] B: //; DJN: om. /.
[3] P_{12}: *gyi*; P_3: om. *gi.*
[4] BP_2: *gis.*
[5] BDJNQ: *dang /.*
[6] BQP_2: *bar.*
[7] BDJNQP_{123}: om. /; L: //.
[8] BQ: *kyis*; P_{12}: om. *kyi.*
[9] P_2: *pas* for *sas*; BQ: *sa* for *sas.*
[10] BDJNQ: *g.yogs* for *yog.*
[11] P_{123}: *na /.*
[12] BDJNQST: /; P_{123}: om. //.
[13] BDJNQ: om. /.
[14] P_{12}: *nga’i ni.*
[15] BQ: om. /.
[16] BDJNQ: *g.yogs.*
[17] BJQ: *go //.*
[18] BDJNQP_{123}: om. *ni.*
[19] DJN: om. /.
[20] ABQ: om. /; T: om. *’di lta ste /.*
[21] LS: *po* for *ba’i*; T: *pa* for *ba’i*; P_3: *po’i* for *ba’i.*
[22] P_2T: om. *na.*
[23] ABDJNQ: om. /; L: vertically arranged dots for *shad* (at the end of the line).
[24] AD: om. /.
[25] ABDJNQP_{123}: om. *’i* (see note in my translation).
[26] ADP_3: om. /.
[27] P_{123}: om. *de dag.*
[28] JN: *’khod.*
[29] BJNQ: *de* for *te.*
[30] AP_{123}: *cing /.*
[31] LT: *yongsu.*
[32] A: *bar*; LST: *pa.*
[33] P_{12}: om. *yang.*

Ch₁

復次，善男子，譬如貧家有珍寶藏。寶不能言。我在於此。既不自知又無語者，不能開發此珍寶藏。一切衆生亦復如是。如來知見、力、無所畏大法寶藏在其身内，不聞，不知，耽惑五欲，輪轉生死，受苦無量。

Bth

rigs kyi bu gzhan ya$_{ng}$ ’di lta ste : dper na : dbus pa’i khyim kyis nang re lto’i ’og gis sa gser chen po ’khor rgyang grags kyi tshad nor dang : gser gyis yongsu gang ba skye ba bdun srid kyi ’og na : sa g.yo cing[1] ’dug ces smra’o : kyang ’di lta ste : dper gter chen po de la yid med de : ngobo nyid kyis seṁs can ma yin pa na : gter chen po de skyes bu dbus po de la : kye skyes bu nga gter chen po ’og na : sas yog cing[1] ’dug kyang ces smra’o : skyes bu dbus po khyim kyi bdag po de seṁs can dbus po rjesu seṁs shing : nga’i stang na ’gro yang gter chen po sa la : ’dug pa des : ma thos mi shes mi gtong ngo : rigs[1] kyi bu de ltar ’di bzhin seṁs can thaṁs cad de bzhin gshegs pa’i yeshes dang : stobs dang : mi ’jig pa dang : sangs rgyas kyi chos ma ’dres pa mdzod // gter chen po bzhin gyur te : gnas so : seṁs[1] de dag gzugs dang : sgra dang : dri dang : ro dang : reg pa la sa chags pa’i phyir : sdug bsngal bas ’khor ba ’khor yang ma thos pa’i phyir : de dag gi chos kyi gter chen po rnyed par mi ’gyuro : yongsu sbyangs pa[1] dang :[1] nan tan du byed par mi ’gyuro :

[1] Not clear: *pa* or *ba*?

Ch$_2$

復次，善男子，譬如貧窮丈夫宅内地中有大伏藏，縱廣正等一俱盧舍，滿中盛金。其金下深七丈夫[1]量。以地覆故，其大金藏曾不有言語彼丈夫。丈夫，我在於此，名大伏藏。彼貧丈夫心懷窮匱、愁憂、苦惱，日夜思惟。於上往來，都不知覺，不聞，不見彼大伏藏在於地中。如是如是，善男子，一切有情住於執取作意舍中，而有如來智慧、力、無所畏諸佛法藏，於色、聲、香、味、觸耽著，受苦。由此不聞大法寶藏，況有所獲。若滅彼五欲，則得清淨。

[1] 丈夫[=*Ji*$_2$]←丈大 (for *puruṣa*).

5B

rigs kyi bu dag de nas[a] de bzhin gshegs[b] pa ’jig rten[c] du byung ste / byang chub sems dpa’i nang du ’di lta bu’i[d] chos kyi gter chen po yang dag par rab[e] tu ston[f] to // de dag kyang chos kyi gter chen po[g] de la mos nas[h] rko[i] ste /[j] de’i phyir ’jig[k] rten na[l] de bzhin gshegs pa dgra bcom pa[m] yang dag par rdzogs pa’i sangs[n] rgyas rnams[o] shes[1] bya ste /[2] chos kyi[p] gter chen po lta bur gyur[q] nas /[r] sems can rnams[s] la sngon[t] ma byung[3] ba’i gtan tshigs kyi[u] rnam pa dang / dpe[4] dang /[5] byed pa’i[v] gtan tshigs[6] dang /[w] bya ba rnams[7] ston[x] pa[y] gter chen po’i mdzod kyi sbyin bdag[8] chags pa med pa’i spobs[z] pa dang[9] ldan zhing /[10] stobs dang /[11] mi ’jigs pa dang /[aa] sangs rgyas kyi[bb] chos mang po’i[cc] mdzod du gyur[dd] pa yin no[ee] //[ff] rigs kyi bu dag de ltar de bzhin gshegs[gg] pa dgra bcom pa[hh] yang dag par rdzogs pa’i sangs rgyas kyang[12] de bzhin gshegs[ii] pa’i mig shin[jj] tu[kk] yongs su dag[ll] pas[mm] /[13] sems can thams cad[nn] de lta bur[oo] mthong nas /[14] de bzhin gshegs[pp] pa’i[qq] ye shes[rr] dang /[ss] stobs dang /[15] mi ’jigs pa dang / sangs rgyas kyi[tt] chos ma ’dres pa’i mdzod yongs su[16] sbyang ba’i phyir /[17] byang chub sems dpa’[uu] rnams la chos ston[vv] to //

[1] DN: *zhes*.
[2] DT: //.
[3] A: *la sngon ma byung* ***ba sngon ma byung*** *ba’i* (dittography); LST: *la sngon ma byung* ***ba ’am //* sngon ma byung*** *ba’i* [*L: /].
[4] A: *dpe’*; P_{12}: *dbye ba* for *dpe*.
[5] ABDJNQP_{12}: om. /; L: *spungs shad* (at the end of the line).
[6] P_{13}: *tshig*.
[7] P_{23}: *rnam*.
[8] P_{123}: *bdag* / [P_{13} at the end of the line].
[9] BP_{12}: *dang* / [B: *spungs shad* (after second syllable)].
[10] BDJNQP_{12}: om. /.
[11] BQ: om. /.
[12] P_{123}: *kyang* /.
[13] BDJNQP_{123}: om. /.
[14] BDJNQ: om. /; T: //.
[15] BQP_1: om. /.
[16] LT: *yongsu*.
[17] ABDJNQ: om. /; T: //.

Ch$_1$

是故諸佛出興于世，爲開身内如來法藏。彼即信受，淨一切智，普爲衆生開如來藏，無礙辯才，爲大施主。如是，善男子，我以佛眼觀諸衆生有如來藏。故爲[1]菩薩而說此法。

[1] 故爲菩薩[=Dh_aFs]←故爲諸菩薩 (four-syllable rhythm).

Bth

de nas rigs kyi bu de bzhin gshegs pa'i 'jig rten du byung nas / byang chub sems dpa' dbus na bzhugs te : 'di lta bu'i ches kyi gter chen po [250b1] kun ston to : de dag gi de las dad nas chos chen po'i gter te bton pas : gnod miza bar de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa'i sangs rgyas shes bya ste : 'jig rten du chos kyi gter du gyur nas /] sems can rnaṁs la rim kyi thog mar rgyu dang : rnam pa dang : dpe dang : dgongs pa dang : bya ba smra zhing chen : chen po'i mdzod kyi bdag go // spobs pa ma thogs pa 'o : shes rab mang po'i mdzod du gyur pa'o : rigs] kyi bu 'di ltar de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa'i sangs rgyas shin tu yongsu dag pa'i de bzhin gshegs pa'i mig gi seṁs can thaṁs cad mthong nas : de bzhin gshegs pa'i yeshes] dang : stobs dang : mi 'jigs pa dang : sangs rgyas kyi chos ma 'dres pa'i mdzod yongsu sbyangs pa'i byangchub sems dpa' rnaṁs chos 'chad do //

Ch₂

復次，善男子，如來出興於世，於菩薩大衆之中開示大法種種寶藏。彼勝解已，則便穿掘，入菩薩住。如來、應供、正遍知爲世間法藏，見一切有情未曾有因相。是故譬喻說大法藏，爲大施主，無礙辯才、無量智慧、力、無所畏、不共佛法藏。如是，善男子，如來以清淨眼見一切有情具如來藏。是以爲於菩薩宣說妙法。

5C

de nas de'i tshe bcom ldan 'das kyis[1] tshigs su[2] bcad[3] pa 'di dag bka' stsal to[a] //

[5.1] ji ltar dbul po'i[b] khyim gyi[c] 'og logs na //[4,d]
dbyig dang gser gyis gang ba'i gter yod pa //[e]
de la g.yo[f] ba'am[5] rlom sems yod min te //
nga ni khyod kyi[g] yin zhes de mi smra //[h]

[5.2] de yi[6] tshe na sems can khyim bdag de //[i]
dbul bar gyur[j] la[k] rnam par mi shes shing //[l]
sus kyang de la bsnyad[7] pa[m] med pas na[n] //[o]
dbul po de ni[8] de yi[9] steng na[p] 'dug //[q]

[1] P_3S: *kyi.*
[2] NLT: *tshigsu.*
[3] NP_3: *gcad*; P_2: *bca*(*s*)$_d$ [-*s*- marked with dots above for deletion, -*d* inserted beneath].
[4] P_2: cf. 0K, fn. 4.
[5] AB: *ba 'am.*
[6] AP_{123}: *de'i* for *de yi*; B: *yin* for *yi.*
[7] L: *bsnyed*; T: *brnyed* (contrary to *Ch_2*: 說); P_2: *bsnyam*; P_3: *snyed.*
[8] P_{12}: *na* for *ni.*
[9] BP_{123}S: *de'i* for *de yi*; Q: *yi* compressed.

Ch_1

爾時世尊以偈頌曰。

[5.1] 譬如貧人家　內有珍寶藏
主既不[1]知見　寶又不能言

[5.2] 窮年抱愚冥　無有示語者
有寶而不知　故常致貧苦

[1] *KuMiSoYuJsNaPuQiQsZi* (but not *Fs* as variant in *Ji_1* erroneously indicates): 無 instead of 不 (contrary to parallel in 5A: 既不自知).

Bth

de nas bcoṁ ldan ’das kyi de’i tshe de’i dus na : tshigsu bcad pa ’di bshado :]

[5.1] ci ltar dbus po’i khyim du gter
nor kyi gang bar snod gyur pa :
mi g.yo mi sems de mi smras :
[5.2] sems can de ni khyim bdag ste :
mi shes pas na dbus gyur pa :
gzhan <u>ni</u> su yang de la mi bstente :
de’i stang na dbus po] shin tu gnas /

Ch_2

爾時世尊說伽他曰。

[5.1] 譬如貧人家伏藏　金寶充滿在於中
是彼不動不思惟　亦不自言是某物
[5.2] 彼人雖復爲主宰　受於貧乏而不知
彼亦不說向餘人　而受貧窮住苦惱

[5.3] de ltar ngas ni sangs rgyas mig gis su[10] //
sems can[r] de dag thams[s] cad dbul 'dra[t] la[u] //
de dag[v] rnams la gter chen yod pa dang //
g.yo ba med cing bde gshegs lus su[w] mthong //[x]

[5.4] ngas ni de mthong[y] byang[z] chub sems dpa'[aa] la //[bb]
khyod kyis[cc] nga yi[11] ye shes mdzod zung la //[dd]
dbul ba med cing 'jig rten mgon[ee] gyur[ff] dang[gg] //[hh]
bla med chos gter 'gyur bar gyis shes[ii] bstan[jj] //[kk]

[5.5] gang dag ngas[ll] bstan[mm] pa la[12] mos gyur[nn] pa[13] //
sems[oo] can de dag kun la gter yod do //[pp]
gang dag mos nas bdag nyid rtsol byed pa[qq] //
de dag myur du byang chub mchog thob[14,rr] 'gyur //[ss]

[10] LP$_{13}$: *gisu* [P$_1$ at the end of the line].
[11] BP$_{123}$: *nga'i* for *nga yi*; Q: *yi* compressed.
[12] P$_2$: om. *la*; P$_3$: om. *pa la*.
[13] BDJNQP$_{123}$: *la* for *pa*.
[14] LN: *'thob*; S: *mthob*.

Ch$_1$

[5.3] 佛眼觀[2]衆生　雖流轉五道
大寶在身內　常在[3]不變易

[5.4] 如是觀察已　而爲衆生說
令得智[4]寶藏　大富兼廣利

[5.5] 若信我所說　一切有寶藏
信勤方便[5]行　疾成無上道

[2] *Dh$_a$FsKuMiSoYuJsNaPuQiQsZi*: 見 for 觀.
[3] *Dh$_a$FsKuMiSoYuJsNaPuQiQsZi*: 存 for 在.
[4] *Dh$_a$*: 如 for 智; *FsKuMiSoYuJsNaPuQiQs*: 知 for 智.
[5] *Dh$_a$Fs*: 方便 勤 instead of 勤方便 (variant contrary to the prevailing rhythm of 2 and 3 syllables in the first and third pādas of the verses of *Ch$_1$*: 方便 must be read as a compound).

Bth

[5.3] de ltar ngas ni sangs rgyas mig gis mthong :
seṁs can ’di kun rab tu dbus gyur pa //
de la gter chen po shin tu yod pa ni :
bde bar gshegs pa kyis lus ni mi g.yo ba :
[5.4] ngas mthong :[1] byangchub seṁs dpa’ la yang smras //
yeshes kyi ni mdzod chen kun kyang thon //
mi dbul ’jig rten kyis mgon por gyur //
bla na med pa chos kyang nor yang sbyin[1] :
[5.5] gang cig nga’i sa bshad pa de la mos //
seṁs can la ni gter ya$_{ng}$ yod :[1]
gang zhig shin tu mos shing brtson byed pa //
de ni byangchub mchog kyang myur rnyed do //

[1] Not clear: *sbyin* or *spyin*?

***Ch*$_2$**

[5.3] 如是我以佛眼觀　一切有情處窮匱
身中而有大伏藏　住諸佛體不動搖
[5.4] 見彼體爲菩薩說　汝等穿斯大智藏
獲得離貧作世尊　能施無上之法財
[5.5] 我皆所說而勝解　一切有情有伏藏
若能勝解而精勤　速疾證於最勝覺

6A

rigs kyi bu dag gzhan yang[a] ’di lta ste /[1] dper[b] na /[2] shing[c] a mra’i ’bras[d] bu ’am[e] /[3] ’dzam bu’i[f] ’bras bu ’am[g] /[4] ta la’i[5] ’bras bu ’am[h] /[i] spa’i[j] ’bras bu yang[k] rung ste / phyi[l] shun gyi[m] sbubs[n] kyi[o] nang na[6] //[7] myu gu’i[p] sa bon[q] chud mi za ba’i[r] chos can yod pa gang gis sa la btab[s] na /[8] shing[t] gi rgyal po[u] chen por[v,w] ’gyur[x] ro[y] // rigs kyi bu dag de bzhin du[9] de bzhin gshegs pa yang[z] ’jig rten na[10] gnas pa[11] ’dod chags dang /[aa] zhe[bb] sdang dang / gti mug dang / sred pa dang /[cc] ma rig pa’i nyon mongs pa’i phyi[12] shun gyi[dd] sbubs kyis[13] kun tu[ee] dkris[14] par mthong ngo[ff] //[gg]

[1] ABQSTP$_{13}$: om. /.
[2] B: doube *spungs shad* (at the very end of the line); P$_{3}$Q: //; DJN: om. /.
[3] BQ: //.
[4] N: *shad*: only upper half; P$_{1}$T: //; P$_{2}$: om. /.
[5] P$_{12}$: *ma’i* for *la’i*.
[6] BQ: om. *na*.
[7] ABDJNQP$_{123}$: om. //; ST: /.
[8] ABDJNQ: om. /; S: *spungs shad* (after first syllable in the top line of the folio).
[9] P$_{123}$: om. *de bzhin du*; T: om. *du*.
[10] ALSTP$_{123}$: om. *na* (see my translation).
[11] BDJNQP$_{23}$: *pa /*.
[12] DP$_{13}$T: ***phyir***, contrary to: ***phyi shun*** in 6A.3.
[13] BQP$_{23}$: *kyi*.
[14] P$_{12}$: *bkris*.

Ch$_{1}$

復次，善男子，譬如菴羅果内實[1]不壞，種之於地，成大樹王。如是，善男子，我以佛眼觀諸衆生，如來寶藏在無明殼[2]，猶如果種在於核内。

[1] *Ji$_{1}$JsNaPuQiQsZiKuMiSoYu*: 種 for 實 (but see 6.1b: 内實不毀壞).
[2] *Dh$_{a}$JsQiKuMiSoYu*: 殼; *NaQsZi*: 㲉; *Fs*: unclear.

Bth

rigs kyi bu gzhan yang ’di lta ste : dper na : am bra’i ’bras bu ’am : ba sa na’i ’bras bu ’am : ’jam bu’i ’bras bu ’am :⌉ tala’i ’bras bu ’am : ’deb ’dre’i ’bras bu ’am : shun phrag kyis mdzod kyis dbus nas : sa bon dang : myu gu ’byung bar ’gyur ba yang mi ’jig pa’i chos nyid de : sa la btab dang : shing gi rgyal po chen por [251a1] byed par gyuro : rigs kyi bu de ltar de bzhin gshegs pas : de bzhin gshegs pa’i mig gis ’dod chags dang : zhesdang dang : gtimug dang : sred pa dang : marig pa’i mdzod du ’jig rten zhugs shing gnas pa⌉

Ch₂

復次，善男子，譬如藤子、多羅子、贍部果子、阿摩羅果子，由其子芽展轉相生，成不壞法，若遇地緣，種植於其，久後成大樹王。如是如是，善男子，如來以如來眼見一切有情欲、瞋、癡、貪、無明煩惱乃至皮膚邊際。

6B

de la ’dod chags[a] dang /[b] zhe sdang dang /[c] gti mug dang / sred[1] pa dang /[2] ma rig pa’i[d] nyon mongs pa’i[e] sbubs[f] kyi nang na snying por gyur[g] pa[3] de bzhin[h] gshegs pa’i chos nyid de ni[4] sems can zhes bya ba’i ming du[i] chags so[5] // de la gang bsil[6] bar gyur[j] pa[k] de ni mya ngan las ’das pa ste /[l] ma rig[m] pa’i nyon mongs pa’i sbubs[n] yongs su[7] sbyangs[8] pa’i[9] phyir /[10] sems can gyi[o] khams[p] kyi[q] ye shes chen po’i tshogs su[11] gyur[r] pa[s] gang yin pa[t] de ni rnyed pa’o //[u] sems can gyi khams kyi[v] ye shes chen po’i[w] tshogs dam[x] pa[y] de ni /[12] de bzhin gshegs pa[13] ji lta[z] ba[14] de bzhin du smra[aa] bar lha dang bcas pa’i ’jig rten gyis[15,bb] mthong nas[cc] /[dd] de[ee] bzhin gshegs pa[16] zhes[17] bya ba’i[ff] ’du shes su[gg] byed do[hh] //[18] rigs kyi bu dag de[ii] la[jj] de bzhin gshegs pas de ltar mthong nas /[19] byang chub sems dpa’ sems[kk] dpa’ chen po rnams[ll] la /[20] de bzhin gshegs pa’i ye shes khong[21] du chud par bya ba’i phyir[mm] don de[nn] nye bar ston[oo] to //[pp]

[1] BT: *srid.*
[2] AQ: om. /; L: *spungs shad* (after first syllable in the top line of the folio).
[3] AP_{123}: *pa /.*
[4] AP_{123}: *ni /.*
[5] LNP_{123}: *chagso* [P_1: *chagso //* at the end of the line].
[6] DLST: *bsal* (contrary to *Ch_{12}*: 清涼); P_3: *gsil.*
[7] LT: *yongsu.*
[8] BQ: *sbyang.*
[9] BQP_3: *ba’i*; S: *ba’i* or *pa’i* (?).
[10] BDJNQ: om. /.
[11] LT: *tshogsu.*
[12] $BDJNQP_1$: om. /.
[13] BQP_{12}: *pa’i ji.*
[14] P_{123}: *bu* for *ba.*
[15] BLP_3: *gyi.*
[16] P_{13}: *pa’i* for *pa.*
[17] P_{123}: om. *zhes.*
[18] AP_3: / [A at the end of the line].
[19] ABQ: om. /; T: //.
[20] AD: om. /; T: //.
[21] BQ: *khongs.*

Ch_1

善男子，彼如來藏清涼[1]，無熱，大智慧聚，妙寂泥洹，名爲如來、應供、等正覺。善男子，如來如是觀衆生已，爲菩薩、摩訶薩[2]淨佛智故，顯現此義。

[1] *Zi*: 淨 for 涼 (contrary to *Ch_2*: 清涼 and *Tib*: *bsil bar gyur pa*: “cool”).
[2] *JsNaPuQiQsMiYu*: 薩說開 for 薩.

Bth

de na ’dod chags dang : zhesdang dang : gtimug dang : sred pa dang : ma rig pa dang : nyon mongs pa’i mdzod kyis dbul kyi snying por de bzhin gshegs pa’i chos nyid kyang gnaso // de la gang seṁs can du ’du shes pa zhi bar[1] gyur na : ma rig pa’i nyon mongs pa’i mdzod : yongsu sbyangs pa’i seṁs can kyi khaṁs de yeshes chen po’i phung po nyid rnyed pa’o // de seṁs can mchog ste : yeshes kyi phung po chen po’o // ci ltar khong du chud[1] pa de bzhin du smra ste : lha dang : ’jig rten du bcas pas mthong nas / de bzhin gshegs pa zhes ’du shes byed do // rigs kyi bu de dag de bzhin gshegs pa de ltar ++ zhing : byang chub seṁs dpa’ seṁs dpa’[1] chen po rnaṁs de bzhin gshegs pa’i yeshes khong du chud par bya ba’i phyir : don de ston to :

***Ch*$_2$**

彼欲、瞋、癡、無明煩惱藏中有如來藏[1]性。以不悟[2]此，名爲有情[3]。若能止息，名爲清涼，則名涅槃。若能淨除無明煩惱，是有情界是則名爲大智聚體，彼之有情名大智聚。若佛出現於天世間，說微妙法，若見此者，則名如來。善男子，若彼見如來、應、正等覺，令諸菩薩、摩訶薩咸皆悟解如來智慧，令顯現故。

[1] See the note in my translation: 法 for 藏?
[2] 以不悟[Ji_2]←以 (see the note in my translation: 壞 for 悟?).
[3] 情[Ji_2]←性 (see the note in my translation).

6C

de nas de'i tshe bcom ldan 'das kyis tshigs su[1] bcad pa 'di dag bka'[a] stsal[b] to[c] //

[6.1] ji ltar spa[d] yi[2] 'bras bu thams cad[e] ni //[3]
nang na spa[f] yi[4] myu gu yod pa ste[5] //[g]
ta la[h] dang[6] ni 'dzam[i] bu[7] kun la[j]'ang[8] yod //[k]
nang na yod pa'i 'bras bu bskyed[l] na[m] skye[n] //[o]

[6.2] de bzhin chos kyi dbang phyug 'dren[p] pa yang //[q]
sems can thams cad spa yi[9] sa bon[r] 'dra[10] //[s]
de kun nang na bde gshegs lus yod par[t] //[u]
zag med sangs rgyas mig gi[11] dam pas mthong[12] //[v]

[1] LT: *tshigsu*.
[2] AP_{13}: *spa'i* for *spa yi*; P_2: *spa 'i* for *spa yi*.
[3] P_2: see 0K, fn. 4.
[4] AP_{123}: *spa'i* for *spa yi*.
[5] P_{12}: *de* for *ste*.
[6] A: *nang* for *dang*.
[7] N: *'jambu* (འཛམྦུ་); P_1: *'jam bu*.
[8] AB: *la 'ang* for *la'ang*; P_{12}: *yang* for *'ang*; P_3: om. *'ang*.
[9] AP_{123}: *spa'i* for *spa yi*.
[10] AP_3: *'dra'*.
[11] BDJNQ: *ni* for *gi*, contrary to *Ch_2*: 無漏最勝佛眼觀; P_1: *gis* for *gi*; P_2: *migis* for *mig gi*.
[12] DJN: *thob* for *mthong*.

Ch_1

爾時世尊以偈頌曰。

[6.1] 譬如菴羅果　内實不毀壞
種之於大地　必成大樹王

[6.2] 如來無漏眼　觀一切衆生
身内如來藏　如衆[1]果中實

[1] 衆[Dh_aJi_1]←花 (all variants mentioned in Ji_1 read 華).

Bth

de nas bcom ldan ’das kyis tshigsu bcad pa ’di gsungs so //

[6.1] ci ltar ’beb[1] tra’i ’bras bu myu gu ba //
de dang ta] la’i phyirol shuni phrag yod :
’dzam bu kun kyis dbus na yang ni yod :
de btang bas ni don kyang ’byung bar ’gyur :

[6.2] de lta ’dren pa chos kyi dobos[2] kyang :
+++’i sa bon de bzhin sems can kun :]
de’i zag med mig : gis mthong ba ni :
de’i dbus na : bder gshegs lus kyang yod //

[1] Not clear: *’bab*, *bab*, *’beb* or *beb*?
[2] Not clear: *dobos* or *ngobos*?

Ch$_2$

爾時世尊說伽他曰。

[6.1] 譬如藤子之中樹　藤芽一切而可得
於根贍部咸皆有　由其種植復得生

[6.2] 如是我見悉無餘　一切有情喻藤子
無漏最勝佛眼觀　是中備有如來體

[6.3] sbubs bshig[13] ma gyur[w] de[x] ni[14] sems can brjod //
mi shes nang[15] na gnas kyang rlom sems med //[y]
ting ’dzin[z] thob ste gnas nas[aa] rab[bb] zhi ste //[cc]
de la g.yo ba ci yang[dd] yod ma yin //[ee]
[6.4] dper na sdong[ff] chen[gg] sa[hh] bon[ii] las byung ltar //[jj]
sems can ’di dag ji ltar ’tshang rgya zhing //
lha dang bcas pa’i ’jig rten skyabs[kk] ’gyur zhes //
yongs su[16] sbyang[17] ba’i[18] don tu[19] chos gtam smra //[ll]

[13] JN: *bshigs* for *bshig*; P_{12}: *shig* for *bshig*; P_3Q: *pa shig* for *bshig*.
[14] BP_{123}: *na* for *ni*.
[15] $BJNQP_{123}$: *gang* for *nang*, contrary to *Bth* (*dbus*) and *Ch$_2$* (於中).
[16] LTP_2: *yongsu*.
[17] BDJ: *spang* for *sbyang*; Q: *spang* or *sbang* (?).
[18] BP_3: *pa’i*.
[19] $BDJNQTP_{123}$: *du*.

Ch$_1$

[6.3] 無明覆佛藏　汝等應信知
三昧智具足　一切無能壞
[6.4] 是故我說法　開彼如來藏
疾成無上道　如果成樹王

Bth

[6.3] seṁs can ◦ [1] ’di dag thadad mdzod pa yin //
mi shes pa’i dbusu gnas <u>par</u> mkhyen //
ting nge ’dzin thob cing :ˡ zhi la gnas pa ni
’di la nam <u>yang</u> g.yo ba med par ’gyur //
[6.4] de sbyangs pa’i phyir ni chos kyang smras :
ci nas ’di kun sangs rgyas par gyur to //
ci ltar sa bon shin chen ’byung ba bzhin //
lha dang bcas pa’i ’jig rtenˡ skyab ’gyur ba :

[1] Small circle in the bottom half of the line; could be a symbol for Skt. *iti*.

Ch₂

[6.3] 不壞是藏名有情　於中有智而不異
安住在定處寂靜　亦不動搖無所得
[6.4] 爲彼淨故我說法　云何此等成正覺
猶如種子成大樹　當爲世間之所依

7A

rigs kyi bu dag gzhan yang[a] ’di lta ste[b] dper na /[1] skyes[c] bu dbul po zhig la /[2] de bzhin gshegs[d] pa’i[3] gzugs rin po che sna bdun las byas pa[e] //[4] lag[5] mthil[f] tsam zhig yod la /[6] de[g] nas skyes[h] bu dbul po des[7] /[8] de bzhin gshegs pa’i[9] gzugs de khyer te /[10] ’brog dgon[i] pa las[j] shin[k] tu[l] ’da’ bar[11] ’dod par[m] gyur[n] nas //[12] ci[13] nas kyang de gzhan[14] gyis[15] mi[o] tshor zhing /[16] rkun pos mi khyer bar bya ba’i phyir /[17] des[p] de[q] ras rul pa[r] dri mi zhim pa’i[s] dum bu du mas[t] dkris[u] te[v] /[18] de nas skyes bu de ’brog dgon pa de nyid du[w] nyes[19] pa gang[x] gis[y] kyang ’chi ba’i dus byas par[z] ma gyur[aa] la /[bb] de’i[20] de bzhin gshegs[cc] pa’i[dd,21] gzugs[ee] rin po che[ff] las[gg] byas pa[hh] /[22] ras rul pa’i[23] dum bus dkris[24] pa yang[ii] rdog lam[25] de na ’phyan[jj] cing[26] ’dug pa dang /[kk] ’dron[27] po rnams kyis[ll] ma[mm] shes nas / ’goms[28] shing ’goms[nn] shing[29] dong[oo] la //[30] ras rul pa[31] dri mi zhim pa’i[pp] dum bu’i thum bu[32] kun tu[33] ’dril ba[34] ’di[qq] gang nas rlung gis[rr] bdas[ss] shes[35] smad pa’i dngos[Al] por[tt] yang ston pa dang /[uu] ’brog na gnas pa’i[36] lhas[vv] lha’i mig gis rnam par bltas[37] nas[ww] /[38] mi gzhan dag cig[39] la bstan[xx] te /[yy] kye[zz] skyes bu dag ras kyi dum bu’i[40] thum[41] bu ’di’i nang na /[42] de bzhin gshegs pa’i[43] gzugs[aaa] rin po che las byas pa /[bbb] ’jig rten thams cad[ccc] kyis[ddd] phyag bya[eee] bar[fff] ’os pa yod kyis[ggg] phye[hhh] shig[iii] ces[jjj] bsgo’o //

[1] ADJN: om. /; BT: //.
[2] ABDJNQ: om. /.
[3] DLST: *pa’i* ***sku*** *gzugs* (see 0M, fn. 15).
[4] BQP_2: om. //; $ADJNSP_{13}$: /.
[5] B: *la gar* for *lag*; Q: *la* for *lag*.
[6] BT: //; D: *spungs shad* (after first syllable).
[7] P_{23}: om. *des*.
[8] $ABDJNQP_{123}$: om. /; T: //.
[9] DNLST: *pa’i* ***sku*** *gzugs*.
[10] BDJNQ: om. /; L: //.
[11] P_{123}: *ba* for *bar*.
[12] ABDJNQ: om. //; $P_{123}S$: /.
[13] $BDJNQP_{123}$: *ji*.
[14] P_1: *bzhan*; P_{23}: *bzhin*.
[15] BQ: *gyi*.
[16] $ABDJNQP_{123}$: om. /; T: //.
[17] ABDJNQ: om. /; L: double *spungs shad* (at the end of the line).
[18] AT: //; BDJNQ: om. /; P_3: *spungs shad* (after first syllable).
[19] P_{12}: *nges* for *nyes*.
[20] BDJNQ: *de’i* ***tshe*** *de*.
[21] DNLST: *pa’i* ***sku*** *gzugs*.
[22] ABDJNQ: om. /; T: //.
[23] DQP_1: *ba’i*.
[24] BNP_2: *bkris*; P_1: *dkri*$_s$ (at the end of the line).
[25] BQ: *la mi* for *lam*.
[26] $ABDJNQP_{23}$: *zhing*.
[27] P_2S: *’gron*.
[28] $AP_{12}Q$: *bgoms*.
[29] P_{12}: om. *’goms shing*.
[30] $ABDJNQSP_{123}$: om. //.
[31] D: *pa* or *ba* (?); Q: *ba*; P_2: *pa* with small letters beneath the line.
[32] P_{123}: ***thum po*** for ***thum bu*** (cf. *Bth*: ***dam po***).
[33] $BJQP_3$: *du*.
[34] P_{12}: ***ba’i*** *’di*.
[35] $BDJNQP_3$: *zhes*.
[36] P_{12}: *pa’i* ***dngos por yang ston pa dang*** * / ***’brog na gnas pa’i*** *lhas* [*P_2: *da nga* for *dang*] (*aberratio oculi*).
[37] BQ: *ltas*.
[38] BDJNQ: om. /; T: //.
[39] $BDJNQP_1$: *gcig*.
[40] BDJQ: *dum bu* ***’di yi*** *thum bu*; N: *dum bu* ***’di*** *’i thum bu*.
[41] P_{123}: om. *bu’i thum*.
[42] $BDJNQP_{123}$: om. /; T: //.
[43] DNLST: *pa’i* ***sku*** *gzugs*.

Ch₁

復次，善男子，譬如有人，持眞金像，行詣他國，經由險路，懼遭劫奪，裹以弊物，令無識者。此人於道忽便命終。於是金像棄捐曠野，行人踐蹈，咸謂不淨。得天眼者見弊物中有眞金像，即爲出之，一切禮敬。

Bth

rigs kyi bu gzhan yang ’di lta ste : dper na skyes bu dbul po la : de bzhin gshegs pa’i lus rin po che bdun lag mi thal tsam yod de[1] de nas skyes bu dbul po de de bzhin gshyes pai [251b1] lus khyer nas : ’brog dgon par ’gro bar ’dod de : ci ltar gzhan kyi mi rtog shing rgyun po mi ’phrog pa’i phyir : ras ma rul pa mang pos dkris so : de nas skyes bu de ’brog dgon par dar nad[2] cig gi shi bar gyur nas :] de bzhin gshegs pa’i lus rin po cher sar ma rul pa des dkris pa : de lam de’i dbus na ’gro’o : mi long ba : mi shes pas : dngos po smrad par yin par mthong nas : ral ma rul pa dam pos] dkris pa rlung gi ded ’khyab pa ’di ga las byung zhes ’gong mchong zhing ’gro’o : ’brog dgon pa de na gnas pa’i lhas ’phrul kyi mig gis mthong ste : skyes gzhan zhig la blten te : ’di skad du smra’o :] kye skyes bu ras ma’i thum po ’di khrol dang : de’i dbus na de bzhin gshegs pa’i lus dkon mchog ’jig rten tham̄s cad kyi phyag ’tshal ba yod do :

[1] Lacuna between *de* and *de*.
[2] Not clear: *dar nad* or *dor nod*?

Ch_2

復次，善男子，譬如貧人以一切寶作如來像，長可肘量。是貧丈夫欲將寶像經過險路，恐其盜劫，即取臭穢、故破、弊帛，以纏其像，不令人測。善男子，是貧丈夫在於曠野，忽然命終。如來寶像在於臭穢、弊惡帛中，棄擲于地，流轉曠野。行路之人往來，過去，踐踏，跳驀，不知中有如來形像。由彼裹在臭穢帛中，棄之在地，而皆厭惡。豈生佛想。是時居住曠野諸天以天眼見，即告行路餘人而[1]言。汝等丈夫，此穢帛中有如來像。應當速解。一切世間宜應禮敬。

[1] *Ji_2*: 之 for 而.

7B

rigs kyi bu dag[a] de bzhin du[b] de bzhin[c] gshegs pa yang[d] sems can thams[e] cad[f] nyon mongs[g] pa’i[h] dkri[i] bas dkris[j] te[k] /[l] smad pa’i ’os su[m] gyur cing[1] /[2] yun ring[n] por ’khor ba’i[o] ’brog[p] dgon pa na kun[3] tu ’khyam[q] par mthong ste /[r] rigs kyi bu dag tha na dud ’gro’i skye gnas[s] su[t] song ba[u] rnams kyang rung[v] ste /[4] sems can nyon mongs pa[w] sna tshogs kyi dkri[5] bas[x] dkris[6] par gyur pa[y] rnams kyi nang na yang[z] de bzhin gshegs pa’i[aa] lus nga[bb] ci ’dra ba yod pa mthong ngo[cc] //[dd] rigs kyi bu dag de[7] la de bzhin gshegs pa ni /[8] ji ltar de bzhin gshegs pa’i[ee] ye shes mthong ba /[9] nye ba’i nyon mongs pa dang bral zhing /[10] yongs su[11] dag par gyur la /[ff] ji ltar[gg] da[hh] ltar nga[ii] bzhin du ’jig rten thams[jj] cad kyis phyag bya[kk] ba’i[ll] ’os su ’gyur[mm] snyam[nn] nas /[12] nyon mongs[oo] pa’i dkri[pp] bas[qq] dkris[13] pa las thar[14] bar[15] bya ba’i[rr] phyir /[16] byang chub sems dpa’ thams cad la chos ston to //[ss]

[1] P$_{123}$: *pa* for *cing*.
[2] BDJNQP$_{123}$: om. /.
[3] BDJNQ: *rtag* for *kun*.
[4] B: *spungs shad* (at the very end of the line); D: *spungs shad* (after second syllable); P$_{123}$: om. /.
[5] BP$_{2}$: *bkri*; P$_{1}$: om. *dkri*.
[6] BP$_{2}$: *bkris*.
[7] BQ: *’di* for *de*.
[8] BDJNQP$_{12}$: om. /.
[9] BDJNQP$_{123}$: om. /.
[10] BDJNQSTP$_{123}$: om. /.
[11] LT: *yongsu*.
[12] BT: //; P$_{12}$: om. /.
[13] BP$_{2}$: *bkris* for *dkris*; Q: *da kris* for *dkris*.
[14] P$_{1}$: *mthar*; P$_{2}$: *(m)thar* [*m*- marked with three dots above for deletion].
[15] LSP$_{13}$: *par*; T: not clear.
[16] BDJNQ: om. /.

Ch$_{1}$

如是，善男子，我見衆生種種煩惱長夜流轉生死無量，如來妙藏在其身內，儼然清淨，如我無異。是故佛爲衆生說法，斷除煩惱，淨如來智，轉復化導一切世間。

Bth

rigs kyi bu de ltar ’di de bzhin gshyes pas] seṁs can thams cad nyon mongs pas dkris par gyur cig cing : sman pa yun ring por ’brog dgon par ’khor ba rigs kyi bu seṁs can de dag thaṁs cad chung du na : byol song du song ba lam : nyon mong$_s$ pai] gong bus bsgongs par gyur pa’i dbus na : da ltar nga ci ’dra ba de bzhin gshegs pa’i lus yod par mthong ngo : rigs kyi bu de na de bzhin gshegs pas : kyang nyon mongs pa’i gong bus bsgongs pa] las grol ba’i phyir : ci ltar de bzhin gshegs pa’i yeshes mthong ba yongsu dag pa dang nye ba’i nyon mongs pa med cing : da ltar nga ci ’dra ba de bzhin du ’jig rten thaṁs cad kyi phyag ’tshal bar gyur cig] ces byang chub sems dpa’ thaṁs cad la chos ’chad do :

Ch$_2$

如是如是，善男子，如來以如來眼見一切有情，如彼臭穢、故帛煩惱長於生死險道曠野之所流轉，受於無量傍生之身。彼一切有情煩惱臭穢、故弊帛中有如來體如我無異。如來爲解煩惱穢帛所纏裹故，爲諸菩薩而說妙法。云何得淨如來智見，去離煩惱，得一切世間之所禮敬[1]，猶如於我。

[1] 敬[*Ji*$_2$]←故.

7C

de nas de'i tshe[a] bcom ldan 'das[b] kyis tshigs su[1] bcad[c] pa 'di dag bka' stsal to //

[7.1] ji ltar[2] dri nga[d] smad par[3] 'os rnams kyis //[4,e]
yongs su[f] dkris[5] pa bde bar[g] gshegs kyi[h] gzugs[6] //
rin chen byas pa ras dum[i] dkris[j] pa de //[7]
lam gyi bar na bor[8] te[9] 'khyam[10] gyur pa[11] //[k]

[7.2] lha yi[12] mig gis[l] de ni mthong nas su[m] //
lha des[13] gzhan[n] zhig la ni rab smras pa //
'di na[14] de bzhin gshegs pa rin chen yod[15] //[o]
ras dum[16] thum bu[p] 'di ni myur du[q] phye //

[7.3] de bzhin nga yi[17] lha mig 'di 'dra ba //[r]
des ni sems can[s] 'di dag thams cad kyang //[18]
nyon mongs dkri bas[t] dkris nas[u] rab sdug bsngal //
'khor[v] ba'i sdug bsngal gyis ni[w] rtag gtses[19] mthong //[x]

[1] LN: *tshigsu.*
[2] P_{12}: *srid* for *ltar.*
[3] BDJNQP_{123}: *pa'i* for *par.*
[4] P_2: see 0K, fn. 4.
[5] BP_3: *bkris.*
[6] LN: *gzuṭ* [LN before *nyis shad* at the end of the line].
[7] BQ: double *spungs shad* (after first syllable).
[8] P_{12}: om. *bor.*
[9] JN: *de* for *te*; P_{12}: om. *te.*
[10] P_{12}: *'khyam **par** gyur.*
[11] P_1: *pa **la** //*; P_2: *pa **la** /.*
[12] B: *yi(s)* [-*s* marked with two dots above for deletion]; P_{123}: *lha'i* for *lha yi.*
[13] P_{12}: *de.*
[14] LP_{123}Q: *ni* for *na.*
[15] P_{12}: *mdzod* for *yod*; P_3: *brjod* for *yod.*
[16] P_{123}: *thum* for *dum*; Q: lacuna of one letter between *dum* and *thum* filled with *tsheg*s.
[17] B: *nga yi* [lacuna of one letter between *nga* and *yi*; *gi gu* of *yi* above this lacuna from former *nga'i* as in P_{123}?]; P_{123}: *nga'i* for *nga yi.*
[18] P_3T: /.
[19] B: *rtse*; P_1: *gces*; P_3: *brtses*; Q: *rtses.*

Ch₁

爾時世尊以偈頌曰。

[7.1] 譬人持金像　行詣於他國
裹以弊穢物　棄之在曠野

[7.2] 天眼者見之　即以告衆人
去穢現眞像[1]　一切大歡喜

[7.3] 我天眼亦然　觀彼衆生類
惡業煩惱纏　生死備衆苦

[1] *Dh_a*: 金 for 像.

Bth

de nas bcom ldan ’das kyis de’i dus na : tshigsu bcad pa ’di bshad do //

[7.1] ci ltar smrad pa dri mi zhim :
bder gshegs pa’i lus dkris pa :
ras[1] mang pos : dkon mchog bkris :
de ni lam du bor zhing ’gro :

[7.2] ’phrul kyi mig gis de mthong nas :
lha des : gzhan la smras pa ni :
ras ’di rnaṁs myur du khrol dang :
de nas dkon mchog de bzhin gshegs pa$_s$ [252a1]

[7.3] de ltar nga’i ’phrul mig gis seṁs can ngas mthong ba :
nyon mongs gong bur bsgongs pa ste :
’khor ba’i sdug bsngal nyon yang mongs //
ngas ni rtag tu gtso bor mthong //

Ch$_2$

爾時世尊說伽他曰。

[7.1] 譬如穢帛令厭惡　纏裹彼之如來體
寶像穢帛之所纏　棄於曠野險惡處

[7.2] 諸天天眼而見已　即告行路餘人言
寶像在彼臭帛中　應當速解而恭敬

[7.3] 我以天眼如是見　我觀一切諸有情
被煩惱帛之所纏[1]　極受憂惱生死苦

[1] *Ji*$_2$: 縛 for 纏.

[7.4] ngas ni nyon mongs dkris pa'i nang[y] dag na //[z]
rgyal ba'i sku ni mnyam par[20] bzhag[21] gyur la //
de ni[aa] g.yo ba med cing mi 'gyur yang //[bb]
de yongs[22] thar byed[23] gang yang med par[cc] mthong //[dd]

[7.5] ngas mthong de nas skul[ee] ma btab pa ni //[24]
byang chub mchog tu[ff] gang dag[gg] zhugs[hh] pa[ii] nyon //[jj]
de ltar sems can chos nyid 'di[kk] 'drar[ll] rtag[25] //[mm]
'di na[26] yongs su[27] dkris pa'i[nn] rgyal ba bzhugs //[oo]

[7.6] bde bar gshegs[pp] kyi[28] ye shes yongs bkrol[29] nas //[qq]
gang tshe nyon mongs thams cad rab zhi ba //[rr]
de tshe 'di ni sangs rgyas ming[30] thob ste //
lha dang mi rnams[ss] sems[tt] ni rab tu dga'//

[20] JNP$_2$: *bar*; P$_1$: not clear.
[21] BQ: *gzhag*.
[22] P$_1$: *yongsu* for *yongs* (at the end of the line); P$_2$: *yongs su thar*; P$_3$: *yong*$_s$ *su thar* [*yong*$_s$ at the end of the line].
[23] P$_{123}$: *pa* for *byed*.
[24] QT: /.
[25] P$_{12}$: *brtag*.
[26] P$_2$T: *ni* for *na*.
[27] LT: *yongsu*.
[28] BNQ: *kyis* (cf. *Bth*: *yang grol bder gshegs yeshes te :*).
[29] P$_{12}$: *dkrol* for *bkrol*; P$_3$: *spros* for *bkrol*.
[30] P$_{12}$: *mi* for *ming*; Q: *med* for *ming*.

Ch$_1$

[7.4] 又見彼衆生　無明塵垢中
如來性不動　無能毀壞者

[7.5] 佛既見如是　爲諸菩薩說
煩惱衆惡業　覆蔽[2]最勝身

[7.6] 當勤淨除斷　顯出如來智
天人龍鬼神　一切所歸仰

[2] 蔽[*Dh*$_a$*FsJsNaPuQiQsZiKuMiSoYu*]←弊 (the variant 弊 is probably caused by the occurrences of 弊 in 7A and 7.1; see further the variants given for 蔽 in *NIJ* p. 282 with radical 55 at the bottom).

Bth

[7.4] nyon mongs gon bu de dbus na :]
rgyal ba lus kyang de gnas te :
de yang mi g.yo mi spyod ’dug //
’di la yang grol su yang med :
[7.5] ngas de mthong nas ’grol bar bya :
byang chub mchog du gang byas nyon :
seṁs can chos nyid de bzhin no :
rtag dkris] de na rgyal ba gnas //
[7.6] yang grol bder gshegs yeshes te :
de tshe nyon mongs kun zhi gyur //
de nas sangs rgyas ming ’od gsal ba :
lha mi rab tu dga’ sems kyi :

Ch $_2$

[7.4] 我見煩惱穢帛中　結跏趺坐如來體
安住寂然不傾動　皆無所有解脫者
[7.5] 爲[2]見彼已而驚悟　汝等諦聽住勝覺
一切有情法如是　於怖畏中常有佛
[7.6] 即解彼已現佛智[3]　彼時一切煩惱靜
是故號名於如來　人天歡喜而供養

[2] The construction 爲 ... 已 (“Because [I] have seen that,....”) is uncommon. An emendation of 爲 to 我 in light of *Tib*, *Bth* (*ngas*) and *Ch*$_1$ (佛), or to 即 as in 7.6a could be an alternative.
[3] 智[*Ji*$_2$]←身 (Tib.: *ye shes*; *Ch*$_1$: 智).

8A

rigs kyi bu dag gzhan yang ’di lta ste[a] dper na /[1,b] bud med mgon med par gyur pa /[2] mdog ngan pa /[3] dri mi zhim pa /[c] smad par[d] ’os[e] pa /[f] ’jigs[g] su[4] rung ba /[h] blta na mi sdug pa / ’dre mo ’dra ba zhig mgon med pa’i khang par[i] zhugs nas gnas[j] so[k] //[l] de der[m] gnas pa dang[5] sbrum[n] mar[6] gyur te /[7] gang[8] gis gdon mi za[o] bar ’khor los[9] sgyur[p] ba’i rgyal srid byed[q] par ’gyur ba’i[r] sems can de ’dra ba zhig[s] de’i mngal du zhugs kyang /[10] bud med de[11] mngal na ’dug pa’i sems can de la[t] bdag[u] gi[12] mngal du zhugs pa’i sems can ’di ci[v] ’dra ba zhig[13,w] snyam du[x] yang[y,14] yid la mi[z] byed /[aa] bdag gi mngal du zhugs[bb] sam[15] /[cc] ma zhugs snyam pa[16] yang[dd] de de na[ee] yid la mi byed kyi[ff] /[17] gzhan du na[gg] de dbul ba’i[hh] sems[18] dang /[19] zhum[ii] pa dang[jj] / dman pa dang / kho ru[20] chung[21] ba[22] snyam[kk] pa’i sems rjes su[23] sems shing[ll] /[24] mdog[mm] ngan pa dang / dri mi zhim pa[nn] nyid kyis mgon[oo] med pa’i[pp] khang[qq] pa na gnas te /[25] dus ’da’ bar byed do[rr] //

[1] B: //; DJNP_3: om. /.
[2] BT: //; P_{123}Q: om. /.
[3] B: double *spungs shad* (after second syllable); P_1Q: om. /; T: //.
[4] LT: *’jigsu*.
[5] P_{12}: *dang /*.
[6] BDJNQ: *par* for *mar*.
[7] BT: //.
[8] P_{12}: *grang*.
[9] P_{123}: *lo*: wrong decomposition of འཁོར་ལོས྄སྒྱུར་བ་ (see Eimer 1992: 84)?
[10] BDJNQP_{123}: om. /; T: //.
[11] BDJQP_3: *de’i* for *de*; N: *da’i* for *de*.
[12] P_{13}: om. *gi*.
[13] P_1: *bzhig* for *ba zhig*; NP_2: *ba zhig* or *bzhig* (?).
[14] BDJNQ: *yang **de** yid* [N: *de* compressed; later inserted between *’ang* and *yid*]; insertion of *de* probably due to the genitive in 8A.6 (see fn. 11).
[15] P_1: *pas* for *sam*; P_2: *bas* for *sam*.
[16] BDJNQP_{123}: *du* for *pa*.
[17] BT: //.
[18] BQ: *sems **can** dang*.
[19] BT: //; D: *spungs shad* (after first syllable); P_1: om. /.
[20] B: *khor* for *kho ru*; LST: *khong du* for *kho ru*; N: *kho_d du* or *kho_{ng} du* (?) [*-d* or *-ng* later subscribed with a very small letter beneath *kho-*].
[21] BNP_2S: *chud* for *chung*; P_1: *chung* or *chud* (?).
[22] BS: *pa*; P_{12}: om. *ba*.
[23] LT: *rjesu*; P_2: om. *su*.
[24] BDJNQP_{123}: om. /; T: //.
[25] BDJNQ: om. /.

Ch₁

復次，善男子，譬如女人貧賤、醜陋、衆人所惡，而懷貴子，當爲聖王，王四天下。此人不知，經歷時節，常作下劣、生賤子想。

Bth

rigs kyi bu gzhan yang ’di lta ste : dper na : bud] med mgon med pa mdog ngan pa : dri mi zhim pa smrad pa ’jig pa’i gzugs mi sdug pa sha za ma dang ’dra ba : mgon med pa’i khyim du bsgor zhing gnas te : de na gnas pa dang : sbrum par gyur nas :] de’i mngal du gang gdon mi za bar ’khor los bsgyur ba’i rgyal por ’gyur ba : de ’dra ba’i seṁs can skyes par gyur kyang bud med de : mngal na ’dug pa’i sems can la seṁs can ci ’dra ba zhig nga’i mngal du skyes shing :] nga’i mngal du zhugs zhes mi seṁs : yid la mi byed : der ’du shes mi ’jug go // gzhan du na dbul por seṁs ngan pa dang : nyon mongs pa dang : mi dge ba’i seṁs kyi rjes seṁs so : mdog ngam pa dri mi zhim pa :] mgon med pa’i khyim du ’khor zhing dus nye bar byed do :

***Ch*$_2$**

復次，善男子，或有孤獨女人，惡形，臭穢，容貌醜陋，如畢舍支，人所見者，厭惡，恐怖，止於下劣、弊惡之家，偶然交通，腹中懷姙，決定是爲轉輪王胎。然彼女人雖復懷姙，亦曾無有如是思念，唯懷貧匱、下劣之心。由心羸劣，常作是念。我形醜陋。寄於下劣、弊惡之家，而過時日。亦不定[1]知是何人類生於我腹。

[1] 定 [*Ji*$_2$] ←足.

8B

rigs kyi bu dag de bzhin du sems can thams cad[a] kyang mgon med par[b] gyur cing /[1] 'khor ba'i[c] sdug bsngal[d] gyis gtses[e] par gyur la /[2] srid[f] par[g] skye ba'i[h] gnas[3] mgon[i] med[j] pa'i[k] khang pa na[l] gnas so[m] // de[n] nas[4] sems can rnams la de bzhin gshegs[o] pa'i rigs zhugs[5] te /[p] khong na yod kyang sems can de dag gis[q] khong du ma chud[r] do[s,t] //[u] [Bu rigs kyi bu dag[v] de la de bzhin gshegs pa ni[w] sems can dag bdag[x] nyid la[y] khyad[z] du[aa] mi gsad[6] par[bb] bya[7] ba'i[cc] phyir /[8] rigs kyi bu dag[dd] khyed bdag[ee] nyid[9] sro shi[10] bar ma byed par[11] khyed[ff,gg] brtson 'grus brtan par gyis shig dang[12] / khyed la de bzhin gshegs pa zhugs[13] pa[hh] yod pa[ii] dus shig[14] na 'byung bar 'gyur te /[jj] khyed byang chub sems dpa' zhes bya ba'i[kk] grangs su[15] 'gro bar 'gyur[ll] gyi[mm] /[16] sems can zhes bya bar[nn] ni[17] ma[oo] yin no[pp] //[qq] der[18] yang sangs rgyas shes[19] bya ba'i grangs su[rr] 'gro'i[20] /[21] byang chub sems[ss] dpa' zhes bya bar[tt] ni ma yin no[22,23] zhes[uu] chos ston[24] to //Bu]

1 BDJNQP_{123}: om. /; T: //.
2 P_1T: //.
3 P_{12}: om. *gnas*.
4 DJNQP_2: *na* for *nas*.
5 BDJNQ: *bzhugs*, see 8B.8: ... ***zhugs** pa* ... [*bzhugs pa* (Bu) definitely not original].
6 NP_{12}T: ***bsad*** [N: originally probably ***gsad***, later altered to ***bsad***].
7 TBu: om. *bya*.
8 BDJNQ: om. /; T: //.
9 Bu: *nyid **la** spro* for *nyid sro*.
10 L: *srog shi*; N: *so shi*; P_{12}: *srog shing*; P_3: *sro zhi*; Bu: *spro shi*; the variety of variants indicates that the archaic expression *sro shi ba* (see *Tshig mdzod* s.v. *sro shi ba*) was not current anymore among the revisors.
11 P_{123}: *cig* / for *par*.
12 P_3Bu: om. *dang*.
13 Bu: *bzhugs*.
14 P_3: *zhig*; Bu: *gcig*.
15 LTP_1: *grangsu*.
16 BDJNQ: om. /; T: // [lacuna of about six letters between the *shad*s].
17 B: *na* for *ni*; P_{123}: om. *ni*.
18 P_{12}: *de*.
19 DP_{123}Bu: *zhes*.
20 P_{123}: *'gro'o* for *'gro'i*.
21 BP_{123}T: //.
22 LN: *yino* (at the end of the line).
23 BQP_{12}: *no* //.
24 Bu: *bstan* for *ston* [Bu parallel to 8.5d: *bstan*].

Ch₁

如是，善男子，如來觀察一切衆生輪轉生死，受諸苦毒。其身皆有如來寶藏，如彼女人，而不覺知。是故如來普爲說法[1]言。善男子，莫自輕鄙。汝等自身皆有佛性。若勤精進，滅衆過惡，則受菩薩及世[2]尊號，化導濟度無量衆生。

1 *FsJsNaPuQiQsZiKuMiSoYu*: 佛言 for 言.
2 *Dh_aFsJsNaPuQiQsZiKuMiSoYu*: 佛 for 世.

Bth

rigs kyi bu de ltar seṁs can ’di bzhin seṁs can thaṁs cad mgon med par gyur pas : ’khor ba’i sdug bsngal bas : gtses shing : ’byung bar] skye ba’i ’du mched kyi mgon med pa’i khyim du gnas so // de nas sems can dag de bzhin gshegs pa’i khaṁsu skyes pa yang yod : snying po la gnas pa yang na : seṁs can de dag gi khong du mi chud te :] rigs kyi bu de na : de bzhin gshegs pas : seṁs can rnaṁs bdag la yongsu mi gtse ba’i phyir chos ’chad do // rigs kyi bu khyod gang nang na : de bzhin gshegs pa yod kyis : khyed bdag cag la gtses [252b1] par ma byed par khyed kyis brtson ’grus brtan par byol shig dang : de yang dus su ’byung bar ’gyur : khyed byangchub seṁs dpa’i grangsu ’gyur gyis : thaṁs cad du ni ma yin no : de nas yang sangs rgyas kyis grangsu] ’gyur gyis : byangchub seṁs dpa’ zhes ma yin no :

Ch$_2$

如是如是，善男子，一切有情無主，無依，生三有中，寄於下劣、弊惡之舍，爲生死苦之所逼迫。然一一有情有如來界，具如來藏。是彼有情不覺，不知。善男子，如來不令一切有情而自欺誑，佛爲說法。善男子、汝等莫自欺誑，發大堅固精進之心。汝等身中皆有佛體。於其後時畢成正覺。汝今已入於菩薩數，即非凡夫久。後亦墮於如來數，即非菩薩。

8C

de nas de'i tshe bcom ldan 'das kyis[a] tshigs su[1] bcad pa 'di dag bka' stsal to //[b]

[8.1] ji ltar bud med mgon med gyur pa zhig //
kha dog ngan cing gzugs ni[c] mi[d] sdug la[e] //[2,3]
byis[f] pa yin te mgon med khang par[g] gnas //[h]
re shig[4] dus[i] na de[5] ni[j] der[k] sbrum[l,m] gyur //[n]

[8.2] de yi[6] mngal[o] du gang zhig nges par[p] ni //
'khor los[7] sgyur[q] ba'i rgyal po che ba[8] nyid //[r]
rin chen rnams kyis[9] 'phags pa[s] gling[t] bzhi yi[u] //[v]
[w]bdag po byed par 'gyur ba[x] de[y] 'dra[z] zhugs[10] //[aa]

[8.3] bud med byis pa[11] de ni 'di lta[bb] bur //
mngal du zhugs sam ma zhugs[cc] mi[dd] shes la //
mgon[ee] med khang[ff] pa[gg] na ni gnas byed de[hh] //
dbul[ii] ba[12] snyam du sems shing[jj] dus 'da' byed //

[1] LN: *tshigsu.*
[2] P_2: see 0K, fn. 4.
[3] B: double *spungs shad* (after first syllable); NL: /.
[4] DNP_{13}: *zhig*; T: not clear: *shigi*(?).
[5] P_1: *na de* with small letters beneath the line; T: om. *na de*.
[6] P_{123}: *de'i* for *de yi*.
[7] P_{123}: *lo* (see 8A, fn. 9) [P_1: *lo* with small letters beneath *('kho)r*].
[8] P_{12}: *chen po* for *che ba*.
[9] $DJNP_{123}$: *kyi*.
[10] ST: *bzhugs*.
[11] BQ: *ji lta* for *byis pa*; P_2: *byas pa* for *byis pa*; T: *byin pa* for *byis pa*; contrary to *Ch₂*: 愚 (*bāla)*.
[12] BQ: *nyid* for *ba*; P_2: *ba* with small letters beneath the line.

Ch_1

爾時世尊以偈頌曰。

[8.1] 譬如貧女人　色貌[1]甚醜[2]陋
而懷貴相子[3]　當爲轉輪王

[8.2] 七寶備衆德　王有四天下
而彼不能知　常作下劣想

[8.3] 我觀諸衆生　嬰苦亦如是
身懷如來藏　而不自覺知

[1] *Dh_a*: 根 for 貌.
[2] 醜[*Dh_aFs*]←庸 (see parallel in 8A: 譬如女人貧賤醜陋).
[3] *Dh_aFs*: 子相 for 相子.

Bth

de nas bcom ldan ’das kyi de’i dus na : tshigsu bcad pa ’di bshad do //

[8.1] ci ltar bud med gang zhig mgon med pa :
khatog ngan cing mi bzang ba’i gzugs :]
mgon med khyim du dbus ba rnaṁs kyang gnas :
de nas dus su mngal du chags par ’gyur :

[8.2] de ’dis de ’dra mngal du rnyed pa ni :
’khor lo bskor rgyal gdon mi za bar ’gyur :
mthu che bas na : rin chen rnaṁs kyang ’byung :]
phyogs bzhi rnaṁs kyang dbang yang byas par ’gyur :

[8.3] bud med byis pa[1] de’i mi shes te :
bdagis mngal du zhugs dang ma zhugs pa //
mgon pa med pa’i khyim du ’khor ba na :
dbus po sems pas dus kyang ’da’ bar byed :]

[1] Not clear: *pa* or *ba*?

***Ch*$_2$**

爾時世尊說伽他曰。

[8.1] 譬如婦人無依主　形容醜惡令厭怖
寄於弊惡下劣家　或時而有王胎孕

[8.2] 彼懷如是之胎孕　決定是爲轉輪王
其王威德七寶圍　統領四洲爲主宰

[8.3] 彼愚醜女曾不知　於己[1]腹中有如是
在於賤貧弊惡舍　懷貧窮苦心憂惱

[1] 己←已.

[8.4] de bzhin ngas ni sems[kk,ll] can thams cad kyang //
mgon med gyur la sdug bsngal chos kyis[13] nyen[mm] //[14]
khams gsum[nn] pa yi[15] bde ba chung[oo] la[pp] gnas[qq] //
nang na[rr] chos nyid mngal[16] ’dra yod par[17] mthong[ss] //
[8.5] de ’dra mthong nas byang chub sems dpa’ la //[tt]
’jig rten phan par[uu] byed[vv] pa[18] mngal[19] gnas na[20] //
sems can kun[ww] gyis[21,xx] chos nyid ma[yy] shes[zz] kyis[22] //[23]
bdag dman[24] ’du shes ma skyed[25] cig ces bstan[aaa] //[26]
[8.6] [bbb]khyed cag brtson ’grus brtsam[27] pa brtan[28] gyis dang[29] //[ccc]
rang lus[30] ring[ddd] por[31] mi thogs rgyal bar ’gyur //[eee]
dus zhig[32] byang chub snying po thob gyur nas //[fff]
srog chags stong[ggg] phrag bye ba grol byed ’gyur //

[13] BQP_3: *kyi*.
[14] NP_3: / (at the end of the line; due to following *kh*-?).
[15] BP_{123}: *pa'i* for *pa yi*; Q: *yi* compressed; T: *pa yid* or *pa ying* (?) for *pa yi*.
[16] B: *mang* ***la gnas*** *'dra*; DJNQ: *mngal* ***gnas*** *'dra*; P_1: *mngal* ***ba*** *'dra*; P_2: *mngal* ***du*** *'dra*; P_3: *mnga’* ***ba*** *'dra*.
[17] BDJNQP_{123}: om. *par*.
[18] P_1: *la* for *pa*; P_2: *kun la* for *pa*.
[19] P_{12}: *mngal* ***na*** *gnas*.
[20] P_{12}: om. *na*.
[21] BQ: *kyi* for *gyis*.
[22] BQ: *bgyis*; JN: *gyis*.
[23] QS: double *spungs shad* (after first syllable).
[24] JN: *sman* for *dman*; P_2: *dam* for *dman*.
[25] LST: *bskyed*; P_3: *skyes*.
[26] P_3T: /.
[27] BQ: *brtsams*.
[28] B: *bstan* for *brtan*; Q: *bsan* (བསན་) [letter beneath superscribed -*s*- missing (originally *bstan*?)].
[29] P_{12}: *kyang* for *dang*; T: *dang* with small letters beneath the line.
[30] P_{12}: *mthus* for *lus*: contrary to *Ch_2*: 自身.
[31] P_{12}: *po* for *por*.
[32] BDJNQP_{12}: *shig*.

Ch_1

[8.4] 是故告菩薩　慎勿自輕鄙
汝身如來藏　常有濟世明
[8.5] 若勤修精進　不久坐道場
成最正覺道　度脫無量衆

Bth

[8.4] de ltar ngas ni sems can kun mthong ba :
mgon med sdug bsngal chos kyis nyon yang mongs :
khaṁs gsum ngan pa'i bde ba la 'ang gnas //
de'i dbusu chos nyid stong pa 'dra :
[8.5] 'di ltar mthong nas : byang chub sems] dpa' smras //
seṁs can kun kyi chos nyid shes nas ni
'jig rten phan zhing 'od byed snying po gnas //
khyod rnaṁs ngan pa'i 'du shes ma byed cig //
[8.6] khyod rnams kyis ni mthong nas brtson 'grus brtsom //
rang gi lus su] myur du rgyal bar 'gyur :
dus su byangchub seṁs kyi dkyil 'khor de kyang thob :
srog chags bye ba stong yang grol bar byed :

Ch$_2$

[8.4] 我見一切諸有情　無主受於窮迫苦
在[2]於三界中耽樂　身中法藏如胎藏
[8.5] 如是見已告菩薩　一切有情具法性
胎中世利有光明　應生恭敬勿欺誑
[8.6] 發堅精進以修持　不久自身成作佛
不久當坐菩提場　解脫無量俱胝衆

[2] *Ji*$_2$: 旅 for 在.

9A

rigs kyi bu dag gzhan yang ’di lta ste[1] dper na /[2] spra[a] tshil las[b] rta’i[c] gzugs sam /[3] glang po[d] che’i gzugs[e] sam /[4] bud med kyi[f] gzugs sam /[g] skyes pa’i gzugs dag cig[5] byas te /[h] ’jim pa’i nang du[i] bcug[j] nas[6,7] g.yogs[k] la bzhu[l] ste /[m] zags[8] par byas la gser bzhu[n] ste /[9] zhu bar gyur pas[o] bkang na[10] /[p] rim gyis grangs[11] par[12] gyur[q,13] nas[14] /[r] mnyam par gnas par gyur pa’i[15] gzugs de dag thams cad phyi[s] rol gyi ’jim pa gnag[t] cing[16] kha dog[u] mi sdug kyang /[17] nang gi rnams[v] ni gser las byas pa dag go // de nas[18] mgar[19] ba ’am[w] /[20] mgar[x] ba’i[y] slob ma zhig gis /[21] de[z] las gzugs gang[22] dang[23] gang dag[aa] grangs[24] par[25] gyur par[26] mthong ba de[bb] dang de dag gi[cc] phyi[27] *rol*[28] gyi[dd] ’jim pa tho bas[ee] bkogs[29] na[30] /[31] de nas skad[ff] cig de la nang[gg] na[hh] gser las byas[ii] pa’i[32] gzugs[jj] yod pa[33] dag[34] yongs su[35] dag par ’gyur ro[kk] //

[1] B: *ste* //; P_2ST: *ste* /.
[2] DJN: om. /; P_1: //.
[3] BP_1T: //.
[4] BT: //.
[5] DJN: om. *cig*.
[6] P_{123}: *nas* /.
[7] BQ: *nas sa g.yogs*.
[8] BQ: *bzag*; P_1: *zag*.
[9] BT: //.
[10] BDJNQP_3: *nas*.
[11] BQP_2: *grang*.
[12] BQ: *bar*; P_3: om. *par*.
[13] BDJNQ: *gyur pa na*.
[14] BDJNQ: *na* for *nas*; P_3: *sam* for *nas*.
[15] P_{12}: *ba’i*.
[16] P_{12}: *cig* for *cing*.
[17] BDJNQ: om. /; P_3: *spungs shad* (after first syllable).
[18] LT: *na*.
[19] BQP_3: *’gar*.
[20] P_3S: om. /.
[21] BDJNQP_{123}: om. /; T: // (at the end of the line); (S: *shad* at the end of the line).
[22] L: *ga*$_{ng}$ (at the end of the line); P_{123}: om. *gang*.
[23] P_{123}: om. *dang*.
[24] BQ: *grang*.
[25] BQT: *bar*; N: not clear.
[26] BDJNQ: *pa*.
[27] BDJNQLSTP_1: *phyir* (see fn. 28); see *Bth*: ***phyirol***.
[28] BDJNQLSTP_{123}: *rim*; my emendation to *rol* is based on the frequent occurences of *phyi rol* in this chapter (see 9A.5, 9B.2, 9B.10, 9.1a, 9.3c) and on the fact that *rim gyi(s)* would be in conflict with the following statement that the figures become clean *in one moment* (cf. also *Bth*: ***phyirol kyi sa***). Graphical similarity between *rim* and *rol*!
[29] DJN: *bskogs*; P_3: *bgogs*.
[30] P_{12}: *nas*.
[31] DJN: om. /.
[32] P_{12}: om. *’i*.
[33] B: om. *pa*; P_{12}: *par*.
[34] P_{123}: om. *dag*.
[35] LTN: *yongsu*.

Ch$_1$

復次，善男子，譬如鑄師鑄眞金像，旣鑄成已，則[1]置于[2]地。外雖[3]燋[4]黑，内像不變。開模[5]，出像，金色晃曜。

[1] 則[*JsNaPuQiQsZiKuMiSoYu*]←倒[*Dh*$_a$*FsGa*$_1$*T*$_1$]; *Ji*$_1$: 列.
[2] *Fs*: 於 for 于.
[3] *Dh*$_a$*Fs*: 現 for 雖.
[4] 燋[*Dh*$_a$*FsGa*$_1$*Ji*$_1$ and all other texts collated with *Ji*$_1$ in the Zhonghua Dazangjing]←焦.
[5] 模[*Dh*$_a$*JsNaQiQs*]←摸.

Bth

rigs kyi bu gzhan yang ’di lta ste : dper na sbrang rtsi’i snyigs ma sbrang] <u>tshal</u> las rta ba’i lus sam : ba glang gi lus sam : sege’i lus sam : skyes bu ’i lus kyi lugs sgoms sam : bskus sam : bzhugs te : zag par byas nas gser bzhugs te : zhu bar gyur] pa : yongs gang bar byas te : bags kyi grang bar gyur nas : mnyam pa nyid du ’dug par gyur to : gzugs de dag thaṁs cad du gser phyirol tu ni ste : nag po khatog ngan pa’o : de nas : las byed pa ’am : [253a1] las byed pa’i thad na gnas pas gzugs de dag grangs par gyur pa mthong nas / bong bas bsnun te : bcom nas : phyirol kyi sa med par byed do : de nas de ma thag du gser bzang po’i gzugs yongsu] dag par ’gyuro :

Ch$_2$

復次，善男子，譬如以蠟作模，或作馬形、象形、男形、女形，泥裹其上，而用火炙，銷鍊眞金，鑄於模内，候其冷已，是其工匠將歸舍宅。其模外爲黑泥覆蔽[1]，形狀燋惡，内有金像。或工匠及工匠弟子知其模冷，即壞其泥。旣淨持已，於須臾頃是金寶像則便清淨。

[1] 蔽[Ji_2]←弊 (see the variants given for 蔽 in *NIJ* p. 282 with radical 55 at the bottom).

9B

rigs kyi bu dag[a] de bzhin du[1] de bzhin gshegs pa yang[2] /[3] de bzhin gshegs pa'i mig gis[4] sems can thams cad 'jim[b] pa'i gzugs lta bu yin la /[5] phyi[c] rol gyi[d] nyon mongs pa dang / nye ba'i nyon mongs pa'i[6] sbubs[e] kyi nang gi[f] sbu gu[g] sangs rgyas[h] kyi[7] chos[8] kyis[i,j] gang ste / zag pa[k] med pa'i[l] ye shes rin po che'i[m] nang na /[9] de bzhin gshegs[n] pa mdzes par 'dug[10] par[11] mthong ngo[o] //[p] rigs kyi bu dag de la[q] de bzhin gshegs pas[r] sems can thams cad de ltar mthong nas[s] /[12] byang chub sems dpa'i nang du song ste[13] 'di lta bu'i chos kyi[t] rnam grangs 'di dag[14] yang dag par rab[u] tu ston to // de la byang chub sems dpa' sems[v] dpa' chen po gang dag zhi zhing bsil[15] bar[w] gyur[x] pa de dag gi[16] de[y] bzhin gshegs pa'i ye shes rin po che yongs su[17] sbyang ba'i[z] phyir /[18] de bzhin gshegs pa[19] chos kyi rdo rje'i tho bas phyi rol[aa] gyi[bb] nyon mongs pa thams cad 'gogs[cc] so[dd] // rigs kyi bu dag mgar[20] ba[ee] zhes bya ba de ni[ff] de bzhin gshegs[gg] pa'i tshig bla dags so[hh] //[ii] rigs kyi bu dag de bzhin gshegs pa dgra bcom[jj] pa yang[kk] dag par rdzogs pa'i sangs rgyas kyis[21] /[22] sangs rgyas kyi mig gis[23] sems can thams cad de ltar mthong nas /[24] nyon mongs pa[ll] de dag las thar par[25] byas[mm] te[26] /[nn] sangs rgyas[oo] kyi ye shes[pp] la rab tu dgod[27] pa'i phyir chos[qq] ston to //[rr]

[1] P_1T: om. *de bhzin du*.
[2] P_{13}: om. *de bzhin gshegs pa yang*; N: *la* for *yang*; T: om. *yang*.
[3] BDJNQP_{123}: om. /.
[4] LST: *spyan gyis* for *mig gis*; N: *rig des* for *mig gis*.
[5] J: //; L: *spungs shad* (at the end of the line); P_{12}: om. /.
[6] P_2S: *ba'i*; D: not clear.
[7] P_3ST: om. *kyi*.
[8] ST: om. *chos* (cf. *Bth*: *saryas[J] kyi chos*).
[9] BDJNQ: om. /.
[10] BQ: *'jug* for *'dug*.
[11] BDJNQLP_{123}: *pa*.
[12] BDJNQ: om. /; T: //.
[13] BDJNQSP_{123}: *ste* /; T: *ste* //.
[14] BQ: om. *dag*.
[15] L: *bsal*; N: not clear: *bsal*(?); P_3: *gsal*; contrary to *Ch₁₂*: 清凉 and *Bth*: *grangs*.
[16] DJNQ: *gis*.
[17] B: om. *su*; LT: *yongsu* [L at the end of the line].
[18] B: *spungs shad* (after first syllable); DJN: om. /; P_1: //.
[19] S: *pa'i chos* (see *Bth*: ... *pas chos*).
[20] BQ: *'gar*.
[21] P_{12}: om. *sangs rgyas kyis*.
[22] BDJNQP_{123}: om. /; T: //.
[23] LST: *spyan gyis* for *mig gis*.
[24] D: om. /; P_1QT: //.
[25] BDP_3S: *bar*; N: *par* or *bar*(?).
[26] P_{23}: *ste* for *te*.
[27] BQLST: *'god*; P_2: *dgongs*.

Ch_1

如是，善男子，如來觀察一切衆生佛藏在身，衆相具足。如是觀已，廣爲顯說。彼諸衆生得息清涼，以金剛慧搥[1]破煩惱，開淨佛身，如出金像。

[1] *Ji_1JsNaPuQiQsZiKuMiSoYu*: 摧 for 搥.

Bth

rigs kyi bu de ltar ’di bzhin de bzhin gshegs pas seṁs can thad kyang sa’i gzugs ltar phyi rol[1] ni nyon mongs pa dang : nye ba’i nyon mongs pa mdzod kyi nang du bu ka yod pa’i dbusu saryas⌉ kyi chos dang : zag pa med pa’i ye shes dkon mchog gi rab tu gang zhing dbus na : de bzhin gshegs pa[2] legs par gnas pa mthong nas : rigs kyi bu de <u>na</u> de bzhin gshegs par gnas⌉ par mthong nas : rigs kyi bu de na de bzhin gshegs pa de ltar seṁs can thaṁs cad mthong ste : ’di lta bu’i chos kyi gzhung seṁs dpa’ dbus nas : ’dug nas : rab tu ston to : de nas byangchub seṁs dpa’⌉ seṁs dpa’ chen po zhi bar ’gyur grangs bar gyur te : de bzhin gshegs pas chos kyi rdorje’i mtshon kyis de dag gi phyirol kyi nyon mongs pa mang po thams cad ma <u>rung</u> bar byed pa de ni de bzhin gshegs pa’i⌉ tshigs ↓bla↓ dag so : rigs kyi bu ’di bzhin du de bzhin gshegs pas : sangs rgyas mig gis ye shes dkon mchog rab tu sbyangs pa’i phyir ro : dkon mchog gi ye shes las byed pas : gzugs⌉ de dag bcom ste : dkon mchog gi gzugs nyon mongs pa la thar bar byed pa ’di ni de bzhin gshegs pa’i tshigs bla dag so : rigs kyi bu ’di bzhin du de bzhin gshegs pa sangs rgyas⌉ miggis seṁs can thaṁs cad mthong nas : de dag nye ba’i nyon mongs pas thar bar byas sangs rgyas kyi yeshes la bkod pa’i phyir chos ’chad do :

[1] Between *rol* and *ni* lacuna with traces of a *kyi*.
[2] *pa (sems can) legs* with two dots on *s*- and *-n* of *sems can* for deletion.

Ch_2

如是如是，善男子，如來以如來眠觀見一切有情如金像模。外爲煩惱泥所覆裹，於内虛冲滿有佛法、無漏智[1]寶。善男子，我今觀見一切有情悉皆如是，在菩薩衆，而說妙法。若菩薩、摩訶薩，若得寂靜、清涼，如來爲彼有情以金剛器仗淨其法眼，除其煩惱及隨煩惱，爲淨如來智寶藏故。善男子，如來猶如持寶像者。善男子，而破彼色及隨煩惱令得解脱，是名如來。善男子，如來、應、正等覺見一切有情如來藏，爲無邊俱胝煩惱藏中之所沈没。爲彼有情破煩惱藏，於佛智見安立無上正等菩提。

[1] 智[Ga_2Ji_2]←知.

9C

de nas de'i tshe bcom ldan 'das kyis[a] tshigs su[1] bcad pa 'di dag bka' stsal to //

[9.1] ji ltar gzugs ni phyi rol 'jim bas[2] g.yogs //[3,b]
nang ni[c] sbu gu[4] yod cing [d]gsog[5] yin pa[e] //[6]
rin[f] chen bzhus[7] pas rab tu bkang na ni //
brgya stong phrag ni mang por 'gyur ba yin //

[9.2] mgar bas shin[g] tu[h] grangs par[i] gyur shes nas //[j]
'di ltar rin chen las ni byas pa 'di //
rnam dag gzugs[k] 'gyur las gang bya snyam ste //[8]
gzugs la g.yogs[l] pa'i[9] 'jim[10] pa 'gogs[m] par byed[n] //

[9.3] de bzhin ngas ni sems can thams cad kyang //
gser gzugs 'jim[o] pas g.yogs[p] pa[11] 'dra ba ste //
phyi rol shun pa nyon mongs[q] sbubs yin la //[r]
nang na sangs rgyas ye shes yod par mthong //[s]

[1] LTN: *tshigsu*.
[2] BDJNQSTP_{123}: *pas* [P_1: *pa-* of ***pas*** with a small letter; between *pa-* and *-s* small gap].
[3] P_2: see 0K, fn. 4.
[4] P_{13}: *sbu bu* for *sbu gu*; P_2: *sbubs su* for *sbu gu*.
[5] B: *gser* for *gsog*; P_{13}T: *g.yog* for *gsog* [T at the very end of the line].
[6] P_{13}Q: /.
[7] BQLP_{12}: *bzhugs* for *bzhus*.
[8] BT: / [B at the end of the line]; J: / (?).
[9] P_{12}: om. *'i*.
[10] BT: *'jig* for *'jim*.
[11] BQ: *pas*.

Ch₁

爾時世尊以偈頌曰。

[9.1] 譬如大冶鑄　無量眞金像
愚者自外觀　但見焦[1]黑土

[9.2] 鑄師量已冷　開模[2]令質現
衆穢既已除　相好畫[3]然顯

[9.3] 我以佛眼觀　衆生類如是
煩惱淤泥中　皆有如來性

[1] 燋[$Dh_a FsGa_1 Ji_1$ and all other texts collated with Ji_1 in the Zhonghua Dazangjing]←焦.
[2] 模[$Dh_a JsNaQiQs$]←摸.
[3] $Dh_a KuSoZi$: 盡 for 畫; *JsNaPuQiQsMiYu*: 劃.

Bth

de nas bcoṁ ldan ’das kyis de’i dus na[1] tshigsu bcad pa ’di gsungso //

[9.1] gzugs rnaṁs phyirol ci ltar seṁs // bskus pa
de’i nang du bu ga sog sa rnaṁs de bzhin la //
rin chen bzhu ba rnaṁs kyi gang bar ’gyur : [253b1]
de ltar brgya dang stang rnaṁs kyang :

[9.2] las byed pa ni[1] shin tu drags shes nas :
sa yin bskus pa de rnaṁs med byas te :
ci ltar dkon mchog ’di na rnam dag par :
’di rnaṁs kyang ni gzugs kyi las kyang byed //[1]

[9.3] de ltar bdagis sems can kun mthong ba :
gser kyi gzugs rnaṁs yis ni g.yog pa bzhin //
nyon mongs mdzod rnaṁs phyi rol ’phags pa ste :
de nas sangs rgyas yeshes gnas shing yod

[1] Not clear: *ni* oder *nai*?

Ch₂

爾時世尊說伽他曰。

[9.1] 譬如外色泥作模　於內空虛無所有
銷鍊眞金滿鑄瀉　其數或百或一千

[9.2] 工匠之人知冷已　則破其泥現於像
泥除則淨其寶像　匠意琱琢皆成就

[9.3] 我見一切諸有情　猶如金像在泥模
煩惱於外而蓋覆　如來之智處於內

[9.4] de la byang chub sems dpa’ gang dag ni //[t]
zhi zhing[u] shin tu[12] bsil[v] bar gyur pa dag //
gang gis de[w] dag nyon mongs ma lus ’byin[x] //
chos kyi[13] lag[y] chas[z] de la ’gogs par byed //[aa]
[9.5] rin chen gzugs ni blta[bb] na[cc,dd] sdug[ee] pa[ff] ltar //
rgyal sras gang zhig ’dir ni dag[gg] gyur pa //
stobs bcu dag[14] gis[hh] lus rnams[ii] yongs gang[15] ste //
lhar[jj] bcas[kk] ’jig rten ’di na[16] mchod[17] par ’gyur //[ll]
[9.6] ngas ni srog chags thams cad de ltar mthong //[mm]
byang chub sems dpa’ ’ang [18] ngas[nn] ni de ltar mthong[oo] //
de ltar dag pa bde bar gshegs ’gyur te //[pp]
bde gshegs dag ni sangs rgyas tshul ston to //

[12] J: *du* for *tu*; P_{123}: om. ***shin tu***.
[13] BDJNQ: *kyis* (see 9B.10: ... *chos* ***kyi*** *rdo rej’i tho bas* ...).
[14] P_{12}: *bdag*.
[15] P_{12}: *bkang* for *gang*.
[16] P_{12}: *ni* for *na*.
[17] JN: *mchong*.
[18] DJNT: *dpa’ang* (དཔའང་) for *dpa’ ’ang*; P_2Q: *dpa’* for *dpa’ang* [Q: lacuna of one letter between *dpa’* and *ngas*].

Ch₁

[9.4] 授以金剛慧　搥[4]破煩惱模[5]
開發如來藏　如眞金顯現
[9.5] 如我[6]所觀察　示語諸菩薩
汝等善受[7]持　轉化諸群生

[4] *Ji_1JsNaPuQiQsZiKuMiSoYu*: 摧 for 搥.
[5] 模[*Dh_aJsNaQiQs*]←摸.
[6] *Dh_aFs*: 來 for 我.
[7] *JsQiMi*: 受善 for 善受.

Bth

[9.4] de ni[1] zhi zhing shin tu grag$_s$ pa na :
seṁs can rnaṁs na byangchub seṁs dpar gyur :
de dag la ni chos kyi mtshon cha sbyin :
de ni nyon mongs ma lus zhi bar byed :
[9.5] gang zhig ’di na rgyal sras dag gyur pa :
ci ltar dkon mchog[1] gzugs ni sdug pa bzhin :
’jig rten <u>lha</u> dang bcas pa rnaṁs kyi mchog //
de lus stobs bcu rnaṁs kyi gang ba’o :
[9.6] de ltar bdag gi srog chags thaṁs cad mthong :
de bzhin byangchub seṁs dpa’ rnaṁs kyang dag[1]
de ltar[2]
bder gsheg rnaṁs kyi sangs rgyas mig kyang bshad //

[2] *Tib* has *bde (bar) gshegs* in pāda c and in pāda d. The fragmentary pāda c in *Bth* can therefore be explained as an *aberratio oculi*: the copyist jumped to the second *bder gsheg(s)* in pāda d.

Ch$_2$

[9.4] 若得寂靜[1]及清涼　前際清淨智菩薩
以法器仗而捶擊　煩惱由斯悉摧壞
[9.5] 所有如來之佛子　猶如金像令可愛
常得天世而[2]供養　圓滿身相具十力[3]
[9.6] 我見一切諸有情　如是清淨成善逝
成就善逝成佛眼　滿足無上薩婆若

[1] 靜[*Ga$_2$Ji$_2$*]←淨.
[2] 而[*Ji$_2$*]←人 (常得天世人 – 供養 contrary to the usual caesure after the fourth syllable).
[3] 力[*Ga$_2$Ji$_2$*]←方.

10A

de nas bcom ldan ’das kyis[1] byang chub sems dpa’ rdo rje’i[2] blo gros la bka’[a] stsal pa /[3] rdo rje’i[b] blo gros rigs kyi bu ’am[c] /[d] rigs kyi bu mo[e] khyim pa ’am[f] /[4] rab tu byung ba yang[g] rung ste /[5] gang zhig de bzhin gshegs[h] pa’i snying po’i chos kyi rnam grangs ’di[i] ’dzin pa dang /[6] ’chang ba dang /[j] klog pa dang / kun chub par byed pa dang /[k] glegs bam du[l] byas te[7] ’jog pa dang /[8] gzhan dag la yang[m] rgya[n] cher ’chad[o] pa dang /[9] yang dag par rab tu ston pa de bsod nams mang du skyed par ’gyur ro[10] //

[1] S: *kyis* /; T: *kyis* //.
[2] P_{123}: om. *’i*.
[3] BP_1T: //.
[4] BJNQ: om. /; T: //.
[5] BT: //.
[6] BT: //.
[7] P_{12}: *te* /.
[8] BT: //.
[9] B: double *spungs shad* (after third syllable); QT: //.
[10] LTN: *’gyuro*.

Ch₁

爾時世尊告金剛慧菩薩、摩訶薩。若出家，若[1]在家，善男子，善女人受，持，讀，誦，書寫，供養，廣爲人說如來藏經，所獲功德不可計量。

[1] *KuMiSoYuJsNaPuQiQsZi*: 在家 for 若在家.

Bth

de nas bcoṁ ldan ’das kyis rdorje blogros byangchub sems dpa’ bka’ stal pa : rdorje’i blogros rigs kyi bu pho ’am : rigs kyi bu mo ’am :] khyim bdagis rab tu byung bas : de bzhin gshegs pa’i snying po’i chos kyi gzhung ’di ’dzin pa ’am : ’chang ba ’am : klog pa ’am : kun chub par byed pa ’am : glegs bam du chud par byas te : bzhag] gam / gzhan la ’chad dam : rab tu ston na bsod nams mang du ’phel bar ’gyuro :

Ch$_2$

佛告金剛慧菩薩，言。善男子，若在家、出家、善男子、善女人於此如來藏經典、法要受，持，讀，誦，書寫經卷，爲他廣說，得福無量。

10B

rdo rje'i[a] blo gros yang byang chub sems dpa'[b] gzhan gang zhig[c] de bzhin gshegs[1] pa'i ye shes bsgrub[2] pa'i phyir brtson[d] par gyur la[e] /[f] 'jig rten gyi khams[g] re rer yang[h] sangs rgyas thams cad[i] la yang[3] mchod pa'i phyir /[4] rdzu 'phrul[j] bsgrubs[k] nas[5] 'di lta bu'i ting nge[l] 'dzin la snyoms par zhugs te /[6] ting[m] nge[n] 'dzin gyi stobs bskyed[7] pa des[8] sangs rgyas kyi zhing bye ba khrag khrig 'bum phrag gangga'i[9] klung gi bye ma bas kyang mang [q→]ba rnams su[o] /[10] gang gā'i[11] klung gi[12] bye[p] ma bas kyang[13] mang[←q] ba'i sangs rgyas bcom ldan 'das[14] byang chub sems dpa' rnams dang[r] bcas pa[15] /[s] nyan[t] thos kyi[u] dge 'dun dang bcas pa bzhugs[v] shing gnas pa'i[w] de bzhin gshegs pa re re la yang[x] khang pa brtsegs pa /[16] dus su[y] bde ba /[17] rgyar[18] dpag tshad[z] tsam la /[19] 'phang du dpag tshad[aa] bcu pa[20] / rin po che thams cad las byas pa / lha'i dri zhim po[21] dang ldan pa /[bb] me tog[cc] sil[dd] ma sna tshogs bkram pa /[ee] longs spyod[ff] kha na ma tho ba med pa[22] thams cad[gg] dang ldan pa /[23] 'bum phrag gangga'i[24] klung[hh] lnga bcu'i bye ma snyed nyin re[ii] zhing[25] phul[jj] te /[kk] bskal pa[ll] 'bum du tshang[26] ba'i[mm] bar[nn] du 'di lta bu'i mchod pa byed pa bas[oo] /[27]

[1] BQ: *gsheg*$_s$,[Q at the end of the line; B before *pa'i* at the end of the line]; L: *gshye* (at the end of the line).
[2] BJNQP_3: *sgrub*; LP_{12}: *bsgrubs*.
[3] BJNQP_{123}: om. *yang*.
[4] JNP_{123}: om. /; T: //.
[5] P_{123}: *nas* /.
[6] BST: //; P_1: om. /.
[7] BQP_3: *skyed*; J: *bskyad*.
[8] LST: *de* for *des*; P_{123}: *des* /.
[9] BJQT: *gang gā'i*; NS: *ganggā'i*; P_1: *gang gis* for *gangga'i*; P_{23}: *gang ga'i* for *gangga'i*.
[10] P_{123}ST: om. /.
[11] NS: *ganggā'i*; P_{123}: *gang ga'i*, wobei P_1: *gi gu* of *gang ga'i* above second *ga-*; L is missing here.
[12] P_{12}: om. *klung gi*.
[13] P_{12}: om. *kyang*.
[14] P_{12}: *'das* /.
[15] P_{123}: om. *pa*.
[16] BJNQP_{12}: om. /; P_3: *pa'i* for *pa* /; T: //.
[17] P_{12}: om. *ba* /; P_3: om. /.
[18] P_2: *rgya*; P_3T: *brgyar*.
[19] BJNQ: om. /.
[20] J: *pa* or *ba* (?); Q: *ba*.
[21] BQ: *po dag dang*.
[22] P_{123}: *pa* /; T: *med* for *pa*.
[23] BJNQ: om. /; L: *spungs shad* (after first syllable).
[24] BJQT: *gang gā'i*; NS: *ganggā'i*; P_{123}: *gang ga'i*.
[25] BQ: *bzhin* for *zhing*.
[26] Q: *chad*; P_{12}: *tshad*.
[27] B: //; JN: om. /.

Ch_1

金剛慧，若有菩薩，爲佛道故，勤行，精進，修習神通，入諸三昧，欲殖[1]德本，供養過[2]恒河沙現在諸[3]佛，造過恒[4]沙七寶臺閣，高十由旬，縱廣正等各一由旬，設七寶床[5]，敷以天繒，爲一一佛日日造立過恒河沙七寶臺閣，以用奉獻一一如來及諸菩薩、聲聞大衆，以如是事普爲一切過恒河沙現在諸佛如是次第乃至過五十恒沙衆寶臺閣以用供養過五十恒沙現在諸佛及諸菩薩、聲聞大衆乃至無量百千萬劫。

[1] *Dh_aFsJsNaPuQiQsZiKuMiSoYu*: 欲殖諸德本 for 欲殖德本 (contrary to four-syllable rhythm); *FsKuMiSoYu*: 植 for 殖 .
[2] *FsJsNaPuQiQsZiKuMiSoYu*: 過去恒河沙 for 過恒河沙 (contrary to four-syllable rhythm).
[3] *JsNaPuQiQsZiKuMiSoYu*: 現在佛 for 現在諸佛 (contrary to four-syllable rhythm).
[4]造過恒沙[*Ji_1*]←造過恒河沙 (contrary to four-syllable rhythm; 恒沙 for 恒河沙 appears *metri causa* in 0.4a, 10.4a, 10.6c; 恒沙 also twice below in 10B); *Dh_aKuMiSoYuJsNaPuQiQsZi*: 造恒河沙 (but equivalent for 過 in all other translations of *TGS*); *Fs*: 造過恒沙 [next column] 沙.
[5] All editions except T_1 have 牀 instead of 床.

Bth

gang yang rdorje'i blogros byangchub seṁs dpa' de bzhin gshegs pa'i yeshes bsgrub pa'i phyir : ++] sangs rgyas thaṁs cad la mchod pa'i phyir : nan tan du byed cing : 'jig rten kyi khaṁs rerer rdzu'phrul bsgrub nas : de 'dri'i ting nge 'dzin la snyom par 'jug ste : chu ba gang ga'i bye ma] la 'das pa'i sangs rgyas kyi zhing bye ba khrag khrig brgya phrag stong gi chu bo gang ga'i bye ma snyed las 'das pa'i sangs rgyas bcom ldan 'das rnaṁs bzhugs shing spyod pa ni [254a1] byangchub seṁs dpa' dang : nyan thos kyi dge 'dun dang bcas pa rnaṁs so : de bzhin gshegs pa re re la chu bo gang ga lnga bcu'i bye ma snyed kyi khang bu brtsog pa brgya phrag stong phul ba 'di lta ste ↑bde bar 'dra↑] rin po che sna bdun gyis kho ra khor yug ni dpag : 'phang ni dpag tshad bcu'i 'phrul kyi dri zhim po dang ldan pa dang : bskal pa brgya phrag stong rdzogs kyi bar du : nyin re yang kha na ma tho ba med pa'i long] spyod phul ba dang : de lta bu'i mchod pa'i yobyed byed pa bas :

Ch$_2$

或有善男子、善女人，或餘菩薩，爲於積集如來智故，精勤，供養一切如來於一一世界，成就如是色三摩地，由此色三摩地威力過恒河沙諸佛世界過恒沙數俱胝那庾多現在諸佛於一一佛所供養承事，并及菩薩、聲聞僧衆。如是乃至過五十恒河沙諸佛世尊當於和暢、安樂之時各送百千珍妙樓閣，一一量高十踰繕那縱，廣正等一踰繕那，如是一切皆[1]以寶成，天妙香器，散種種花，成辦[2]種種受用之具，日日如是乃至千劫。

[1] 切皆以[*Ji*$_2$]←切以 (note four-syllable rhythm: 皆以寶成).
[2] *Ji*$_2$: 辨 for 辦.

rigs kyi bu[pp] ’am /[28] rigs kyi bu mo gang gzhan[29] zhig byang chub tu sems bskyed de /[30] de bzhin gshegs pa’i snying po’i[qq] chos kyi[rr] rnam grangs ’di las[31] dpe[ss] gcig[32] tsam lus la ’chang ngam /[33] glegs bam du gnas par byed na /[34] rdo rje’i[tt] blo gros de’i bsod nams mngon par ’du byed pa [ww→]de[uu] la /[35] bsod nams[vv] mngon par ’du byed pa[←ww,xx] snga mas[yy] brgya’i[36] cha dang /[37] stong gi[zz] cha dang / ’bum gyi[38] cha dang / grangs dang /[39] cha dang /[40] bgrang[41] ba dang / dper yang nye bar[42] mi ’gro ste / rgyur yang mi bzod do[aaa] //[bbb]

[28] BJNQP_1: om. /.
[29] BQ: om. *gzhan*.
[30] BP_3: //.
[31] P_{12}: *la* for *las*; P_3: om. *las*.
[32] LP_{23}: *cig* (cf. *Ch_2*: 一喻).
[33] T: *spungs shad* (after second syllable); P_{123}: om. /.
[34] BQ: om. /; P_2: partial *spungs shad*.
[35] BJNQP_{23}: om. /.
[36] BP_1: *rgya’i* for *brgya’i*; Q: *ba rgya’i* for *brgya’i*.
[37] JN: om. / [J at the end of the bottom line of the folio].
[38] P_2T: *gi*.
[39] P_{123}: om. /; T: *spungs shad* (after second syllable).
[40] P_{123}: om. /.
[41] BQ: *’grang*; P_2: *bgrad*.
[42] P_{12}: om. *nye bar*.

Ch₁

金剛慧，不如有人，樂喜菩提，於如來藏經受，持，讀，誦，書寫，供養，乃至一譬喻者，

Bth

gang rigs kyi bu pho ’am : rigs kyi bu mo gzhan zhig gis byangchub kyi seṁs bskyed de : de bzhin gshegs pa’i snying po chos gzhung ’di dpe’⌉ ’ga’ zhig khong du chud par byas sam : glegs bam du byas na : rdorje’i blogros ’di’i bsod nams mngon par ’du byed pa la : snga ma’i bsod nams mngon par ’du byed pa la : snga ma’i bsod nams mngon par ’du byed⌉ pas de’i brgya’i char ↓yang↓ mi phod do : stong gi brgya phrag stong bye ba brgya phragstong gi grangs kyi char yang mi phod do // grangs ba ’am : dpe’ ’am : char yang mi bzod do //

Ch$_2$

金剛慧，若苾蒭[3]、苾蒭[3]尼、鄔波索迦、鄔波斯迦發菩提心，於此如來藏經取其一喻，或在於身，或在經卷，金剛慧，以此福業與前福業，如來安立，百分、迦羅分、千分、百千分、俱胝分、俱胝百分、俱胝千分、俱胝百千分、俱胝那庾多百千分不及於此，迦羅、一分、乃至算數、譬喻所不能及。

[3] 蒭[*Ga$_2$Ji$_2$*]←芻.

10C

rdo rje'i[a] blo gros[b] yang byang chub sems dpa'[c] gang sangs rgyas kyi[1] chos[d] yongs su[2] tshol bas /[3] sangs rgyas bcom ldan 'das de dag las[4] de bzhin gshegs[e] pa re re la yang[f] bskal[5] pa 'bum tshang gi bar du /[6] shing man[g] da[7] ra[h] ba'i me tog[i] khal bzhi pa[8] 'bum 'thor[j] la //[9] rdo rje'i[k] blo gros dge slong ngam[l] /[m] dge slong[10] ma 'am[n] / dge bsnyen[o] nam /[p] dge bsnyen[11] ma zhig gis /[12] byang chub tu sems[q] bskyed de[r] / de bzhin gshegs pa'i snying po'i chos kyi[s] rnam grangs 'di thos nas /[13] thal mo lhan[14] cig[15] sbyar[t] te /[16] rjes su[17] yi[18] rang ngo[u] zhes tshig gcig[19] smras na[20] / rdo rje'i blo gros bsod nams[v] mngon par 'du bya ba[w] dang /[x] dge ba mngon par 'du[y] bya ba de la[z] me tog dang / me tog[aa] phreng[21] phul ba dang[22] ldan pa /[23] de bzhin gshegs pa la bzhag pa'i bsod nams mngon par 'du bya ba dang /[24] dge ba[25] mngon par 'du[bb] bya ba[26] snga[cc] ma des[dd] /[27] brgya'i[28] cha dang /[29] stong gi[ee] cha dang / 'bum gyi cha dang / grangs dang /[30] cha dang /[31] bgrang[32] ba dang / dper yang nye bar mi[ff] 'gro ste /[33] rgyur[34,gg] yang mi bzod do[hh] //[ii]

[1] BQ: *kyis.*
[2] LT: *yongsu.*
[3] BJNQP_{123}: om. /.
[4] P_{12}: *las /.*
[5] P_{12}: *skal.*
[6] BJNQ: om. /.
[7] BJQ: *dā* for *da*; NS: *manda* (མཎྜ་) for *man da.*
[8] BJNQ: om. *pa.*
[9] BJNQSTP_{123}: /.
[10] P_{12}: om. *dge slong ngam / dge slong.*
[11] LP_{12}: om. *nam / dge bsnyen* (*aberratio oculi*); P_3: *snyen.*
[12] BJNQP_{123}S: om. /.
[13] BJNQP_{23}: om. /; P_1: // (at the end of the line).
[14] JNLSTP_3: *lan* (contrary to the variant ***lan cig*** ("once") is *Ch₂*, which would have translated it, had it appeared in the Indian ms; also *Bth* simply: *thal mo sbyar*); P_{12}: om. *lhan* (like *Bth*).
[15] P_{12}: om. *cig* (like *Bth*).
[16] BJNQP_3: om. /.
[17] LTNP_1: *rjesu.*
[18] BJP_{13}: *yid* for *yi*; Q: lacuna of one letter between *yi* and *rang* filled with *tshegs*.
[19] P_{123}: *cig.*
[20] P_{12}: *nas.*
[21] P_{12}: ***'phreng ba phul***; P_3: ***phreng ba phul.***
[22] P_{12}: *dang /.*
[23] P_{123}: om. /.
[24] BQ: om. /.
[25] P_{12}: ***ba'i mngon***; P_3: *bas* for *ba.*
[26] P_{12}: *ba **dang / dge ba mngon par 'du bya ba snga***; P_3: *ba **dang / dge** (ga) **bas mngon par 'du bya ba snga*** [*ga* marked with a dot triangle for deletion]; (P_{123}: *aberratio oculi*).
[27] BJNQP_{123}: om. /.
[28] BQ: *rgya'i.*
[29] LTQ: *spungs shad* (LQ: after first syllable; T: after second syllable).
[30] P_{13}: om. *grangs dang /*; P_2: *grangs dang /* with small letters above the line (position in the text, where *grangs dang /* is to be inserted, is marked with a cross).
[31] P_{12}: om. /.
[32] BQ: *'grang.*
[33] B: // (at the end of the line); JN: om. /.
[34] BQ: *sgyur* (contrary to 10B.20).

Ch₁

金剛慧，此善男子於諸佛所種諸善根、福雖無量，比善男子、善女人所得功德，百分不及一，千分不及一，乃至算數、譬喻所不能及。

Bth

rdorje'i blo gros byangchub sems dpa' gang : sangs rgyas kyi tshol] ba'i phyir : sangs rgyas bcom ldan 'das de bzhin gshegs pa rere la metog nam da ra bye ba brgya phrag stong ngas[1] kyi char yang mi phod do : bgrang ba 'am : <u>dpe+</u> nye <u>ma</u> re <u>re</u> nas bskal pa stong rdzogs kyi bar du gtor ba] bas : rdorje'i blogros byangchub sems dpa' gang yang dge slong pha 'am : dge slong ma 'am : dge bsnyan pha 'am : dge snyen mas byangchub kyi sems bskyed de : de bzhin gshegs pa'i snying po 'i chos kyi gzhung 'di thos] te : thal mo sbyar nas : phyag 'tshal ba'am : rjesu yid bas : tshig gcig brjod na rdorje'i blo gros bsod nams mngon par 'du byed pa dang : dge ba'i rtsa ba mngon <u>par</u> 'du byed pa 'di la de bzhin gshegs pa] metog phring ba dang : bcas pa phul zhing : gtor ba snga ma'i bsod nams mngon par 'du byed pa dang : dge ba mngon par 'du byed pa dang : dge ba mngon par 'du byas pas : de'i brgya'i char yang mi phod <u>do</u> <u>//</u> [254b1] stong gi cha dang : brgya stong gi cha dang : bye ba brgya stong gi grangs kyi ↑char↑ yang mi phod : bgrang ba dang : dpe' 'am : char yang mi bzod do :

[1] Two dots above *nga-*.

Ch₂

金剛慧，若有善男子、善女人求無上菩提者，於彼諸佛、世尊、并及菩薩、聲聞大衆，取曼陀羅花百千斛，日日供養，復滿千劫。金剛慧，若餘苾蒭[1]、苾蒭[1]尼、鄔波索迦、鄔波斯迦發菩提心，聞此如來藏經、法要，乃至合掌禮敬，作隨喜語。金剛慧，以此勝福、善根，與前善根，獻花功德，如來安立，比前功德，百分、迦羅分、千分、無數分不如一分。

[1] 蒭[Ga_2Ji_2]←芻.

10D

de nas de'i tshe bcom ldan 'das kyis[a] tshigs su[1] bcad[b] pa 'di dag bka'stsal to //[c]

[10.1] sems can la la gang zhig byang chub la //[2,3]
mos pa bskyed[d] nas [e]'di nyan 'dzin pa 'am[f] //[g]
yi ger[h] 'dri[4] 'am[i] glegs[5] bam gzhag[6] byed cing //
gus[j] dang bcas pas[7] tshigs bcad gcig[8] bshad dam[k] //[9]

[10.2] de bzhin gshegs pa'i snying po 'di thos nas //[l]
gang zhig[m] byang chub mchog 'di tshol[n] byed na //[10]
bsod nams phung po ji tsam skyed[11] 'gyur ba //[o]
de yi[12] phan yon 'dir ni mnyan par gyis[p] //[q]

[1] LTN: *tshigsu.*
[2] P_2: see 0K, fn. 4.
[3] BT: /; P_3: double *spungs shad* (after first syllable).
[4] J: *'bri*(?); P_2: *bri*; P_3: *'bri.*
[5] LP_2: *gleg*; P_1: *gleg*$_s$ (at the end of the line).
[6] P_{123}: *bzhag.*
[7] P_{123}: *pa'i* for *pas.*
[8] BQP_3: *cig* (contrary to Ch_{12}: 一偈); P_1: om. *bcad gcig*; P_2: *'di* for *cig.*
[9] BQ: /.
[10] BT: /.
[11] P_{123}: *bskyed.*
[12] P_{123}: *de'i.*

Ch₁

爾時世尊重說偈言。

[10.1] 若人求菩提　聞持此經者
書寫而供養　乃至於一偈

[10.2] 如來微妙藏　須臾發隨喜
當聽此正教　功德無有量

Bth

de nas bcoṁ ldan ’das kyi de’i dbus na tshigsu bcad pa gsungso //

[10.1] gang zhing byangchub tu ni ’dad] bskyed pa :
’di la seṁs can nyan cing ’chad par byed :
bris te : gleg bam du ni byas pa dang :
sti stang byas te : tshigs gcig bshad pa la :

[10.2] khyod rnams kyi ni de ni ’i bsngag pa nyon //
’di la bsod nams phung po rnaṁs ’byung ba //]
de bzhin gshegs pa’i snying po thos pa’i
gang zhig byangchub mchog tu tshol byed pa //

Ch$_2$

爾時世尊說伽他曰。

[10.1] 或有樂求菩提者　聞此經典而受持
乃至書寫於經卷　若能恭敬於一偈

[10.2] 應聽彼福而無量　發生無量福德藏
得聞如來之藏經　若能求勝菩提行

[10.3] rdzu ’phrul stobs mchog ’di la gnas nas su[r] //[s]
dpa’[13] bo[14] bskal[15] pa[16] dag ni stong bar[t] du //[u]
phyogs bcu rnams su[17] mi yi[18] gtso bo dag[v] //[w]
nyan thos bcas[x] pa rnams [IA]la sti[19] stang byed[y] //[z]

[10.4] ji ltar gangga[20] stong[21] mang bye ba[22] bas //[aa]
de bas lhag pa[23] bsam gyis[bb] mi khyab pa’i[24] //[cc]
gzhal[dd] med khang mchog rin chen[ee] las byas pa //[ff]
’jig rten slob[gg] dpon[hh] re re la yang phul //[ii]

[10.5] de[jj] dag ’phang[kk] du dpag tshad bcu yod la[25] //[ll]
chu[26] dang rgyar[27] ni dpag tshad gcig[28] yod pa //
spos[29] dang bdug[30] pa dag[31] dang rab[mm] ldan la[nn] //[oo]
de na rin chen[pp] las[qq] byas[rr] khri[ss] bshams[tt] shing //[uu]

[13] Q: *dba’* for *dpa’*; P_3: *dbang* for *dpa’*; T: *dpang*(?).
[14] N: *po* or *bo* (?); P_{23}: *po*.
[15] BQ: *skal*; P_2: *bsal*.
[16] JS: *pa* or *ba* (?).
[17] LT: *rnamsu*.
[18] BP_{12}: *mi’i* for *mi yi*; P_3: *ma’i* for *mi yi*; Q: *yi* compressed.
[19] JNLST: *bsti*.
[20] AP_{123}: *gang ga*; BJQ: *gang gā’i* for *gangga*; NS: *ganggā’i* for *gangga*; T: *gang gā*.
[21] B: *snying* for *stong*; Q: *steng* for *stong*.
[22] A: *ma* for *ba* (cp. *Bth*: *bye **ba***).
[23] P_{123}: ***pa’i** bsam*.
[24] BJNQ: *pa* for *pa’i*.
[25] P_{123}: *pa* for *la*.
[26] $LSTP_3$: *mchu*.
[27] J: *brgyar*; N: *brgyad*.
[28] BQ: *cig* (contrary to Ch_2: 一踰繕那).
[29] ABQ: *sbos*; N: *spos* or *sbos*(?).
[30] P_{12}: *gdug*.
[31] P_{12}: *dag* with small letters beneath the line.

Ch₁

[10.3] 若人求菩提　住大神通力
欲[1]供十方佛　菩薩聲聞衆

[10.4] 其數過恒沙　億載不思議
爲一一諸佛　造立妙寶臺

[10.5] 臺高十由旬　縱廣四十里
中施七寶座　嚴飾備衆妙

[1] *JsNaPuQiQsZiKuMiSoYu*: 資 for 欲 .

Bth

[10.3] rdzu’phrul mchog dang stobs gnasu //
mi mchog rnaṁs la stistang byed pa ni :
phyogs bcur nyan thos rnaṁs dang bcas pa dang :
bskal⌉ pa stong rnaṁs rdzogs kyi bar du ste :
[10.4] chu bo gang ga bye ba stong mang bzhin //
de las ’das pa bsam kyi mi khyab pa :
’jig rten du spyod rere la yang phul //
gzhal med khang pa mchog rab de rnaṁs te :
[10.5] de’i ’phang du dpag tshad bcu⌉ pa ste :
khor khor yug dpag tshad rab tu <u>rdzogso</u> :
dri rnaṁs dang ni pog rnaṁsu yang ldan :
de na rin chen dag gi khri rnams la :

Ch₂

[10.3] 以神通力住上乘　供養恭敬人中尊
并及十方聲聞衆　乃至滿足於千劫
[10.4] 多千劫數如恒沙　超於彼數不思議
一一世間行無量　純以寶作妙樓閣
[10.5] 其量高十踰繕那　縱廣有一踰繕那
塗香燒香而供養　於中七寶微妙座

10E

[10.6] dar[a] dang bcos[b] bu'i[1] ras ni brgya[2] bting[c] ba'i[d] //[3,e]
khri dag[f] dang[g] ni khri[h] stan gzhan rnams kyang[i] //
ji ltar gangga'i[4] klung bzhin dpag med pa //
rgyal ba gcig la dbul[j] ba[5] byas gyur[k] la[l] //[m]
[10.7] rgyal[n] ba gang dag 'jig rten khams bzhugs[6] pa //[o]
ji ltar gangga'i[7] bye ma[p] bas mang ba //[q]
rgyal ba de dag rnams la de ltar phul //[r]
kun la[s] gus par[t] mchod pa byed pa bas[u] //[v]
[10.8] mkhas pa[w] gang zhig mdo sde[x] 'di thos nas //[y]
dpe[8] gcig[9] tsam zhig yang dag 'dzin[z] byed dam //[aa]
bzung[10] nas mi 'ga'[bb] zhig la 'chad[cc] byed na //[11]
de ni de bas bsod nams phung po[dd] mang //[ee]

[1] LT: om. *'i*.
[2] Originally probably *brgyan* (=*Bth*); see translation.
[3] P_2: see 0K, fn. 4.
[4] A: *gang 'ga'i*; BJQT: *gang gā'i*; NS: *ganggā'i*; P_1: *gang gi'i*; P_{23}: *gang ga'i*.
[5] BQ: *bar*.
[6] LST: *zhugs*.
[7] A: *gang 'ga'i*; BJQT: *gang gā'i*; NS: *ganggā'i*; P_{123}: *gang ga'i*.
[8] ABP$_3$: *dpe'*.
[9] ABQ: *cig* (cp. *Ch₁*: 一譬喻; *Ch₂*: 一喻).
[10] P_{123}S: *gzung*.
[11] Q: / (at the end of the line); T: /.

Ch$_1$

[10.6] 敷以天[1]繒褥[2]　隨座各殊異
　　無量過恒沙　獻佛及大衆
[10.7] 悉以此奉獻　日夜不休息
　　滿百千萬劫　所獲[3]福如是
[10.8] 慧者聞此經　能持一譬喻
　　而爲人解說　其福過於彼

[1] *Ku*: 大 for 天 (cp. 敷以天繒 in the prose).
[2] *Dh$_a$*: 蓐 for 褥.
[3] *JsNaPuQiQsZiKuMiSoYu*: 設 for 獲.

Bth

[10.6] dar dang gos brgyan rnaṁs kyang de la : bting /
khri dang stan ni gzhan yang de bzhin te :
ci ltar[1] chu bo gang ga bye ma tshad med pa //
rgyal ba gcig gis thad du de yang phul :
[10.7] da ltar rgyal ba de dag[1] la yang phul //
’jig rten khaṁs na : rgyal ba bzhug pa la :
ci ltar chu bo gang ga’i bye ma bzhin //
thaṁs cad la ni stistang[1] mchod pa byed //
[10.8] khaṁs pa gang rnaṁs mdo sde ’di thos shing :
yang dag par ni dpe cig ’chang ba dang :
’chang nas gang zhig gzhan la rgyal ’chad ba :
’di’i bsod naṁs phung po mang :

[1] *de dag* beneath the line, small.

Ch₂

[10.6] 以妙繒綵敷其上　及餘妙座皆敷設
其數猶如恒河沙　一一供養於諸佛
[10.7] 一一送彼如來所　所有剎中諸如來
其數猶如恒河沙　悉皆供養而承事
[10.8] 若有智者聞此經　取於一喻而正行
若能受持及讀誦　此福超過前福聚

[10.9] dpa’ bos bzung[12] ba’i bsod nams ’di la ni //[ff]
cha dang dper[13] yang de[gg] ni[14] nyer mi ’gro[hh] //[ii]
srog chags[15] dag ni[16] kun gyi[jj] skyabs[kk] ’gyur zhing //[ll]
de ni myur du byang chub mchog ’tshang rgya //[mm]

[10.10] de bzhin gshegs[nn] kyi snying po ’dra yod pa //[17]
sems can dag ni[18] kun gyi[19] chos nyid ’di[oo] //
byang chub sems dpa’ mkhas pa gang sems pa[20] //
de ni[pp] rang[21] byung[22] sangs rgyas myur du[qq] ’gyur //[rr]

[12] P_1T: *gzung.*
[13] P_{12}: *dpe.*
[14] P_{12}: *de’i* for *de ni.*
[15] P_{12}: *chags* ***de*** *dag.*
[16] P_{12}: om. *ni.*
[17] B: double *spungs shad* after third syllable; QT: /.
[18] BQ: *gi* for *ni*; S: *pa* for *ni*; P_{12}: om. *dag ni.*
[19] ABQ: *kyi.*
[20] BQ: *dpa’* for *pa.*
[21] P_{12}: *rab* for *rang.*
[22] P_{12}: *’byung.*

Ch_1

[10.9] 乃至於算數　譬喻所不及
衆生之所依　速成無上道

[10.10] 菩薩諦思惟[4] 甚深如來藏
知衆生悉有　疾成無上道

[4] *Dh_aFs*: 念 for 惟.

Bth

[10.9] de ni cha dang : dpe yang mi phod do :
bsod nams +[1] ’di rnaṁs[2] spyod na su //
srog chags thaṁs cad rnaṁs kyi skyabsu ’gyur :
de dag myur du byangchub mchog du ’tshang ↓yang↓ rgya //
[10.10] bdag la de bzhin gshegs pa’i snying po yod do :
byangchub seṁsdpa’ gang seṁs pa :
chos nyid ’di ni seṁs can kun kyi ste :
thaṁs ca$_{d}$ [255a1] kyang ni sangs rgyas rang byung gyur //

[2] Not clear: between *rnaṁs* and *spyod* word written beneath the line?

Ch$_2$

[10.9] 有情歸依於此經　疾證於彼無上覺
[10.10] 此如來藏相應法　若智菩薩能思惟
一切有情勝法性　速疾覺悟自然智

11A

rdo rje’i[1] blo gros rnam grangs ’dis[a] kyang[b] ’di ltar chos kyi[c] rnam grangs ’di ji ltar[d] byang chub[e] sems dpa’ sems dpa’ chen po rnams[f] la thams cad[g] mkhyen[h] pa’i ye shes bsgrub[2] par ’gyur[i] ba’i[3] gces[j] spras[k] byed par[l] rig par bya’o //[m] rdo rje’i[n] blo gros sngon[o] byung ba ’das pa’i dus na /[4] bskal[p] pa grangs med pa shin[q] tu[r] rgyas pa /[s] tshad med pa /[5] bsam gyis[t] mi khyab pa[u] /[6] mtshungs[7] pa med pa[v] /[w] brjod du[x] med pa /[8] de’i pha rol bas[y] kyang ches pha rol[z] du[9] gyur[aa] pa[10] de’i tshe[bb] de’i dus na /[11] de bzhin gshegs pa dgra bcom pa[cc] yang dag par rdzogs[dd] pa’i sangs rgyas rig[ee] pa dang[ff] zhabs su[12] ldan pa[gg] /[hh] bde bar gshegs pa /[13] ’jig rten mkhyen[ii] pa / skyes bu ’dul[jj] ba’i kha[14] lo sgyur[kk] ba /[ll] bla na med pa /[mm] lha dang mi rnams[nn] kyi ston[oo] pa /[15] sangs rgyas bcom ldan ’das rtag tu ’od zer[16] gtong[17] zhes bya ba ’jig rten du byung ngo[18] //[19]

[1] P_{12}: om. *’i*.
[2] JNQP_2: *sgrub*; B: *sgyub*.
[3] BQ: *pa’i*.
[4] BJNQ: om. /.
[5] P_{123}: om. /.
[6] AP_3: om. /.
[7] P_1: *tshung*; P_2: *mtshung* [*m-* with a small letter].
[8] BJNQ: om. /; P_2: om. *brjod du med pa* / (*aberratio oculi*).
[9] ANTP_{123}: *tu*.
[10] P_{23}: *pa* /.
[11] ABJNQ: om. /.
[12] LTN: *zhabsu*.
[13] AP_{123}: om. /.
[14] JN: *’khor* for *kha* [N: *’a sngon ’jug* of *’khor* with a small letter inserted later].
[15] P_{12}: om. /.
[16] AP_2S: *gzer*.
[17] LST: *gtong ba zhes*.
[18] LN: *byungo* [N before *shad* at the end of the line].
[19] NT: / [N at the end of the line].

Ch₁

爾時世尊復告金剛慧菩薩，言。過去、久遠、無量、無邊、不可思議、阿僧祇劫、復過是數、爾時有佛號[1]常放光明王如來、應供、等正覺、明行足、善逝、世間解、無上、士調御丈夫、天、人師、佛、世尊。

[1] *Dh$_a$Fs*: 名 for 號.

Bth

rdorje'i blo gros gzhung 'di chud par bya'o : chos kyi gzhung 'di byangchub seṁs dpa' rnaṁs la thaṁs cad mkhyen pa'i ye shes 'grub par mang du byed pa zhes[l] gzhung 'dis rig par bya'o : rdorje'i blogros sngon 'das pa'i dus grangs med pa'i bskal pa yangs pa tshad med pa bsam kyi mi khyab mnyam pa med pa brjod du med pa de'i pharol kyi pharol de'i tshe de'i dus[l] rtag tu 'od gzer gtong ba zhes bya ba : de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa'i 'jig rten du ste : mkhyen pa dang rkang par ldan pa : bder bar gshegs pa 'jig mkhyen pa bla na[l] med pa skyes bu 'dul ba'i khalo sgyur ba : lha dang mi rnaṁs kyi mkhan po sangs rgyas bcom 'das so //

Ch₂

佛告金剛慧。以此得知如是法門於諸菩薩、摩訶薩成多利益，能引薩婆若智。金剛慧，我念過去、無量、無數、廣大、不思議、無量、不可說劫、從此已後、當於是時有佛名常放光明如來、應、正等覺明行圓滿、善逝、世間解、調御士無上丈夫、天、人師、佛、婆伽梵。

11B

rdo rje’i blo gros ci’i phyir de bzhin gshegs pa de[a] rtag tu ’od zer[1] gtong[b] zhes[c] bya[d] zhe na /[e] rdo rje’i[f] blo gros bcom ldan ’das de bzhin[g] gshegs[h] pa rtag tu[i] ’od zer[2] gtong[3] de[j] byang chub sems dpar[4] gyur[5] pa[6,k] na //[7] ma’i mngal du zhugs ma[l] thag tu[8] de ma’i mngal na ’dug bzhin du lus las ’od byung ste /[m] shar phyogs su[9] ’jig rten gyi khams ’bum[n] phrag sangs rgyas kyi zhing bcu’i rdul phra rab kyi rdul[o] snyed[p] dag snang bas rtag tu khyab par gyur[q] to //[r] de bzhin du lho dang /[s] nub dang /[10] byang dang / shar lho dang /[11] lho nub dang / nub byang dang / byang[t] shar[u] dang /[v] ’og dang /[12] steng gi[w] phyogs[x] dang / phyogs bcu’i ’jig rten gyi khams ’bum[y] phrag sangs rgyas kyi[z] zhing bcu’i[aa] rdul phra rab kyi rdul[bb] snyed[cc] dag snang bas rtag tu[dd] khyab par gyur[ee] te /[ff] byang chub sems dpa’ de’i lus kyi[gg] ’od dga’ bar ’gyur ba /[13] sdug pa /[14] mchog tu[hh] dga’ ba[15] byed pa /[ii] mgu bar[jj] ’gyur[16] bas[17] ’jig rten gyi khams[kk] ’bum[ll] phrag de snyed snang[mm] bas[nn] rtag tu khyab[oo] par gyur to[18]//[pp]

[1] AP_{12}: *gzer*.
[2] AP_{12}: *gzer*.
[3] P_{12}: *gtong* /.
[4] B: *dpa’r*; J: *dpa’* or *dpar* (?); P_{123}QT: *dpa’* for *dpar*; P_1: between *dpa’* and *gyur*: small *’a*(?) with a *tsheg*.
[5] A: *gyurd*; BQ: *’gyur*.
[6] BQ: *ba*.
[7] AP_{123}S: /; BJNQ: om. //.
[8] AP_{12}: *tu* /; P_3: *du* /.
[9] LT: *phyogsu*.
[10] AP_1: om. /.
[11] B: *spungs shad* (at the very end of the line); P_{12}: om. /.
[12] AP_1: om. /.
[13] AP_{123}: om. /.
[14] AP_{123}: om. /.
[15] BJNQP_{123}S: *bar*.
[16] P_{123}: *gyur*.
[17] P_{12}: *par* for *bas*; P_3: *pas*.
[18] A: *gyurd to* for *gyur to*; P_{12}: *’gyur ro*.

Ch$_1$

金剛慧，何故名曰常放光明王。彼佛本行菩薩道時降神母胎，常放光明徹照十方千[1]佛世界微塵等剎。

[1] *Dh*$_a$*Fs*: 十 for 千; *JsNaPuQiQsZiKuMiSoYu*: 諸 for 千.

Bth

rdorje'i blogros ci'i phyir na : de bzhin gshegs pa de rtag tu 'odzer gtong zhes byas] rdorje'i blogros : bcom ldan 'das rtag tu 'od gtong ba de byangchub seṁdpa'i tshe ma'i mngal : du zhugs shing gnas pa de ma thag tu de'i de'i lus las 'od byung nas / shar phyogsu] sangs rgyas kyi bcu'i rdul phra mo snyed kyis 'jigs rten kyi khaṁs stong phrag brgyar byangchub seṁs dpa' de'i lus kyi 'od kyi rtag tu snang bas : khyab par gyur to : de ltar lho phyogs dang :] nub kyi phyogs 'tshams dang : nub dang : byang gi phyogs 'tshams dang : byang dang : shar kyi 'tshams dang : 'og dang : sting gis phyogs sangs rgyas kyi zhing ++ rdul phramo snyed kyi 'jig rten kyi] khaṁs brgya stong : rtag tu ++ bas khyab par gyur to : yang 'jig rten kyi khaṁs brgya phrag stong po de snyed kyi byangchub sems dpa' de'i lus kyi rtag tu snang ba khyab par gyur pa ni] mdzes pa sdug pa dga' bar byas pas so :

Ch₂

金剛慧，以何因緣彼佛、世尊名常放光明。金剛慧，彼佛、世尊常放光明如來、應、正等覺爲菩薩時在母胎中，以身光明透徹于[1]外，普照東方十佛刹土微塵等百千世界，如是照已，乃至南、西、北方、四維、上、下各十佛刹微塵等百千世界普皆照曜。金剛慧，彼諸世界，由於菩薩在母胎中身光普照，而是光明令人適悅，發生歡喜。

[1] 于[*Ji*$_2$] ←干.

11C

rdo rje'i[a] blo gros byang chub sems dpa'[b] ma'i mngal na gnas pa[c] de'i 'od kyis[1,d] 'jig rten gyi khams 'bum[e] de dag tu[f] sems can gang dag[g] la reg par gyur[h] pa[2] de dag thams cad[i] gzi brjid[j,3] dang ldan pa[k] dang /[l] kha dog dang ldan pa[m] dang /[n] dran pa dang ldan pa[o] dang /[p] blo gros dang ldan pa[q] dang / rtogs[4] pa dang ldan pa[r] dang /[s] spobs[5] pa dang ldan par[t] gyur[u] to[v] //[w] 'jig rten gyi khams 'bum[x] de dag na[y] sems[z] can gang dag[6] sems can[aa] dmyal ba dang / dud 'gro'i[bb] skye[cc] gnas dang / gshin rje'i 'jig rten dang[dd] / lha ma yin rnams kyi[ee] nang du skyes par[ff] gyur[7] pa[8] de dag thams cad byang chub sems dpa' de'i 'od kyis[gg] reg[hh] pa tsam gyis[9] rang gi 'gro ba dag nas shi[ii] 'phos te /[10] lha dang mi rnams kyi nang du[11] skyes so[jj] // de dag reg pa tsam gyis[kk] bla na med pa yang dag par rdzogs pa'i byang chub las phyir[ll] mi ldog par gyur to[mm] //[nn] yang phyir mi[oo] ldog[pp] pa gang dag la[12] 'od[qq] des reg pa[13] de dag[14] reg ma thag tu[15] de dag thams cad[rr] mi skye ba'i chos la bzod pa[ss] thob par gyur[tt] to //[uu] yon tan[vv] lnga brgya pa'i[16] le'u zhes bya ba'i gzungs[17] kyang[ww] thob bo[18]//[xx]

[1] BQT: *kyi*; P_2: *gyis*.
[2] BQ: *pa /*.
[3] BQ: *brjid* ***chen po*** *dang* (BQ corresponds to *Ch₂*: 大威德: ***mahaujas***, but is contrary to *Bth*: *mdangs*: *ojas*; Ch_2 most probably employs 大 in order to keep the four-syllable rhythm).
[4] LP_1: *rtog*; S: *rtog*$_s$.
[5] AT: *sbobs*(?).
[6] P_{12}: *dag* ***na*** *sems*.
[7] A: *gyurd*; P_{12}: *'gyur*.
[8] P_{12}: *ba*.
[9] P_{123}: *gyis /*.
[10] BJNQ: om. /; S: *spungs shad* (after first syllable).
[11] LT: *na* for *du*.
[12] LP_{123}: om. *la*.
[13] P_1: om. *des reg pa*; P_{23}: om. *reg pa*.
[14] P_1: om. *dag*; P_{23}: om. *de dag*.
[15] L: *du*; Q: *tu* or *du* (?).
[16] LTP_2: *ba'i* for *pa'i*; P_3: *brgya'i* for *brgya pa'i*.
[17] P_{12}: *gzugs* (contrary to Ch_2: 陀羅尼: *dhāraṇī*, *gzungs*).
[18] $BP_{123}T$: *thob po*; L: *thobo*; N: *thab ba*.

Ch₁

若有衆生見斯光者，一切歡喜，煩惱悉滅，色、力具足，念、智成就，得無礙辯。若地獄、餓鬼、畜生、閻羅王、阿修羅、等見光明者，皆離惡道，生天、人中。若諸天人見光明者，於無上道得不退轉，具五神通。若不退轉者，皆得無生法忍、五十功德旋陀羅尼。

Bth

rdorje’i byangchub <u>:</u> seṁs dpa’ de’i ma’i mngal du ’dug pa’i ’od kyis ’jig rten kyi khams brgya phrag stong <u>pa</u> : de dag gi seṁs can [255b1] la reg par gyur pas : de dag thaṁs cad mdangs dang ldan : khatog dang : dran pa dang ldan : blogros dang : rtag pa dang ldan : spobs pa dang ldan par gyur to : yang ’jig rten kyi khaṁs brgya phrag stong po⌉ de dag gi sems can dmyal ba dang : byol song dang : gshin rje’i ’jig rten du skyes par gyur pa de dag thaṁs cad byangchub seṁs dpa’ de’i ’og mthong ba <u>tsam</u>[1] gyis bdaggi rgyud las ’chi⌉ ’phos te : lha dang mi skye’o : yang rdorje’i blogros dang : lha dang mi las byangchub seṁs dpa’ de’i lus kyi ’od kyi rig pa tsam gyis de ma thag du bla na med pa yang dag par rdzogs pai⌉ byangchub las phyir mi ldog par gyur to : yang phyir mi ldog par la rig pa gang ’od kyi reg par gyur pa de dag thaṁs cad kyang mi skye ba’i chos la bzod pa rnyed do : yon tan ↓lnga↓ brgya dang⌉ +an pa’i gzugs rnyed do //

[1] Not clear: *tsam* or *can*?

Ch$_2$

金剛慧，由彼菩薩身光照故，微塵數百千世界是中有情爲光照觸，獲大威德，色相具足，具念，具慧，具行，具智，具於辯才。是彼諸世界中一切有情墮于地獄、傍生、閻魔羅界、阿蘇羅趣者，由彼菩薩身光明照，光纔觸已，一切皆捨惡趣之身，生於人、天。是彼諸世界[1]所有人、天，由於菩薩身光照觸，皆於無上菩提得不退轉，獲五神通。是彼諸世界所有不退轉菩薩，以彼菩薩身光照觸，光纔觸已，悉皆成就無生法忍，各各獲得名五百功德轉陀羅尼。

[1] *Ji$_2$*: 界中 for 界.

11D

byang chub sems dpa' ma'i mngal[a] na gnas pa de'i lus kyi 'od kyis[b] /[1] 'jig rten gyi[c] khams[d] 'bum[e] gang dag la reg par[f] gyur[g] pa[h] de dag thams cad[i] bai ḍūrya[2] las grub par yongs su[j] gnas[k] par gyur[l] te /[3] gser[m] gyi skud[n] pas mig mangs[o] ris[p] su[q] bres[4] par gyur[r] la / mig mangs ris thams cad nas[5] kyang rin po che'i shing ljon pa[s] me[t] tog dang / 'bras bu dang / dri dang /[6] kha dog dang ldan pa[u] rnams 'thon[7] par gyur[v] to[w] // rin po che'i shing de[x] dag rlung[y] gis bskyod[z] cing[8] rlung[aa] gis[bb] bsgul[9] na /[10] 'di[cc] lta ste / sangs rgyas kyi sgra dang / chos kyi sgra dang / dge 'dun gyi sgra dang / byang chub sems dpa'i sgra dang / byang chub sems[dd] dpa'i stobs dang / dbang po dang / byang chub kyi yan lag dang /[ee] rnam par thar[ff] pa dang / ting nge[gg] 'dzin[hh] dang / snyoms par 'jug pa'i sgra[ii] snyan[11] pa[12] yid du[jj] 'ong[kk] ba 'di lta bu 'di[13] dag[ll] byung ngo[mm] //[nn] rin po che'i shing ljon pa'i[oo] sgra des kyang 'jig rten gyi khams 'bum[14] de dag thams cad na[pp] /[15] sems can rnams dga' ba dang /[qq] mchog tu dga' ba thob nas gnas so[16] //[rr] sangs rgyas kyi zhing de dag[ss] thams cad[tt] na /[17] yang[18] sems can dmyal ba dang / dud 'gro'i skye gnas dang /[uu] gshin rje'i 'jig rten dang /[vv] lha ma yin gyi[ww] ris[xx] rnams med par gyur to[yy] //[zzz] byang chub sems dpa' ma'i mngal na gnas pa[aaa] de yang[bbb] sems can[ccc] de dag[19] thams cad la[ddd] zla ba'i dkyil 'khor bzhin du snang bar gyur[eee] to //[20] mngal na gnas pa nyid la nyin[fff] lan gsum[ggg] mtshan lan[hhh] gsum du thal mo sbyar ba'i las byas so[iii] //[jjj]

[1] ABJNQP$_{123}$: om. /.
[2] A: *be du rya* (བེ་དུ་རྱ་); B: *bai du rya* (བཻ་དུ་རྱ་); JP$_{23}$: *bai dūrya* (བཻ་དཱུ་རྱ་) [P$_{23}$: *'a chung* of *dū-* with a very small letter inserted later]; N: *baiḍūrya* (བཻཌཱུརྱ་); Q: *baidū rya* (བཻདཱུ་རྱ་); P$_1$: *baiṭūrya* (བཱཻཊཱུརྱ་) [*bai-* with a subscribed *'a chung* additional to double *'greng bu*; *-ṭū-* with a very small *'a chung* beneath *ṭ-*]; S: *baiṭūrya* (བཻཊཱུརྱ་); T: *bai ḍūrla* (བཻ་ཌཱུརླ་); (L: བཻ་ཌཱུརྱ་).
[3] BQP$_{123}$: *to* // for *te* /.
[4] BJNQP$_{123}$: *bris*.
[5] BJQ: om. *nas*.
[6] L: *spungs shad* (after second syllable); P$_1$S: om. /.
[7] BQ: *mthon*; P$_3$: *mthon* or *mthan* (?).
[8] P$_{123}$: *cing* /.
[9] B: *bsgrul*; QP$_{12}$: *bskul*.
[10] ABJNQP$_{123}$: om. /.
[11] P$_{12}$: *bsnyan*.
[12] P$_{123}$: *par*.
[13] B: *'di (lta) dag* [*lta* marked with dots above for deletion]; P$_{123}$: om. *'di*.
[14] A: *brgya stong* for *'bum*; LST: *'bum po de*.
[15] BJNQP$_{123}$: om. /.
[16] LN: *gnaso*; T: om. *so*.
[17] ABJNQP$_{123}$: om. /.
[18] A: *yang* /; LST: om. *yang*; N: *na'ang*.
[19] P$_{12}$T: om. *de dag*.
[20] LS: *gyur te* / for *gyur to* //; T: *gyur te* //; N: *gyur to* /.

Ch$_1$

金剛慧，彼光明所照國土皆悉嚴淨如天琉璃，黃金爲繩以界八道，種種寶樹花果[1]，茂盛香氣、芬馨。微風吹動，出微妙音。演暢[2]三寶、菩薩功德、根、力、覺道、禪定、解脫。衆生聞者，皆得法喜，信樂堅固，永離惡道。金剛慧，彼十方刹一切衆生蒙光明故，晝、夜六時合掌，恭敬。

[1] *Dh$_a$Dh$_b$*: 菓 for 果.
[2] *Dh$_a$Fs*: 說 for 暢.

Bth

gang ’jig rten kyi ↓khaṁs↓ brgya phrag stong du byangchub sems dpa’ de’i lus kyi ’od kyi reg par gyur pa de dag thaṁs cad kyi stong beduryas] g.yog par gyur to : gser kyi thig brgyad bres te : brgyad bres pa de dag las rin po che’i shing metog dang ’bras bu dri khatog du ldan par skyeso : rin po che’i] shing de dag rlung gi spyod cing dkris pa dang : ’di lta bu’i ’di ’dra ba’i yid du ’ong ba’i sgra byung ba ni sangs rgyas dang : chos dang : dge ’dun dang : byangchub seṁs dpa’ dang : byangchub kyi stobs] dang : byangchub kyi yan lags dang : rnam par thar pa rnaṁs so : rin po che shing de’i sgras ’jig rten kyi khaṁs brgya phrag stong po de dag gis sems can dga’ ba dang : mgu ↓ba↓ brnyed cing :[256a1] gnas <u>so</u> / sangs rgyas kyi zhing de dag thaṁs cad na / sems can dmyal ba dang : byol song dang : gshin rje’i ’jig rten dang : lha ma yin kyi] lus med par gyur to : seṁs can de dag thaṁs cad la byangchub seṁs dpa’ mngal na ’dug kyang zla ba’i dkyil ’khor bzhin du snang bar gyur pa ’o : mun pa’i nang na tha mo sbyar ba’i las] byed pa ni nub mod lan gsum nyin par lan gsum mo //

***Ch*$_2$**

如是微塵百千世界，由彼菩薩身光明照，成吠瑠璃，黃金爲繩以界八道，一切寶樹，八行布列，花、果莊嚴，色、香殊異。是諸寶樹微[1]風搖擊，從其樹出和雅、悅意、微妙之聲。所謂佛聲、法聲、僧聲、菩薩聲、菩提聲、根、力、覺分、解脫、等持、等至之聲。由寶樹聲彼微塵數百千界中一切有情悉皆獲得法喜、禪悅。是諸世界中所有一切有情遠離地獄、傍生、閻魔羅界、阿蘇羅趣。是彼菩薩在母腹中，光明如月，合掌而住晝、夜六時常放光明乃至誕生。

[1] 微[*Ji*$_2$]←香.

11E

rdo rje'i blo gros de ltar byang chub sems dpa' de btsas pa dang /[a] mngon par[1] byung ba dang / byang chub mngon par[b] rdzogs par sangs rgyas kyi bar du[2] byang chub sems dpa' de'i lus las[3] 'od[c] rtag tu byung bar gyur[d] to //[e] mngon par[f] rdzogs par sangs rgyas nas kyang[4] bcom ldan 'das de'i lus las[g] 'od rtag tu[h] byung bar[i] gyur[j] to[k] //[5] tshul de[l] bzhin du yongs su[6] mya ngan las 'da' ba'i dus kyi bar du[7] bcom ldan 'das de'i lus kyi 'od de rtag tu[m] byung bar gyur[n] to //[o] de bzhin gshegs pa de yongs su[8] mya ngan las 'das te /[9] ring bsrel[10] mchod[p] rten na[11] gnas pa'i tshe yang[12] lus kyi 'od[q] de rtag tu byung bar gyur[r] te /[13] rdo rje'i blo gros de'i phyir[14] bcom ldan 'das de rtag tu[s] 'od zer[15] gtong[t,16] zhes bya bar /[17] lha dang mi rnams kyis[18] mtshan gsol[u] to //[19]

[1] A: *khyim nas* for *mngon par* (*khyim* with a reversed *gi gu*).
[2] P_{123}: *du /*.
[3] BQ: om. *las*; T: *la* for *las*.
[4] P_{123}: *kyang /*.
[5] P_3T: /.
[6] LTP_1: *yongsu*.
[7] P_{123}: *du /*.
[8] LT: *yongsu*.
[9] ST: //.
[10] B: *sel*; QP_{123}: *srel*; T: *bsril*.
[11] LST: *la* for *na*.
[12] A: not clear; BQP_{123}: *tshe 'ang*; JN: *tshe 'ang*.
[13] P_1: *te //* [traces of an erased *na ro* from former *to //* visible]; P_{23}Q: *to //* for *te /*.
[14] P_{123}: *phyir /*.
[15] AP_{12}: *gzer*.
[16] BJNQ: *gtong ba zhes*; P_3: *stong pa zhes*.
[17] ABJNQP_{123}: om. /; L: *spungs shad* (at the very end of the line); T: //.
[18] BQLP_{13}: *kyi*.
[19] NT: /.

Ch₁

金剛慧，彼菩薩處胎出生乃至成佛、無餘泥洹，常放光明。般泥洹後舍利塔廟亦常放光。以是因緣諸天、世人號曰常放光明王。

Bth

rdorje'i blogros de bzhin du byangchub seṁs dpa' de sems bskyes pa dang : byung ba dang : byang chub tu mngon⌉ par rdzogs par sangs rgyas kyi bar du lus 'od rtag tu gtong bar gyur to : mngon par rdzogs par sangs rgyas pa'i bcoṁ ldan 'das de lus la rtag tu 'od gtong bar⌉ gyur to : mngon par rdzogs par sangs rgyas pa'i bcom ldan 'das de'i lus las rtag tu 'od gtong bar gyur pa'i gzhung 'dis mya ngan las yongsu 'das pa nas⌉ de bzhin gshegs pa bcom ldan 'das kyis ring srel mchog rten kyi nang na : bcug pa'i bar du lus la rtag tu gtong bar gyur to : rdorje'i blogros⌉ de'i phyir na : bcom ldan 'das rtag tu 'od gzer gtong ba zhes lha dang mis : ming du btagso :

Ch₂

金剛慧，是彼菩薩亦初生已便成正覺。彼佛世尊既成佛已，而於身中常放光明。乃至般涅槃時常放光明。彼佛、世尊般涅槃後所有舍利置於塔中常放光明。金剛慧，以是因緣彼時人、天號彼世尊名爲常放光明如來。

11F

rdo rje'i blo gros yang[a] bcom[b] ldan 'das de bzhin gshegs pa dgra bcom pa[c] yang dag par rdzogs pa'i sangs rgyas rtag tu 'od zer[1] gtong[2] de dang po[3] mngon par[d] rdzogs par[4] sangs rgyas pa'i bstan[e] pa la /[5] byang chub sems dpa' 'od gzer[6] mtha' yas shes[7] bya ba g.yog stong dang ldan pa[f] zhig byung ste /[g] rdo rje'i[h] blo gros byang chub sems dpa' 'od zer[8] mtha' yas[i] des[j] /[9] bcom ldan 'das[k] de bzhin gshegs pa dgra bcom pa[l] yang dag par rdzogs pa'i sangs rgyas rtag tu[m] 'od gzer[10] gtong[n] de la /[11] de bzhin gshegs pa'i snying po'i[o] chos kyi rnam[p] grangs[q] 'di las brtsams[r] te[12] yongs su[13] dris so[s] //[t]

[1] AP$_{12}$: *gzer*.
[2] BJNQ: *gtong **ba** de*; P$_1$: *gtod / de*; P$_2$: *gtong / de*.
[3] BJNQ: om. *dang po* (cp. *Bth*: *de **thog mar** mngon*).
[4] JN: *pa'i* for *par*.
[5] ABJNQP$_{12}$: om. /.
[6] BJNQSTP$_3$: *zer*.
[7] BJNQ: *zhes*.
[8] AP$_1$: *gzer*.
[9] A: this part of the folio damaged; BJNQT: om. /.
[10] BJNQSTP$_{123}$: *zer*.
[11] ABJNQP$_{123}$: om. /.
[12] BNQP$_{12}$: *te /*.
[13] LT: *yongsu*.

Ch$_1$

金剛慧，常放光明王如來、應供、等正覺初成佛時，於其法中有一菩薩名無邊光與，二[1]十億菩薩以爲眷屬。無邊光菩薩、摩訶薩於彼佛所問如來藏經。

[1] *Dh*$_a$*FsJsNaPuQiQsZiKuMiSoYu*: 三 for 二 (cp. *Ch*$_2$: 二十俱胝).

Bth

rdorje'i blogros yang bcom ldan 'das rtag tu] 'od gtong ba : de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas de thog mar mngon par ++s par sangs rgyas des] bstan pas : mtha' med pa'i 'od gzer ces bya ba byangchub seṁs dpa' dang : byangchub seṁs dpa'i 'khor nyi shu byung ngo // de ↓nas↓ rdorje'i blogros mtha' med 'od gzer [256b1] byang chub seṁs dpa' : bcoṁ ldan 'das rtag tu 'od zer gtong de bzhin gshegs pa dgra bcoṁ pa yang dag par rdzogs pa'i sangs rgyas

Ch₂

復次，金剛慧，彼佛、世尊常放光明如來住世之時有一菩薩名無量光與二十俱胝菩薩以爲眷屬。是時無量光菩薩於彼常放光明如來、應、正等覺已曾問此如來藏法門。

11G

de nas bcom ldan ’das de bzhin gshegs pa dgra bcom[a] pa[b] yang dag par rdzogs pa’i sangs rgyas rtag tu ’od zer[1] gtong[2] des /[3] byang chub sems dpa’ de dag rjes su[4] gzung[5] ba dang / yongs su[6] gzung[7] ba’i phyir stan gcig[8] la ’dug[c] bzhin du /[9] bskal pa[d] chen po lnga brgyar[e] de bzhin gshegs[f] pa’i snying po’i[g] chos kyi rnam[10] grangs ’di yang dag par rab tu bshad[h] de[i] / des[11] de bzhin gshegs pa’i snying po’i[12] chos kyi rnam[j] grangs ’di tshig[k] rnam[13] par shes par[l] bya[m] bas[n] /[14] chos bsgrub[15] pa dang / nges[o] pa’i tshig[p] dang /[16] dpe[17] ’bum phrag[q] du mas byang chub sems dpa’ de dag la yang dag par rab tu bshad[r] pas[s] phyogs bcu rnams su[18] sangs rgyas kyi zhing bcu’i rdul phra rab kyi rdul[19] snyed kyi ’jig[t] rten gyi khams[u] su[20] yang[v] tshegs[21] chung ngus[22] go bar gyur[w] to //[23]

[1] AP$_1$: *gzer*; P$_3$: om. *zer*.
[2] BJNQP$_{12}$: *gtong* ***ba*** *des*.
[3] BJNQ: om. /.
[4] LN: *rjesu*.
[5] BQP$_{123}$: *bzung*.
[6] LT: *yongsu*.
[7] BQP$_{23}$: *bzung*; P$_1$: *bzungs*.
[8] LP$_3$: *cig* (cp. *Ch$_1$*: 一坐).
[9] ABJNQ: om. /.
[10] P$_2$S: *rnams*.
[11] P$_{123}$: om. *des*.
[12] P$_{12}$: om. *’i*.
[13] P$_{12}$: om. *rnam*; P$_3$: *su bcad* for *rnam*.
[14] ABJNQ: om. /.
[15] BQ: *sgrub*.
[16] P$_{12}$: om. *nges pa’i tshig dang* /; P$_3$: *spungs shad* (after first syllable in the top line of the folio).
[17] ABJP$_{12}$: *dpe’*; Q: *dpe’i* for *dpe*; S: *dper*.
[18] LT: *rnamsu*.
[19] BJQP$_{123}$: om. *phra rab kyi rdul*.
[20] LT: *khamsu*.
[21] BQP$_2$: *tshigs*.
[22] BNP$_{13}$: *dus* or *ngus* (?); P$_2$: *dus*.
[23] N: /; T: *spungs shad* (after second syllable).

Ch$_1$

佛爲演說，在於一坐經五十大劫，護念一切諸菩薩故。其音普告十方[1]世界微塵等百千佛刹。爲諸菩薩無數因緣、百千譬喻，說如來藏大乘經典。

[1] 方[*Dh$_a$Ji$_1$Fs*] ←佛 (cf. *Tib*: ***phyogs bcu rnams su***).

Bth

sten cig la gnas te : de bzhin gshegs pa'i[1] snying po'i chos kyi gzhung 'di bskal pa chen po lnga brgya 'i bar du 'di bshado : byangchub seṁs dpa' de dag la rjesu gzung ba'i phyir : de bzhin gshegs pa'i snying po'i chos kyis gzhung 'di[1] byangchub sems dpa' de dag rjesu gzung ba'i phyir : de bzhin gshegs pa'i snying po chos kyi gzhung byangchub sems dpa' de dag la tshigs : dang : shes pa dang : brjod pa dang : rtsa ba[1] dang : dpe[1] brgya stong du mas rab tu bshad do : phyogs bcu'i sangs rgyas kyi zhing bcu'i rdul phra mo snyed kyi 'jig rten kyi khaṁs nyon mongs pa shes par byas par gyur to :

[1] Not clear: *rtsa ba* or *rtsab*?

Ch$_2$

金剛慧，是彼常放光明如來、應、正遍知於五百劫不起于座，廣宣說此如來藏經以種種句、於法了別、無礙辯才、百千譬喻，哀愍，攝受彼菩薩故。是故，廣演此如來藏甚深法要，於彼十方各十佛剎微塵數俱胝百千世界中菩薩以小功力而皆驚覺。

11H

rdo rje'i blo gros de la byang chub sems dpa' gang dag gis de bzhin gshegs pa'i snying po'i[a] chos kyi rnam[b] grangs 'di tha na[c] de bzhin gshegs[d] pa'i snying po[e] zhes[f] bya ba'i ming thos pa de dag thams cad[g] mthar[h,i] gyis[j] dge ba'i rtsa[k] ba yongs su[1] smin[1] nas /[2] yon tan bkod[m] pa de[n] 'dra ba nyid du[o] /[3] bla na med pa yang dag par rdzogs pa'i byang chub[p] mngon par[q] rdzogs par[r] sangs rgyas te / byang chub sems dpa' sems dpa' chen po bzhi ni[s] ma gtogs so[4] //[t] rdo rje'i blo gros[u] de'i tshe de'i dus na /[5] byang chub sems dpa' 'od zer[6] mtha'[v] yas[w,x] shes[y] bya bar gyur[z] pa de gzhan[aa] zhig yin pa[7] snyam du khyod[bb] sems na[cc] /[8] de de[dd] ltar mi blta[9] ste / rdo rje'i blo gros khyod nyid de'i tshe de'i dus na[ee] /[10] byang chub sems dpa' 'od zer[11] mtha' yas zhes[12] bya bar gyur[ff] to //[gg] bcom ldan 'das de'i bstan[hh] pa la[13] gang dag da[14] dung[15] yang bla na med pa yang dag par[ii] rdzogs pa'i byang chub[jj] mngon par[kk] rdzogs par[16] sangs ma[17] rgyas[ll] pa'i byang chub sems dpa' bzhi po de dag gang zhe na /[18] 'di lta ste /[mm] byang chub sems dpa' 'jam[nn] dpal dang / mthu[oo] chen[pp] thob[19] dang /[qq] spyan ras gzigs[rr] dbang phyug dang / rdo rje'i blo gros[ss] khyod[tt] nyid de[20] bzhi pa'o[21] //[uu] rdo rje'i[vv] blo gros de ltar de bzhin gshegs pa'i snying po'i chos kyi rnam[22] grangs 'di thos pa tsam gyis[23] byang chub sems dpa' sems dpa'[ww] chen po rnams la /[24] sangs rgyas kyi ye shes sgrub[xx] pas[yy] don che ba[zz] yin no[aaa] //[bbb]

1 LTNP_1: *yongsu* [P_1 at the end of the line].
2 ABJNQ: om. /.
3 ABJNQ: om. /.
4 BQ: *rtogs so* (contrary to *Ch_{12}*: 除四菩薩); LT: *gtogso*; P_{12}: *togs so*.
5 ABJNQ: om. /.
6 AP_1: *gzer*.
7 AJ: *ba* for *pa*; L: *pa* written in small *dbu med* hand above the line; P_{123}T: om. *pa*.
8 BJNQP_{123}: om. /.
9 BJNQLP_{13}: *lta*; T: *bsta*.
10 BJNQ: om. /.
11 AP_{12}: *gzer*.
12 ABJP_{12}: *shes*.
13 P_{12}: om. *la*.
14 B: *nga*; P_3: *nga* or *da* (?).
15 P_{12}ST: *dung **du** yang*; P_3: *rung **du** yang*.
16 BJNQ: om. *rdzogs par*.
17 P_{123}T: om. *ma*.
18 BJNQ: om. /.
19 JNP_1: ***thob pa dang***.
20 L: *nyide*; P_{13}: om. *de*.
21 BJNQ: *bzhi po'o*; L: *bzhi'o*; ST: *bzhi 'o* [T: *bzhi* at the end of the line].
22 P_{23}: *rnams*.
23 L: *gyi*; P_{12}: *gyis /*.
24 ABJNQP_{123}: om. /.

Ch_1

諸菩薩等聞說此經，受，持，讀，誦，如說修行。除四菩薩皆已成佛。金剛慧，汝莫異觀彼無邊光菩薩。豈異人乎。即汝[1]身是。彼四菩薩未成佛者，文殊師利、觀世音、大勢至、汝，金剛慧，是。金剛慧，如來藏經能大饒益。若有聞者，皆成佛道。

1 汝[$Dh_aDh_bFsKuMiSoYuJ_1$ and all other versions collated by the editors of Ji_1 except Ga_1]←我 .

Bth

rdorje’i blo gros dang : byangchub seṁs dpa’⌉ gang gis de bzhin gshegs pa’i snying po ’i chos kyi gzhung : de bzhin gshegs pa’i snying po ’di chung ngu ming tsam zhig thos nas : de yang dag par thaṁs cad mthar gyis dge ba’i rtsa ba rnams yongsu smin par⌉ byaste : ’di ’dra ba’i yon tan mang pos bla na med pa yang dag pa$_{r}$ rdzogs pa’i byangchub tu mngon par rdzogs par sangs rgyas te : byangchub sems dpa’ seṁs ↓dpa’↓ chen po bzhi ma gtogso : de nas yang rdorje’i blogros⌉ de’i tshe de’i dus na : mtha’ med pa’i ’od gzer ces bya ba’i byangchub sems dpa’ gzhan du mi blta ’o : rdorje’i blogros de’i tshe de’i dus : mtha’ med pa’i ’od gzer ces bya ba : byangchub sems dpa’⌉ gyur pa ni khyod do // rdorje’i blogros : bcoṁ ldan ’das kyi bstan pa las dung du bla na med pa yang dag par rdzogs pa’i byangchub tu mngon par rdzogs par sangs rgyas pa’i byangchub seṁs dpa’ bzhi gang zhe na :⌉ ’di lta ste : ’di lta ste : +++++ ’jam dpal : byangchub seṁs dpa’ dang : mthu chen po rnyed pa dang : rnam par spyan ras gzigs dang : rdorje’i blogros khyod nyid dang : bzhi’o : rdorje’i gros : [257a] de bzhin gshegs pa’i snying po’i chos kyi gzhung ’di rdzu’phrul che’o : rdorje’i da ltar de bzhin gshegs pa’i snying po’i chos kyi gzhung ’di don che’o : byangchub seṁs dpa’ seṁs dpa’ chen po rnaṁs kyi de ma thag du⌉ sangs rgyas kyi yeshes ’gug pa ’jugo //

Ch₂

金剛慧，彼中菩薩聞此如來藏經[1]，乃至得聞此經名號，一切漸次善根成熟已[2]，各於異國而成正覺，除四菩薩、摩訶薩，不取菩提。金剛慧，勿生異念當、彼之時無量光菩薩豈異人乎。即汝身是。何以故。汝，金剛慧，於彼往昔爲菩薩時名無量光。金剛慧，彼佛世時其四菩薩不取菩提者，所謂曼殊室利菩薩、得大勢菩薩、觀自在菩薩、則汝，金剛慧，是爲第四。金剛慧，如是大利益如來藏法要，菩薩、摩訶薩，由聞此故，佛智成就。

[1] *Ji₂*: 經法 for 經.
[2] 成熟已各於 ←成熟已成熟已各於 (dittography).

11I

de nas de'i[a] tshe[1] bcom ldan 'das kyis tshigs su[2] bcad pa 'di[b] dag[c] bka'[d] stsal to[e] //[f]

[11.1] 'das pa'i dus ni bskal[3] pa mtha' yas na[4] //[5,6]
bcom ldan[7] 'od zer[8] gtong[g,h] zhes[i] bya[j] ba byung[k] //
de'i[9] lus las[10] 'di 'dra'i[11] 'od[l] byung[12] bas //
zhing rnams bye ba stong dag snang bar[m] gyur[n] //[o]

[11.2] rgyal ba dang po[13] mngon[p] rdzogs sangs rgyas rig //[q]
byang chub sems dpa' 'od zer[14] mtha' yas kyis[r] //
de[15] tshe bde gshegs rgyal[s] dbang[16] de la zhus //[t]
mdo[u] 'di rtag tu yang dag rab tu bshad //[v]

[11.3] gang gis rgyal[17] de'i[18] bstan[19] la[20] mdo sde 'di //
'dren[w] pa las[x] ni mngon sum[y] thos[21] gyur[z] pa //[aa]
de kun myur du byang chub dam pa thob[22] //[bb]
byang chub sems[cc,dd] dpa' bzhi ni ma[ee] gtogs[ff] te[gg] //[hh]

[1] P_{123}: *tshe /*.
[2] LTP_2: *tshigsu*.
[3] A: *bskald*; P_1Q: *skal*.
[4] T: *ma* for *na*; P_{123}: *pa* for *na*.
[5] P_2: see 0K, fn. 4.
[6] P_3T: */*.
[7] $AP_{12}Q$: *ldan **'das** 'od* [A: *'das* with very small letters later inserted beneath the line].
[8] AP_{12}: *gzer*.
[9] QST: *de yi* for *de'i* [Q: *yi* compressed].
[10] P_3T: *la*.
[11] J: *'dra yi* for *'dra'i*; NT: *'dri'i* for *'dra'i*; P_{12}: om. *'di 'dra'i*.
[12] AP_{12}: *phyung*.
[13] BJNQ: *por*.
[14] AP_1: *gzer*.
[15] AP_1: *de**'i** tshe*.
[16] P_{123}: *ba* for *dbang*.
[17] P_{12}: *rgyal **ba** de'i*.
[18] BQ: *ba'i* for *de'i*.
[19] A: *bstand*; P_2Q: *stan*.
[20] $ABJNQLSTP_{12}$: *las*.
[21] N: *theb*(?); P_3: *thob*.
[22] BJNQ: *'thob*.

Ch₁

爾時世尊重說偈言[1]。

[11.1] 過去無數劫　佛號光明王
常放大光明　普照無量土

[11.2] 無邊光菩薩　於佛初成道
而啓問此經　佛即爲演說

[11.3] 其有遇[2]最勝　而聞此經者
皆已得成佛　唯[3]除四菩薩

[1] 言[Dh_aDh_b*FsKuMiSoYu*]←曰 (cf. 10D: ... 重說偈言).
[2] Dh_a: 後過 for 有遇.
[3] Ji_2 (no variants for the other collated materials given by the eds. of the Zhonghua Dazangjing) *KuSo*: 惟 for 唯.

Bth

de nas bcoṁ ldan ’das kyi de’i dus na : tshigsu bcad pa ’di gsungso //

[11.1] ’od gzer gtong bar gyur pa // bcom ldan ’das :
’das pa’i dus na bskal pa mtha’ med pa //[1]
lus la ’od ni de ’dra rab tu btang //
des ni bya ba stong yang snang bar byas //

[11.2] thog mar mngon rdzogs sangs rgyas rgyal bas chud //
mtha’ med ’od zer byang chub sems[1] dpa’ de :
bder gshegs rgyal dbang de la su ’dra ba //
rtag tu mdo sde ’di yang rab tu bshad //

[11.3] gang gis rgyal bas bstan pa ’di thos pa //
mdo sde ’di yang dran pa’i mngon du ba //
de dag kun gyis byangchub[1] mchog myur thob //
byangchub seṁs dpa’ ’di bzhi ma gtogs te //

Ch$_2$

爾時世尊說伽他曰。

[11.1] 昔常放光明世尊　過去之世無量劫
以身常放大光明　照曜倶胝百千界

[11.2] 初成無上正覺已　彼時無量光菩薩
問彼世尊此法王　如是經典彼時說

[11.3] 當[1]彼佛時聞此經　從於彼佛而聞已
悉皆獲得勝菩提　唯除於此四菩薩

[1] 當[*Ga*$_2$*Ji*$_2$]←常.

[11.4] mthu chen thob dang[ii] spyan ras gzigs dbang phyug //[jj]
byang chub sems[kk] dpa' 'jam dpal gsum pa[ll] ste //[mm]
rdo rje'i[nn] blo gros khyod nyid bzhi pa yin //[oo]
de[23] tshe de[pp] dag gis[qq] ni[24] mdo[rr] 'di thos[25] //[ss]

[11.5] byang chub sems dpa' 'od zer[26] mtha' yas pa //[27]
de tshe[tt] gang gis rgyal la zhus byung ste[uu] //[28]
de'i[29] dbang byas[vv] bde gshegs sras po ni //
de tshe rdo rje'i[ww] blo gros khyod[xx] nyid yin //[yy]

[11.6] nga[30] yang[zz] sngon[31] ni[32] spyad[aaa] pa[bbb] spyod pa'i tshe //[ccc]
bde bar gshegs pa[ddd] sengge'i[33] rgyal mtshan las //
mdo[eee] sde 'di[fff] yi[ggg] ming ni thos[hhh] par gyur[iii] //[jjj]
gus par[kkk] byas te thos nas thal mo sbyar //[lll]

[11.7] nga[34] ni[mmm] legs par byas pa'i las de yis[35,nnn] //
byang chub dam pa myur du thob par gyur[36] //[ooo]
de bas[ppp] byang chub sems dpa'[qqq] mkhas[rrr] rnams kyis //[sss]
rtag tu mdo mchog[ttt] 'di ni[uuu] gzung[37] bar bya[vvv] //[www]

[23] AP$_{12}$: *de'**i** tshe*.
[24] P$_{123}$: om. *gis ni*.
[25] P$_2$: *thos **gyur nas*** /; P$_3$: *thos **gyur nas*** //.
[26] AP$_1$S: *gzer*.
[27] LT: /.
[28] QT: /.
[29] JNQST: *de yi* for *de'i*.
[30] P$_{12}$: *gang* for *nga*.
[31] QP$_3$: *sdon*.
[32] BJNQP$_{123}$: *gyi* for *ni*.
[33] ABJNQP$_{123}$ST: *seng ge'i*; (L: སེངྒེའི་).
[34] B: *don* for *nga*; P$_1$: *ngi* for *nga*; P$_2$: *da* for *nga*; Q: *ngo* for *nga*.
[35] B: *de'i* for *de yis*; Q: *de yi* for *de yis*.
[36] A: *gyurd*; P$_1$T: *'gyur*.
[37] BQP$_{23}$: *bzung*.

Ch$_1$

[11.4] 文殊觀世音　大勢金剛慧
此四菩薩等　皆曾聞此法[4]

[11.5] 金剛慧爲彼　第一神通子
時號無邊光　已曾問[5]此經[6]

[11.6] 我本求道時　師子幢佛所
亦曾受斯經　如聞說修行

[11.7] 我因此善根[7]　疾得成佛道
是故諸菩薩　應持說此經

[4] *Dh$_a$Dh$_b$JsNaPuQiQsZiKuMiSoYu*: 經 for 法.
[5] 問[*NaQs*]←聞 (cf. *Tib* 11.5b: *zhus*).
[6] *Dh$_a$Dh$_b$Fs*: 法 for 經.
[7] *Ji$_1$*: 因 for 根.

Bth

[11.4] mthu chen rnyed dang rnam par spyan ras gzigs //
gsuṁ po ’jam dpal byangchubseṁs dpa’ dang //
bzhi po de ltar rdorje’i blogros khyod //
gang gi de dus] mdo sde de thos pa :
[11.5] mtha’ med ’od gzer byangchub seṁs dpa’i sa :
gang gis rgyal ba dris par gyur pa ste :
de tshe bder sras de dbang po ni //
de tshe rdorje blo gros khyod yin no :
[11.6] bdagis sngon kyang spyad pa spyod pa na //
mdo sde ’di’i ming yang thos pa ni :]
bder bar gshegs pa sege rgyal mtshan las :
thal mo sbyar nas stistang byas te :
[11.7] bdag kyang legs pa’i las rnaṁs byas pa na //
byangchub kyang ni myur du thos par gyur //
de bas mkhas pa byangchub seṁs dpa’ yis //
rtag tu mdo sde mchog ’di ’chang ↓bar↓ bya :]

Ch_2

[11.4] 得大勢及觀自在　曼殊室利爲第三
第四即汝金剛慧　當於是時聞此經
[11.5] 昔時無量光菩薩　即是於汝金剛慧
當於彼時爲佛子
[11.6] 我曾於先行勝行　聞此妙經之名號
從師子幢[2]如來所　恭敬合掌聞此經
[11.7] 我昔由此善根業　速得最勝菩提位
是故智者持此經

[2] 幢[Ji_2]←憧 (cf. *Tib*: *sengge’i rgyal mtshan* for Skt. ***siṁhadhvaja***: 師子幢).

12A

rdo rje'i[a] blo gros[b,1] rigs kyi bu 'am /[2] rigs kyi bu mo las kyi sgrib pas[c] bsgribs[3] pa[d] gang dag[4] de bzhin gshegs[e] pa'i snying po'i chos kyi[f] rnam[g] grangs 'di nyan tam[5] /[h] lung nod dam[6] /[7] kha ton[8] du[9] byed[i] dam[10] / ston[j] kyang rung[11] chos kyi rnam grangs 'di nyan[12] pa dang / lung[k] nod[13] pa dang / kha ton[14] byed[l] pa dang / rab tu 'chad[15] pa[m] dang / yi[16] ger 'dri ba de dag la[17] tshegs[n] chung[18] ngus[19] chos[o] de dag[20] kyang mngon sum[p] du 'gyur[q] /[21] las kyi sgrib pa de yang[22] byang bar 'gyur ro[23] //[r] de nas bcom ldan 'das la tshe dang ldan pa[s] kun dga' bos 'di[t] skad ces gsol[u] to //[v] bcom ldan 'das rigs[w] kyi bu 'am[x] /[24] rigs kyi bu mo gang las kyi sgrib pas bsgribs[25] par mi 'gyur zhing /[26] chos kyi rnam grangs 'di la[27] brtson par[y] bgyid pa de dag sangs rgyas bcom ldan 'das ji snyed cig[28] las[z] mang du thos pas[aa] chos[29] bstan[bb] pa'i slad du[cc] nges par 'byung bar 'gyur[30] lags /[31] bcom ldan 'das kyis bka' stsal[dd] pa /[ee] kun dga' bo[ff] rigs[gg] kyi bu 'am[hh] /[ii] rigs kyi bu mo gang dag sangs rgyas brgya'i chos bstan[jj] pa[kk] kun tu[32,ll] bzung[33] ba'i[mm] phyir[nn] nges par 'byung[oo] ba[34] dag kyang yod do[pp] //[qq]

1 BQ: *gros* ***'di ni*** *rigs.*
2 AP_3: om. /; B: //.
3 $P_{12}S$: *bsgrib$_s$*, [P_1 at the very end of the line]; P_3: om. *bsgribs*; T: *sgribs.*
4 A: *dag* ***gis*** */ de.*
5 A: *thos pa dang* for *nyan tam.*
6 A: *'bog pa dang* for *nod dam.*
7 P_1: om. /; P_2: om. *dam /.*
8 BQP_{12}: *don*; T: *dog.*
9 LST: om. *du.*
10 A: *pa dang* for *dam.*
11 A: *pa de dag* for *kyang rung*; $BJNQP_{123}$: *kyang rung* / [P_3: *spungs shad* (after first syllable)].
12 A: *thos* for *nyan.*
13 A: *'bog* for *nod.*
14 BP_{12}: *don.*
15 A: *bshad*; BP_3: *'chang*; P_2: *chad.*
16 P_{23}: *ye.*
17 A: *bris pas* for *'dri ba de dag la.*
18 AP_{12}: *chu* for *chung* (wrong decomposition of the abridgment *chungus*?).
19 A: ***ngus de dag la chos***; BJP_1: *ngus* or *dus* (?).
20 A: om. *de dag.*
21 BQP_3S: //.
22 $BJNQP_{123}$: om. *yang.*
23 LT: *'gyuro.*
24 ABQ: om. /; P_3S: *'am //.*
25 JN: *sgribs*; P_2: *bsgrib.*
26 AP_3: *zhing //*; BJNQS: om. / [S at the end of the bottom line of the folio].
27 P_{12}: om. *la.*
28 BQ: *gcig.*
29 LST: om. *chos*; P_2: *chos* ***pas chos*** *bstan* (*aberratio oculi*).
30 P_{12}: *'gyur* ***ba*** *lags.*
31 ABT: //; S: om. /.
32 JP_3: *du.*
33 $AJNLSTP_1$: *gzung.*
34 BJNQ: *ba* ***de*** *dag.*

***Ch₁* -**

Bth

yang rdorje'i blo gros kyis rigs kyi bu pho 'am : rigs kyi bu mo las kyi bsgrib pas bsgrib pa yang : de bzhin gshegs pa'i snying po'i chos gzhung 'di nyan pa dang : ston pa dang : khadon byed pa dang : 'chad pa de dag gis chos kyi [257b1] gzhung 'di thos pa dang : bstan pa dang : khadon byed pa dang : bris nas : nyon mongs chung ngus chos mngon du gyur : zhing las kyis bsgrib pa de dag kyang zad par 'gyur : de nas bcoṁ ldan 'das la tshe dang pa dga' bos 'di skad ces :] gsol do : bcoṁ ldan 'das gang rigs kyi bu pho 'am : rigs kyi bu mo las kyi bsgrib pa bsgribs pas : de bzhin gshegs pa'i snying po chos gzhung 'di nyan pa dang : ston par dang : khadon du bgyis pas : las] bsgrib pas : bsgrib pa ma mchis par gyur to : gang chos kyi gzhung 'dis 'byung ba de gdon mi zar bar : sangs rgyas bcoṁ ldan 'dasu mang du thos par 'gyur zhing : chos 'chad do : bcom ldan 'das kyi bka' pa :] dga' bo rigs kyi bu mo sangs rgyas chos 'chad pa : 'chad pa'i phyir : 'byung ba yod do :

Ch$_2$

爾時世尊復告金剛慧菩薩，言。若善男子、善女人被於業障之所纏縛得聞此如來藏經，受持，讀誦，爲他敷演，由彼聞此經典，讀誦，受持，諷誦，敷演，書寫經卷，以少[1]勤勞業障銷滅，佛法現前。爾時具壽慶喜白佛，言。世尊，若有善男子，善女人纏縛業障，彼得幾佛、世尊加持說法，獲得多聞，得與如是法要相應。佛言。慶喜，若善男子、善女人於百佛所得加持說法，

[1] 少[*Ji*$_2$]←小.

12B

[a]kun dga' bo[b] rigs kyi bu 'am[c] /[1] rigs kyi bu mo[d] gang dag sangs rgyas nyis brgya[2] dang /[e] sum brgya dang /[f] bzhi brgya dang /[g] lnga brgya dang /[h] stong dang /[i] nyis stong dang /[j] sum stong dang /[k] bzhi stong dang /[l] lnga stong dang /[m] drug stong dang /[n] bdun stong[o] dang /[p] brgyad[q] stong dang /[r] dgu stong dang /[s] khri dang /[t] sangs rgyas 'bum nas /[3] sangs rgyas bye ba khrag khrig 'bum[u] gyi[v] bar[w] dag gi[4] chos bstan[5] pa kun tu[6] bzung[7] ba'i phyir nges[x] par 'byung bar 'gyur[8] ba[9] dag kyang yod do[y] //[z] kun[aa] dga' bo byang chub sems[10] dpa' gang[11] chos kyi rnam grangs 'di 'chang ba dang / klog pa dang / gzhan[bb] dag la yang[cc] rgya cher[dd] yang dag par[ee] rab tu ston[ff] pa dang / glegs[gg] bam[hh] du byas te /[12] 'chang[ii] ba[jj] des[kk] 'di snyam du bdag gis[ll] deng nyid bla na med pa[mm] yang dag par rdzogs pa'i byang chub thob bo[13] snyam du sems bskyed[14] par bya ste /[nn] de ni ji ltar da ltar[15] nga[16] bzhin du[17] lha dang /[oo] mi dang[18] /[pp] lha ma yin du bcas pa'i 'jig rten gyis[19] phyag bya ba'i 'os dang /[qq] mchod pa'i[20] 'os[rr] yin no[21] //[ss]

[1] AP$_3$: om. /; BT: //.
[2] BQ: *brgya'i dang.*
[3] AP$_{12}$: om. /; B: //.
[4] BQST: *gis*; P$_3$: om. *gi.*
[5] A: *bstand*; BJNQ: *ston.*
[6] BJQP$_3$: *du.*
[7] AJNLSTP$_{12}$: *gzung.*
[8] L: om. *bar 'gyur* (adjusted to 12A.13); P$_{12}$: *gyur.*
[9] P$_{12}$: *pa.*
[10] BL: *sem$_s$* (before *dpa'* at the end of the line).
[11] P$_{12}$: om. *gang.*
[12] ABQ: om. /.
[13] A: this part of the folio damaged; BNP$_{12}$: *po* for *bo*; L: *thobo*; P$_3$: *po //* for *bo*; S: om. *bo.*
[14] BQ: *skyed.*
[15] P$_{12}$: om. *da ltar.*
[16] BNQ: *de* for *nga*; LT: om. *nga*; cp. *Bth*: *da ltar* ***nga.***
[17] P$_{23}$: *du /.*
[18] P$_{12}$: om. *lha dang / mi dang.*
[19] P$_3$S: *gyi.*
[20] P$_{123}$: *pa bya ba'i* for *pa'i.*
[21] LN: *yino.*

Ch$_1$ -

Bth

sangs rgyas yang yod : gsuṁ brgya dang : bzhi brgya dang : lnga brgya dang : brgya phrag nyi shu dang : brgya phrag suṁ cu dang : brgya phrag bzhi⌉ bcu dang : brgya phrag lnga bcu dang : brgya phrag drug bcu dang : brgya phrag bdun bcu dang : brgya phrag brgya cu dang : brgya ↓phrag↓ dgu bcu yod do : sangs rgyas brgya[1] phrag bcu yod do : dga' bo rigs kyi bu pho 'am :⌉ rigs kyi bu mo sangs rgyas stong phrag brgya chos bshad pa 'chang ba'i phyir : byung ba yang yod do : sangs rgyas stong phrag nyis brgya yang yod do : gsum brgya yang yod : bzhi dang : lnga dang : nyi shu dang : suṁ cu nas⌉ sangs rgyas bye ba khrag khrig brgya phrag stong yan cad kyi : chos bshad pa 'chang ba'i phyir byung ba yang yod do : yang dga' bo byangchub seṁs dpa' gang chos kyi gzhung 'chang ngam : klog gam gzhan la⌉ rgya cher ston taṁ : gleg bam du byas te : bcangs nas : de nyid bla na med pa yang dag par rdzogs pa'i byangchub thob po : zhes seṁs bskyed par bya'o : de la lha dang mi dang : lha ma yin dang 'jig rten du bcas pa⌉ rnaṁs kyi phyag 'tshal zhing mchod pa ni 'di lta ste : dper na : da ltar nga la bzhin no :

[1] *brgya (stong) phrag*: *stong* marked with dots for deletion.

Ch$_2$

或有二百、或三、四、五百、或千、或二千、或三、四、五、六、七、八、九、或十千佛所加持說法，或有二百千，或有俱胝那庾多百千佛所得說法，聞，持。慶喜，若有菩薩得此如來藏法，書寫經卷，讀誦，受持，思惟其義，爲他廣說，而彼菩薩應作是念。我今獲得無上菩提。其人應受人、天、阿蘇羅供養，恭敬。佛說是已，唯然歡喜。

12C

de nas de'i tshe[1] bcom ldan 'das kyis[a] tshigs su[2] bcad pa 'di dag bka' stsal to[b] //[c]

[12.1] byang chub sems dpa'[3] mdo sde 'di thos nas //[4,d]
bdag gis[5] byang chub dam pa thob[e] par bsam[f] //
gang gi[6] lag na mdo sde 'di yod[g] pa //[h]
de ni nga[7] ltar 'jig rten phyag bya'i[8] 'os //[i]

[12.2] de ni 'jig rten mgon po rnam[j] par 'dren[k] //[l]
khrid byed rnam par khrid[m] byed[n] bsngags[9] pa'i 'os //[o]
gang gi[10] lag na[11] mdo sde 'di yod pa //
de ni de[12] ltar chos kyi rgyal zhes[p] bya //[q]

[12.3] gang gi[13] lag na mdo sde 'di yod[r] pa //[s]
mi yi[14] khyu mchog chos kyi sgron ma 'dzin[t] //[u]
de ni zla[15] nya[16] lta bur[v] blta[17,w] ba'i 'os[18] //[x]
'jig rten mgon po lta bur phyag bya'i[y] gnas //[z]

[1] P_{12}: *tshe /*.
[2] L: *tshigsu*; T: *chigsu*.
[3] JN: *dpas* for *dpa'*.
[4] P_2: cf. 0K, fn. 4.
[5] BQP_1: *gi*; A: with small letters beneath ***gis***: *cag*(?).
[6] JN: *gis*.
[7] $BNQP_2$: *da* for *nga*; J: *nga* or *da* (?); against *da ltar*: *Bth* (*rang*); Ch_1 allows both alternatives: 如我今.
[8] P_{12}: *bya ba'i* for *bya'i*.
[9] BP_2: *sngags*; Q: *b-* of ***bsngags*** very small.
[10] $BJNQP_2$: *gis*.
[11] P_{12}: *la* for *na*.
[12] BQ: *'di* for *de*.
[13] NP_{12}: *gis*.
[14] A: *myi'i*; BP_{123}: *mi'i*.
[15] ABJNQLS : om. *zla* (see next fn.); P_1: *zla **ba** nya*; P_2: *zla* (***ba***) *nya* [*ba* marked with dots above for deletion].
[16] AJNQLS: ***nyi zla*** for ***nya*** (see preceding fn.): (against Ch_2: 滿月: *(pari)pūrṇa-candra*; cf. *KP* §88: *nya* for *pūrṇa*; *Bth*: *zla ba **nya***); B: ***nyid zla*** for ***nya***; T: om. ***nya***; P_1: ***nya ba lta*** [*ba* with a small letter later inserted above the line]; P_2 inserts small, illegible letter beneath ***nya*** and *lta*.
[17] BQST: *lta*.
[18] Q: *'od* for *'os*; B: *'ong* for *'os*.

Ch_1

[12.1] 聞已如說行　得佛如我今
若持此經者　當禮如世尊

[12.2] 若得此經者　是名佛法王[1]
則爲世間護　諸佛之所歎

[12.3] 若有持是經　是人名法王
是爲世間眼　應讚如世尊

[1] 王[*Dh_bJsNaPuQiQsZiKuMiSoYu*]←主 (法王 for *dharmarājan* as in *Tib, Bth* and *Ch_2*).

Bth

de bcom ldan ’das kyi ↓de’i tshe de’i dus na↓ tshigsu bcad pa ’di gsungso //

[12.1] byangchub sems dpa’ mdo sde ’di thos pa //
bdag gis [258a1] byangchub mchog kyang rnyed par sems //
gang gis lag tu mdo sde ’di[1] gyur ba //
ci ltar rang la ’jig rten phyags⌉ ’tshal zhing //

[12.2] de ni ’jig rten mgon po rnaṁs ’dren pa //
de ni ’dren cing rab tu bsngags pa ste //
de ltar de ni chos kyi rgyal po zhes bya :⌉
gang gi lag tu mdo ↓sde↓ ’di ’gyur ba //

[12.3] zla ba nya bzhin kun kyis lta ba ste :
de la ’jig rten mgon bzhin phyags kyang ’tshal //
chos kyi ta la la ni ’chang zhing bsrung //⌉
gang gi$_s$ lag tu mdo sde ’di ’gyur ba //

[1] *mdo sde ’di* compressed on excised background.

Ch$_2$

爾時世尊復說伽他曰。

[12.1] 菩薩聞此修多羅　作是思惟獲勝覺
若有人手得此經　人天禮拜應恭敬

[12.2] 諸佛世尊大導師　稱讚彼人人中最
亦名最勝之法王　若經人于[1]彼人手

[12.3] 是人照曜如滿月　應受禮敬如世尊
能持法炬爲世雄　由入此經於彼手

[1] 于[*Ji$_2$*] ←干.

12D

bcom ldan ’das kyis[a] de skad ces bka’[b] stsal[c] nas /[1] byang chub sems dpa’ rdo rje’i[d] blo gros dang /[2] thams cad dang[e] ldan pa’i[f] byang chub sems dpa’i[g] tshogs[h] de[3] dang /[4] nyan thos chen po de dag[i] dang / ’khor bzhi po[j] dang / lha dang /[5] mi dang /[6] lha ma yin dang / dri zar bcas pa’i ’jig rten yi[7] rangs te[k] /[l] bcom ldan ’das kyis gsungs pa[m] la[n] mngon par[o] bstod[8] do //[9] ’phags pa de bzhin gshegs pa’i snying po zhes bya ba theg pa chen po’i mdo[10] [p]rdzogs s$_{h}$o[11] // [12]//

[1] ABP$_3$T: //.
[2] AP$_3$: //.
[3] A: om. *de*; BJNQP$_3$: *de* ***dag*** *dang*.
[4] P$_{12}$: om. /.
[5] P$_{123}$ST: om. /.
[6] P$_{13}$: om. /.
[7] ABP$_{123}$: *yid*; Q: lacuna of one letter between *yi* and *rangs*.
[8] BQP$_2$: *stod*.
[9] ABQ: // // *’phags*; P$_3$: double *spungs shad* (after first syllable in the bottom line of the folio); T: /.
[10] A: ***mdo’*** // // *rdzogs*; P$_{23}$: ***mdo*** //.
[11] JST: *rdzogs so*; N: *rdzogso*; (ABQLP$_{123}$: རྫོགས་སྷོ་).
[12] A: starts a new line with // *rgya*; BLTP$_3$: place second *nyis shad* at the end of the line [gap between first and second *nyis shad* in B about four letters; in L about 12 letters; in T about 15 letters; in P$_3$ about 19 letters]; J: gap between first and second *nyis shad* about five letters; N: *rdzogso* // // at the end of the bottom line of the folio [gap between first and second *nyis shad*: one letter]; P$_1$: gap between first and second *nyis shad*: about 20 letters (first *nyis shad* erased?); P$_2$: om. second *nyis shad* and places second *shad* of first *nyis shad* at the end of the line [gap between first and second *shad*: about nine letters]; Q: gap between first and second *nyis shad*: about three letters; S: gap between first and second *nyis shad*: about eleven letters.

Ch$_1$

爾時世尊說此經已，金剛慧及諸菩薩、四衆眷屬天、人、乾闥婆、阿修羅等聞佛所說，歡喜，奉行。

大方等如來藏經[1]

[1] *Dh$_a$*: 如來藏經一卷; *Fs*: 大方等如來藏經一卷終.

Bth

bcom ldan ’das kyi dgyes pa’i yid kyi rdorje’i blogros : byangchub seṁs dpa’ dang : byangchub seṁs dpa’ mang po thaṁs cad la bka’ stsal pa /⌉ nyan thos chen po de dag dang ’khor bzhi dang : lha dang mi dang lha ma yin dang : dri za dang⌉ ’jig rten du bcas pa thams cad bcom ldan ’das kyi bshad pa la mngon par dga’o // de bzhin gshegs pa’i snying po zhes bya ba⌉ theg pa chen po’i mdo rdzogso //

***Ch*$_2$**

爾時世尊說是經已，金剛慧菩薩、摩訶薩等、并諸菩薩、諸大聲聞衆、人、天、阿蘇羅等聞佛所說，歡喜，奉行。

大方廣如來藏經

13

[1]rgya gar gyi mkhan po shā kya pra bha[2] dang / zhu chen[a] gyi lo tstsha[b] ba ban de[3] ye shes sdes[4] bsgyur[c] cing zhus te[5] gtan la phab[6] pa //[7]

[1] P_{123}: section 13 is missing.
[2] A: *'dzi na myi tra dang / da na shi la* for *shā kya pra bha*; J: *shākya pra bha* or *shākya bra bha* (?); N: *shākya brabha* or *shākya bra bha* (?); Q: *shākya bra bha*; ST: *shākya pra bha*.
[3] N: *bande* (བནྡེ་); S: *ban dhe*; T: *bandhe*.
[4] A: *shes sde* ***las stsogs pas*** *bsgyurd*.
[5] A: *te /* ***skar gsar cad kyis kyang bcos nas*** *gtan* [*te /* before string hole]; BJNQ: *te* ***skad gsar chad kyis kyang bcos nas*** *gtan* [Q: *sar* for *gsar*; N: *-s* of *kyis* with a small letter beneath *kyi-*].
[6] A: *phab* ***te chos kyi phyad rgyas btab*** *pa*.
[7] B: inserts second *nyis shad* (or does this second *nyis shad* belong to the following text?) [gap between first and second *nyis shad*: about three letters]; J: inserts two more *nyis shad*: second *nyis shad* after a gap of about 19 letters; third *nyis shad* at the end of the line after a gap of 20 letters; NQ: insert second *nyis shad* at the end of the line [gap between first and second *nyis shad* in N about four letters; in Q about five letters]; ST: insert second *nyis shad* [gap between first and second *nyis shad* in S about 16 letters; in T about nine letters].

Ch_1

Only *Dh_b* has a colophon:

延壽十六年七月十日
經生鞏達子
用絺[1]十二張
法師曇顯校

Translation in Giles 1957: 107 (no. 3848):

Dated the 10th day of the 7th moon of the 16th year of Yen-shou [=Yanshou] (14th Aug., 639). Copyist, Kung Ta-tzŭ. 12 sheets of paper used. (Only 3 remain.) Revised by T'an-hsien [=Tanxian], Master of the Law.

[1] Giles reads 帋 instead of 絺. The ms reads 絺.

Bth

*[1] // oṁ ye dha rma hedu pra bha wa he tun te shan ta tha ga to hye[2] ba tod ṣan tsa yo ni ro dha a tsbaṁng[3] ba ti ma ha shra ma na yasbahā //[1] yon mchod bkra : shis par gyur cig // gsungs rab zhal grol[4] bar gyur cig ōṁ ma ṇi pad me huṁ hri // //

[1] * symbols a dotted circle with a dot in its center with the size of one letter.

[2] Not clear: *hye* or *hyi*?

[3] *Tsba* (ཙྦ) resulting from a misread ཝ?

[4] Bottom part not readable: *grol* or *gol*?

Regarding the well-known *ye dharmā* formula in the colophon see Skilling 2000 who collated various versions/recensions of the formula. The correct Sanskrit version on which the colophon of *Bth* was probably based reads:

> *ye dharmā hetuprabhavā hetuṁ teṣāṁ tathāgato hy avadat /*
> *teṣāṁ ca yo nirodha evaṁvādī mahāśramaṇaḥ //*

For the diffusion and the significance of the verse during the early medieval period in India see Boucher 1991.

Apparatus of Secondary Variants

0A

[a] P_1: till *du* / (?) not clear.
[b] J: om. /.
[c] P_3: *tā*.
[d] P_2: *'a chung* of ***thā*** very small (inserted later?).
[e] N: from *ga ta* (?) till *nā ma* (?) not clear.
[f] P_3: *spungs shad* (after first syllable).
[g] P_1: from / ***phags*** (?) till *bya ba* (?) not clear; P_2: *bya ba* /.
[h] P_3: om. *pa*.
[i] P_1: ***theṁs*** for ***thams*** (at the end of the line).
[j] L: *'tshalo*.
[k] T: /.

0B

[a] P_3: *cig*.
[b] B: *pa*$_r$ (at the end of the line).
[c] P_3: *na* for *dang*.
[d] J: *du*.
[e] P_1: *bī* for *ba'i* (abbreviated spelling) [*'a chung* of *bī* very small (inserted later?)].
[f] N: from *ba'i dus* (?) till *rgyal po'i* (?) not clear.
[g] Q: *rkod*.
[h] P_3: om. *kyi*.
[i] N: *pung*.
[j] P_1: *gi gu* of ***po'i*** very small.
[k] P_2: *gdug*.
[l] P_2: *bzang*.
[m] P_3: *kyi*.
[n] B: *pa*: originally *ba*, corrected to *pa* by crossing out the upper vertical line of *ba*.
[o] P_2: *na **dang*** /.
[p] B: *spungs shad* (after first syllable).
[q] B: *bslob*.
[r] Q: *tshangs*.
[s] P_3: *cher* /; T: second letter of *cher*(?) illegible.
[t] T: *dag* for *dgra*.
[u] P_1: om. / *dbang*.
[v] N: *pa*$_r$.
[w] N: *pa*$_r$ (at the end of the line).
[x] J: *du*.
[y] L: *rnaṁr* (རྣྃར་) for *rnam par* (at the end of the line); cf. the abbreviation རྣམརག་ for *rnam par dag* (Bacot 1912: 360).
[z] J: *gol*.
[aa] P_3: om. ***shes rab shin tu*** *rnam par grol ba* /.
[bb] P_2: *blang*.
[cc] P_2: *che*.
[dd] P_2: *gis*.
[ee] P_1: beneath ***thob***: dot (as marker?).
[ff] J: *du*.
[gg] P_1: om. / (at the end of the line).
[hh] L: *sem*$_s$ (at the end of the bottom line of the folio).
[ii] P_3: om. ***shin tu***.
[jj] J: *du*; S: om. *tu*.
[kk] J: lacuna of one letter between *pa* and *sha*.

0C

[a] P_3: *ldan* (***de***) *lteng* [*de* marked with two dots above for deletion].
[b] Q: *spungs shad* (after second syllable).
[c] J: //.
[d] P_3: *pa'i* for *ma'i*.
[e] Q: *spungs shad* (after second syllable).
[f] P_3: om. *po*.
[g] P_3: *dga'* ***bo*** *dang*.
[h] B: om. *pa*.
[i] P_3: om. *dang* / *de dag*.
[j] L: *bzhugso*.

0D

[a] P_2: *po* /.
[b] P_3: *'du ba* for *'dus pa*.
[c] P_1: between *klung* and *drug* partially erased *gi*.
[d] Q: lacuna of one letter between *drug* and *cu'i* (see fn. 3).
[e] P_2: *bye **ba** ma*.
[f] N: *tham*$_s$ (at the end of the bottom line of the folio).
[g] P_3: *cig gi* for *gcig gis*.
[h] P_1: *'jig*.
[i] P_3: *dang* for *thob pa*.
[j] L: *sang*$_s$ (at the end of the line).
[k] B: *spungs shad* (after second syllable).
[l] B: *ma* for *mi*.
[m] Q: *ldog* or *ltog* (?).
[n] J: lacuna of about three letters between *tu* and *bskor*.
[o] N: om. /; lacuna of one letter between *ba* and *gang*.
[p] P_3: *sngon bdag* for *gang dag*.
[q] N: *rdzoṭ* (at the end of the line).

0E

[a] P_3: *d-* of ***dpa'*** small; beneath the line.
[b] L: *dp*$_a$*'* (at the end of the bottom line of the folio).
[c] P_3: *kyis*.
[d] P_3: *stags*.
[e] T: ***rin (po) chen*** [*po* marked with a dot triangle above for deletion].
[f] Q: lacuna of one letter between *ba* and *nya*.
[g] B: *spungs shad* (at the very end of the line).
[h] B: *pa*.
[i] P_3: *g.yo'*.
[j] P_2: *gnon **pa** dang*.
[k] B: *spungs shad* (at the very end of the line).
[l] Q: *sbos*.
[m] Q: *sbos*.
[n] Q: *sbos*.

[o] P_1: *spungs shad* (after first syllable); P_2: om. *spos dga'i dpal dang /*.
[p] S: *spungs shad* (after first syllable).
[q] P_1: *ma'i* [*gi gu* above *ma* due to lack of space above *'a*]; P_2: *'a* of *ma'i* small; later inserted beneath *m-*.
[r] P_3: *tog* ***chen*** *dang*.
[s] P_1: om. /.
[t] B: *dam* for *dri ma*.
[u] P_2: om. *dbyu gu* (see following en.).
[v] P_2: *dang /* ***dbyug gu dang*** *rin* (see preceding en.); T: om. *rin chen mtha' yas dbyu gu dang /*.
[w] Q: lacuna of about three letters between *gu* and *'dor*.
[x] L: lower part of *spungs shad* missing (above string hole).
[y] L: *spungs shad* (after first syllable).
[z] S: *rab* ***tu*** *dga'*.
[aa] B: between *che* and *dang* partially erased letter.
[bb] P_3: *dang /* ***tsan dan dang /*** *ri*.
[cc] P_1: *rin po* for *ri bo*.
[dd] B: om. *chen*; P_1: *po che* for *chen*.
[ee] P_1: *snang* in small letters beneath the line.
[ff] N: *phyugi*.
[gg] P_3: om. *sa 'dzin dang /*.
[hh] P_2: om. *kyi*.
[ii] B: *nang* for *nad*.
[jj] P_3: *mi* for *yid*.
[kk] P_1: *byedang* (at the end of the line).
[ll] N: *tsandan* (ཙནྡན་).
[mm] J: lacuna of one letter between *med* and *mngon*.
[nn] P_2: *byungs*.
[oo] B: *bslad* for *bslang*.
[pp] B: *spungs shad* (after third syllable).
[qq] P_1: *sem*$_s$ (at the end of the line).
[rr] T: *po* ***byang*** *byams*.
[ss] P_2: *byam*.
[tt] L: *gzhonur*.
[uu] P_2: om. *pa*.
[vv] Q: lacuna of one letter between *drug* and *cu'i* (see fn. 31).
[ww] P_2: om. *yang*.
[xx] L: *gcigo*.
[yy] T: *spungs shad* (after first syllable).

0F

[a] P_1: om. /; Q: *spungs shad* (after first syllable).
[b] B: *spungs shad* (after second syllable).
[c] T: om. *mi*.
[d] P_3: om. *yang*; *dang / thabs*.
[e] N: *thab*.
[f] L: *gcigo*.
[g] T: *spungs shad* (at the end of the line).
[h] L: *yongsu*; P_3: om. *su*.
[i] P_3: *'dun*.
[j] T: *bstas* for *bltas*.
[k] B: *spungs shad* (after first syllable).
[l] P_2: om. *po*.
[m] P_1: *spungs shad* (after first syllable).
[n] P_3: *ldal*.
[o] T: *spungs shad* (after third syllable in the top line of the folio).
[p] N: lacuna of one letter between *du* and *byas*.
[q] P_3: *zhing*.

0G

[a] P_3: *gshos*.
[b] P_2: om. *tu*.
[c] N: *tsandan*.
[d] P_1: *'a* and *gi gu* of *po'****i*** (later inserted?) beneath/above *po* respectively.
[e] T: *btsegs*.
[f] L: *nyidu* (at the end of the line).
[g] T: *'jol* for *'jog la*.
[h] N: *te*.
[i] T: /.
[j] P_1: *kyis*.
[k] N: *tsandan*.
[l] Q: *gi gu* of *po'****i*** reversed (due to lack of space above left half of *'a*).
[m] T: om. *pa*.
[n] P_3: om. *de*.
[o] P_2: om. *ma*.
[p] L: *spungs shad* (after second syllable); S: om. /.
[q] B: *gi* for *dang*.
[r] Q: *phye* for *bye*; T: *byed* for *bye*.
[s] P_3: om. *phrag*.
[t] P_1: om. *'bum*; P_2: *'bum phrag* for *phrag 'bum*.
[u] P_1: *'byung*.
[v] P_3: *tham*$_s$ (at the end of the line).
[w] L: *thaṁd* (at the end of the line).
[x] B: *to //* for *te /*.
[y] T: *dpen*.
[z] P_3: *khri* for *bla re*.
[aa] S: *ro* for *to*.
[bb] B: double *spungs shad* (after second syllable); S: double *spungs shad* (after first syllable in the top line of the folio); T: /.
[cc] N: *la'ang* for *la yang*; T: *ya* for *yang*.
[dd] P_3: om. *mo*.
[ee] P_1: *'od zer* in small letters beneath the line; P_2: *gzer* for *zer*.
[ff] P_1: *tu* (***snang***) *'gyed* [*snang* marked with dots above for deletion].
[gg] P_2: *shing* for *shin*.
[hh] J: *du*.
[ii] B: double *spungs shad* (after fifth syllable); J: om. //; T: *spungs shad* (after second syllable).

0H

[a] P_2: *sku pad ma'i* for *de dag gi mdab ma*.
[b] P_1: om. *gi mdab ma de dag* (*aberratio oculi*).
[c] N: *tham*$_s$.
[d] P_3: om. *mog*.
[e] S: om. *po*.
[f] P_3: *spungs shad* (after first syllable).

[g] B: *ba* small; beneath the line.
[h] P_1: *'bar 'ong ba* for *par 'os pa*.
[i] L: double *spungs shad* (after first syllable in the top line of the folio); T: /.
[j] Q: *rnam sa* for *rnams*.
[k] T: om. *mo*.
[l] T: *bzhugs* ***'a*** *shing*.
[m] P_1: *gzer*.
[n] P_3: *'bum* ***phrag*** *dag*.
[o] P_3: om. *rab tu*.
[p] B: double *spungs shad* (after third syllable); T: /.
[q] L: *gsheg*$_s$ (at the end of the top line of the folio).
[r] P_2: om. *kyang*.
[s] P_3: *ldan* in small letters beneath the line.
[t] J: *du*.
[u] P_1: *thaṁs* (at the end of the line).
[v] N: *bzhi'ang*; P_3: om. *yang*.
[w] J: *du*.
[x] P_3: *m-* of ***mtshar*** small; beneath the line.
[y] P_1: *gi gu* of ***cing*** (probably by mistake) above preceding *gyur*.
[z] P_3: *dag* for *dga'*.
[aa] T: *spungs shad* (after second syllable).

0I

[a] L: *to* // for *te* /.
[b] Q: *gi gu* of *khrig* above *-g*.
[c] P_2: *'bum phrag* for *phrag 'bum*.
[d] P_3: *rnam*.
[e] P_2: *'od*.
[f] L: *'osu*.
[g] L: *spungs shad* (after first syllable); P_3: *to* // for *te* /.
[h] P_3: *pa*.
[i] P_2: *gyur*.
[j] L: *spungs shad* (before string hole).
[k] N: *la'ang*.
[l] P_1: lacuna of two letters between *bzhin* and *gshegs* filled with *tshegs*.
[m] P_3: *'bum* ***phrag dag.***
[n] T: *'a sngon 'jug* of ***'gyed*** inserted later; small.
[o] J: *du*.
[p] P_3: *pa*.
[q] J: *du*.
[r] J: *snat* for *snang*.
[s] P_2: *ba* small; beneath the line.
[t] T: //.
[u] T: *snyas* for *snyam*.
[v] L: *snyamo*.
[w] T: /.
[x] N: *pī* (at the end of the line).
[y] S: om. // (at the end of the line).
[z] T: *tse*.
[aa] N: *tsandan*.
[bb] T: *brtseg*$_s$ (at the end of the line).
[cc] T: *spungs shad* (after second syllable).
[dd] P_2: *te* / (at the end of the line).
[ee] T: *'dus* for *'dug*.
[ff] L: *'dugo*.

0J

[a] P_3: om. *sems dpa'* (*aberratio oculi*).
[b] P_1: om. *chen po*; Q: lacuna of one letter between *po* and *rdo*.
[c] P_2: *la* for *pa*.
[d] B: *kyi*$_s$ (at the end of the line); P_2: *kyi*.
[e] L: *yongsu*.
[f] Q: *bgyis*.
[g] S: gap of about eight letters between *shig* and *shad*.
[h] L: *sem*$_s$ (at the end of the line).
[i] P_3: om. *dang*.
[j] P_2: *gzugs* for *zug*.
[k] P_3: *rdu* for *rngu*.
[l] P_2: *rig* / ***de*** *nas*; P_3: *rigs* for *rig*.
[m] P_2: om. *'di*.
[n] P_2: *mi* small; beneath the line.
[o] P_3: *bye* small [*ya btags* not clear].
[p] P_1: om. *gis*; P_2: *gi*; T: *gis (kha) khebs* [*kha* (at the end of the line) marked with a dot triangle above for deletion].
[q] J: om. /.
[r] Q: *dbugs* for *dbus*.
[s] N: *na'ang*.
[t] B: *skru* for *mo krung*; J: *dkrung* for *krung*.
[u] P_2: *shing* /.
[v] L: *bzhuṭ* (at the end of the line).
[w] L: *spungs shad* (after first syllable).
[x] P_3: *'bum* ***phrag*** *dag*.
[y] J: *du*; T: lacuna of one letter between *tu* and *gda'*.
[z] P_2: *gi gu* of ***khrig*** above *-g* (due to lack of space above *khr-*).
[aa] Q: *thal* or *thel* (?).
[bb] J: *rkyan*.

0K

[a] N: *gcad*.
[b] P_2: om. *dag*.
[c] T: /.
[d] P_3: *sang*.
[e] P_3: *ba*; Q: *par*.
[f] B: *spungs shad* (after first syllable); T: /.
[g] N: *gis*.
[h] P_1: *na* small; beneath the line.
[i] P_2: *pa*.
[j] L: *khyed*.
[k] P_2: *rdzu* small; beneath the line.
[l] B: *stod* for *ston*.
[m] B: /.
[n] L: *gi*.
[o] P_1: *na* for *nam*.
[p] B: /; P_2: // (contrary to rule (see fn. 4); due to ... *ngo*?).
[q] P_2: *gzer*.
[r] P_3: *ston*.
[s] B: *'gyid*; P_2: *'gyed* written with letters of double size; inserted at bottom margin of the folio [preceding *tu* and *'gyed* connected with a dotted line].
[t] P_2: *rgyas* written with letters of double size; later added beneath the line (= bottom margin of the folio); *rgyas* ***kyi ni*** *zhing*.

[u] P_2: *zhing* ***rnams su*** *//'di* [*nyis shad* beneath the line].
[v] P_2: *'di* ***dag*** *thams.*
[w] L: *la* small; beneath *rol.*
[x] B: /.
[y] B: *'dun* for *'dren.*
[z] L: double *spungs shad* (at the very end of the bottom line of the folio); T: /.
[aa] P_3: *dag* for *dang.*
[bb] S: *sma.*
[cc] P_1: *'od* for *'os.*
[dd] P_3: *pa* for *la.*
[ee] P_3: *'dra.*
[ff] B: /.
[gg] P_3: *'phul.*
[hh] P_3: *gi.*
[ii] L: *sang*$_s$ (at the end of the line).
[jj] P_3: *sangyas* (སངས་; see Bacot 1912: 655).
[kk] N: *phye* for *bye*; T: *byed* for *bye.*
[ll] P_3: *de'i.*
[mm] P_3: *pa dag* for *bdag.*
[nn] P_3: om. *ste.*
[oo] P_3: *gi gu* of *ba'**i*** above *ba* (due to lack of space above *'a*).
[pp] Q: /.
[qq] P_2: om. *chad.*
[rr] N: *nan.*
[ss] P_2: *'dra* ***ba*** *'di.*
[tt] P_2: *'a sngon 'jug* of *'di* in small letter beneath *-di.*
[uu] T: *mi* for *ma.*
[vv] Q: /.
[ww] Q: *gco.*
[xx] S: *rgyu* in small letter above following *gang.*
[yy] L: *bshadu.*
[zz] P_3: *brtsegs* for *brtse.*
[aaa] B: om. *gsung*; P_2: *gsum* for *gsung.*
[bbb] B: om. *du.*
[ccc] P_3: *-n* of ***kun*** inserted later in small letter.
[ddd] T: *kyi.*
[eee] T: /.

0L

[a] P_3: //.
[b] P_2: om. *dag.*
[c] P_1: *snying* ***chen*** *po.*
[d] P_1: *bī.*
[e] P_3: *mdo* [*m-* small; beneath *-do*].
[f] J: *du*; T: *tu (sa) rgyas* [*sa* marked with a dot triangle above for deletion].
[g] B: om. *pa.*
[h] T: *bar* for *rab* (metathesis).
[i] P_3: *de* ***de*** *bzhin.*
[j] P_3: om. *'di.*
[k] L: *byaso* (at the end of the line); N: *byas sa.*
[l] T: /.
[m] B: *lar* for *phyir.*
[n] P_2: *gshad.*
[o] L: *bshado.*
[p] P_3: double *spungs shad* (after first syllable); T: /.
[q] L: om. *'i*; P_2: om. *rdo rje'i.*
[r] T: om. *dang* [lacuna of two letters after following *shad*].
[s] L: *tshoṭ* (at the end of the line).
[t] P_3: *nas* for *te.*
[u] T: //.
[v] P_3: om. the passage from "v→" till "←v."
[w] B: *mnyan.*

0M

[a] T: om. *bu.*
[b] P_3: *pas* /.
[c] P_3: om. /.
[d] Q: *dag 'bar* for *dga' bar.*
[e] T: *mi* for *ma.*
[f] T: om. *yin pa.*
[g] S: *dag* for *dang.*
[h] P_3: om. *'i.*
[i] L: *gzug*$_s$ (at the end of the line).
[j] B: *bzung pa* for *bzang ba.*
[k] P_3: *lta.*
[l] J: *dkrung.*
[m] L: *'khode* /; P_1: *'khod do* //; T: *spungs shad* for *shad* (at the end of the line).
[n] P_1: lacuna of one letter between *'khod* and *pa* partially erased; T: *'khor* for *'khod.*
[o] P_1: *rigs.*
[p] P_2: *rnams* ***la*** *phyag* (*la* erroneously inserted according to the common phrase ... ***la*** *phyag*).
[q] P_3: om. *zhing.*
[r] T: / (***mnga***) *mchod* [*mnga* marked with a dot triangle above for deletion].
[s] P_2: *de bzhin du* small; beneath the line.
[t] P_1: *pī* for *pa'i* [*'a chung* very small (inserted later?)]; T: *pa'* for *pa'i.*
[u] P_1: om. /.
[v] L: *chagsu.*
[w] S: *ba.*
[x] B: *'do.*
[y] J: lacuna of one letter between *chags* and *dang.*
[z] P_1: *spungs shad* (after second syllable).
[aa] P_3: *srad.*
[bb] P_1: om. /; S: *spungs shad* (after first syllable).
[cc] P_3: *rigs.*
[dd] T: *nyongs* for *mongs.*
[ee] L: *skyabsu* for *sbubs su* (cf. endnote gg).
[ff] L: *spungs shad* above left string hole with only upper half (due to lack of space).
[gg] T: *sbyabs* for *sbubs* (see endnote ee).
[hh] L: *sbubsu.*
[ii] B: *gsheg*$_s$ (at the end of the line).
[jj] Q: *dkrung.*
[kk] P_3: *mi* [*m-* small; beneath the line].
[ll] B: *ba* for *bar.*
[mm] B: *mtho'* for *'khod*; Q: *'khor* for *'khod.*
[nn] B: *ba*; P_3: *pa*$_r$ (at the end of the line); Q: lacuna of one letter between *pa* and *mthong* filled with *tshegs.*
[oo] P_1: *thaṁ*$_s$ (before *cad* at the end of the line).
[pp] S: *ba.*
[qq] L: *pa* ***seṁn*** *du* (at the end of the line); cf. the abbreviation *seṁn* (for *sems can*) in Eimer 1992: 77ff.; T: *cad* for *can.*
[rr] S: *gsheg*$_s$ (at the end of the bottom line of folio).
[ss] P_2: *sred.*

[tt] P_2: om. *ma gos pa dag* (cf. fn. 18).
[uu] T: /.
[vv] P_3: *kyis*.
[ww] T: *dge* for *dag*.
[xx] P_3: om. *ni*.
[yy] B: *spungs shad* after fourth syllable; T: //.
[zz] P_2: *gsheg*$_s$ (at the end of the bottom line of the folio).
[aaa] T: *cad* for *can*.
[bbb] L: *pī* (at the end of the line).
[ccc] T: /.

1A

[a] P_3: *rigs* (*'**dzin***) *kyi* [*'dzin* marked with three dot triangles above for deletion].
[b] Bu: *bu* /.
[c] T: *dped* for *dper*.
[d] P_2: *bu* small; beneath the line.
[e] Bu: om. *la la*.
[f] Bu: *ltar* /.
[g] Bu: om. *'di ltar*.
[h] P_2: om. *ma*.
[i] Q: *gyis*.
[j] S: *ltas*.
[k] Bu: between *na* and *padma'i* lacuna of one letter filled with *tsheg*s.
[l] J: *dkrung*; Q: *bkrung*.
[m] P_1: *pī* (at the end of the line).
[n] B: *par*.
[o] T: om. *par*.
[p] T: lacuna of about eight letters after *mdab* till the end of the bottom line of the folio.
[q] B: *byed*; D: *'gyed*; Q: *'phyed*.
[r] P_3: *gsheg*$_s$ (at the end of the line).
[s] B: *par* for *por*.
[t] B: om. *gi*; P_1: *gis*.
[u] L: short *spungs shad* at the end of the line.
[v] P_1: *rigs*.
[w] B: ***ston pa** te*; Q: lacuna of one letter between *ston* and *to*.
[x] Q: *to* for *te*.
[y] S: om. /.
[z] Bu: *ni* /.

1B

[a] P_2: om. *dag*: the singular is in accordance with the quotation in *RGVV* 73.11-12 (*kulaputra*).
[b] Bu: *dag* /.
[c] Bu: *ni* / *chos* (*shad* inserted later).
[d] L: *nyide*; N: *da* for *de*.
[e] T: //.
[f] P_1: om. *rung*; P_2: om. *ma byung yang rung* (*aberratio oculi*).
[g] T: //.
[h] Bu: *ni* /.
[i] Bu: *no* for *na* (quotation ends here: ... *yin no* // *zhes gsungs* /).
[j] B: *pa*.
[k] P_2: om. *pa'i*.
[l] P_2: *sbub*$_s$ (at the end of the line).
[m] B: *rnam*$_s$ (at the end of the line).
[n] P_1: *kyi*; P_3: *gyis*.
[o] D: om. /; P_3: *spungs shad* (after first syllable).
[p] P_2: *dagi* [*da* with a small letter beneath the line].
[q] P_2: om. *pa'i*.
[r] P_2: *zhig*; P_3: *bzhig*.
[s] J: om. *'i*.
[t] L: *yongsu*.
[u] Q: *spyad pa'i* for *sbyang ba'i*.
[v] T: om. *dpa'*.
[w] P_3: *to* // for *te* /; P_1: *spungs shad* (after first syllable); T: *spungs shad* (at the end of the line).
[x] N: *la'ang*; T: *yeng* for *yang*.
[y] P_1: om. *par*; P_2: *pa* for *par*.
[z] T: /.
[aa] B: *dpa'* [*'a rjes 'jug* beneath *-p-* (at the end of the line)]; P_3: om. *sems dpa'* (*aberratio oculi*).
[bb] P_1: om. *la*.
[cc] L: ***bar*** for *ba'i*.
[dd] L: *yongsu*.
[ee] P_3: *gyur **ba***; Q: *'gyur ba*.
[ff] N: *gsheṭ* (at the end of the line).
[gg] S: *spungs shad* (after first syllable).
[hh] P_1: *pa'i **bya ba'i** bya ba* (dittography).
[ii] L: *byedo* (before double *spungs shad* at the end of the line).
[jj] L: double *spungs shad* (at the end of the line); T: /.

1C

[a] P_2: *tshe* /.
[b] J: lacuna of one letter between *pad ma* and *smad*.
[c] P_2: *'gyur*.
[d] P_1: cross beneath *pa* (*pa* at the end of the line in the right bottom corner of the fiche).
[e] B: om. *ma*.
[f] P_3: *phye* for *gyes*.
[g] L: *gsheg*$_s$ (at the end of the line).
[h] D: vocal not clear: *gis*, *ges* or *gos*?
[i] Q: *'gal* for *'ga'*; N: not clear.
[j] Q: *spungs shad* (after first syllable).
[k] B: *de'i **tshe** 'dab*.
[l] T: *na* for *ni*.
[m] T: /.
[n] P_2: *pa*.
[o] T: between *mi* and *'gyur*: *'a* (at the end of the line).
[p] B: *gyur*.
[q] T: /.
[r] J: *du*.
[s] P_2: *gyur*.
[t] T: *kyis*.
[u] J: om. // (at the end of the line); T: /.
[v] B: om. *pa'i*.
[w] P_2: *pa*.
[x] P_3: *rnam*.
[y] P_2: *kyis*.
[z] B: *'os **par** pad ma'i*.
[aa] P_3: *'dra'*; T: *'dri* for *'dra*.
[bb] T: /.
[cc] L: *mong*$_s$ (before string hole).

[dd] Q: *kheps.*
[ee] T: /.
[ff] T: /.
[gg] P_2: *ston* ***byed*** *te.*
[hh] T: /.
[ii] P_3: om. ***ni.***
[jj] P_3: *'dra'.*
[kk] T: /.
[ll] L: double *spungs shad* (after second syllable); T: /.
[mm] Q: *spyad* for *sbyang.*
[nn] T: /.

2A

[a] T: lacuna of two letters between *'di* and *lta.*
[b] P_1: *gi ya* for *gi yal* in small letters beneath the line.
[c] L: *-ng/-d*(?) of *'phyang* or *'phyad* (?) inserted in small letters; Q: *'phyad* for *'phyang.*
[d] P_2: *pa.*
[e] Q: *bud pa* for *bung ba.*
[f] P_1: *gyi.*
[g] J: *du.*
[h] P_1: *srungs*; P_3: *bsrung* ***bar byas*** *shing.*
[i] P_2: *shing* ***la*** / [*la* small; beneath the line.
[j] L: *yongsu.*
[k] B: *zhing* for *zhig*; P_3: *bzhig* for *ba zhig.*
[l] Q: *bud pa* for *bung ba.*
[m] P_2: om. *'i*; P_3: *tsi'i* for *rtsi'i.*
[n] L: *byedo.*
[o] T: *spungs shad* (seven syllables before end of the line).
[p] T: *bzhin* (***gsheg***$_s$) *du* [*gsheg*$_s$ (at the end of the line) marked with dots above for deletion].
[q] P_3: *las* for *la.*
[r] J: *mnyon* for *nyon.*
[s] J: lacuna of about four syllables between *gyis* and *kun.*
[t] J: *du.*
[u] P_1: *mtho*$_{ng}$.
[v] P_2: *mthong bas rig* ***mthong bas rig*** *go* (dittography [*(ri-)g* ***mtho(-ng)*** slightly erased for deletion?]).
[w] P_3: *rig par mthong ngo* for *mthong bas rig go.*
[x] Q: *bud pa* for *bung ba.*
[y] P_2: om. *phrag.*
[z] P_3: om. *'bum.*
[aa] T: *kun* ***nas*** *tu.*
[bb] J: *du.*
[cc] P_3: *yong(s)* oder *yod(s)* (?): *-s* marked with a dot triangle above for deletion.
[dd] L: *seṁn* (at the end of the line).
[ee] N: *la'ang*; P_2: om. *la yang.*
[ff] Q: lacuna of one letter between *pa* and *dang* filled with *tsheg*s.
[gg] J: two dots aligned vertically for *shad* (after first syllable).
[hh] J: *du.*
[ii] L: *srungs.*
[jj] P_2: *shes* ***pa'i*** *mthong.*
[kk] P_3: *te* for *ste.*

2B

[a] N: *pa'ang*; P_3: *yang* ***skyes bu*** *thabs.*
[b] B: *thabs* ***pa*** *la*; N: *thab*$_s$.
[c] P_1: *bum pa* for *bung ba*; Q: *bud pa* for *bung ba.*
[d] Q: *gsal.*
[e] J: lacuna of about four syllables between *can* and *de.*
[f] T: *'dong* for *'dod.*
[g] B: om. *nga.*
[h] T: text between *rgyags* and *'chab* not clear (with a lacuna).
[i] P_1: *pa* (–end of the line–) ***pa dang*** (dittography; first of the two *pa* not clear (deleted?)).
[j] S: *mong*$_s$ (at the end of the bottom line of the folio).
[k] P_2: om. *pa.*
[l] N: *la'ang.*
[m] T: *mong*$_s$ (at the end of the line).
[n] S: om. /; T: *spungs shad* (after second syllable).
[o] P_2: *gis* /.
[p] P_1: *mongs pa dag gis nye ba'i nyon mongs pa* ***dag gis / nye ba'i nyon mongs pa can*** (dittography); P_2: *pa* ***dag*** *can;* S: om. *de dag gis nye ba'i nyon mongs pa* (*aberratio oculi*).
[q] N: om. / (at the end of the line).
[r] T: /.
[s] P_3: *snying po* for *bya ba*; T: *ba'i* for *ba.*
[t] L: *byede.*
[u] B: *de'i* for *nga'i.*
[v] P_2: *tham*$_s$ (at the end of the line).
[w] L: *mthongo.*

2C

[a] P_2: *tshig.*
[b] Q: *sbrad chang* for *sbrang tshang.*
[c] Q: *pas* for *bas.*
[d] P_2: *shig* for *shing.*
[e] P_2: *sngas* for *sbas.*
[f] P_3: *la* for *pa.*
[g] B: *sgrang* for *sbrang*; P_2: *sbra* for *sbrang.*
[h] L: double *spungs shad* (after first syllable); T: /.
[i] S: *des* for *de.*
[j] J: *bung ba* or *bud pa* (?); N: *bung pa*; Q: *bud pa* for *bung ba.*
[k] P_2: *bar* for *rab* (metathesis).
[l] T: /.
[m] Q: *chang* for *tshang.*
[n] P_3: *ni* for *gyi.*
[o] T: *cado.*
[p] P_2: *nyis shad* contrary to rule (0K, fn. 4): due to ... *do*?; T: /.
[q] B: double *spungs shad* (after first syllable); Q: /.
[r] N: *gsheṭ* (at the end of the line).
[s] P_2: *thong* for *mthong.*
[t] P_1: om. *yang.*
[u] T: / [lacuna of one letter between *du* (with a *tsheg*) and *shad*].
[v] JN: *bung ba* or *bung pa* (?); Q: *bud pa* for *bung ba.*
[w] Q: lacuna of two letters before *gis* (at the beginning of the line).
[x] P_3: *gyur pa* for *'gyur ba.*
[y] J: /.

[z] J: *-n-* of ***rnams*** not clear; P_3: ***rnam***.
[aa] B: ***thams*** for ***thabs***.
[bb] J: ***du***.
[cc] P_1: ***ci***$_{ng}$ (at the end of the line); S: ***zhing***.
[dd] T: /.
[ee] P_1: ***gi gu*** of ***ma'i*** above ***ma*** (མིའ་); P_2: ***mi*** for ***ma'i***; P_3: ***ma*** for ***ma'i***.
[ff] T: om. ***sbrang***.
[gg] B: ***shad*** and ***spungs shad*** (after second syllable); P_3: /.
[hh] T: ***snong*** for ***snod***.
[ii] P_3: om. ***'i***; T: ***'dri'i*** for ***'dra'i***.
[jj] L: ***phyiro***.
[kk] T: ***spungs shad*** (after third syllable).

3A

[a] P_2: ***ste /***.
[b] T: ***dpher***.
[c] B: ***-s*** of ***lu(s)*** marked with a dot triangle above for deletion.
[d] N: ***spungs shad*** (with only a single ***tsheg***) or (poorly printed) 'broken' ***shad*** (at the middle of the line).
[e] P_1: ***'aṁ*** (before ***shad*** at the end of the line).
[f] P_2: ***rnam pa*** for ***rnams***.
[g] T: ***bsrung***.
[h] Q: ***ba***.
[i] J: om. /.
[j] P_1: ***bca***.
[k] P_2: ***ba*** small; beneath the line.
[l] B: ***myal*** for ***myang***.
[m] P_1: ***kyis***.
[n] P_1: //.
[o] P_1: ***rig***$_s$ (at the end of the line).
[p] B: om. ***dag***.
[q] B: double ***spungs shad*** (after second syllable).
[r] J: ***bca'*** or ***btsa'*** (?).
[s] D: ***ba***.
[t] B: om. ***brngas shing***; P_2: ***shing /***.
[u] Q: ***rdungs***.
[v] Q: ***spungs shad*** (after first syllable).
[w] P_3: ***sbub***.
[x] T: ***phyir*** for ***phyi***.
[y] P_2: ***sel te / za ba de bzhin du*** / ([3B]) ***rigs***.

3B

[a] N: ***pa'ang***.
[b] B: ***gsheg***$_s$ (at the end of the line); N: ***gsheṭ*** (at the end of the line).
[c] P_3: om. ***thams cad***.
[d] P_2: ***'byung***.
[e] P_1: om. /.
[f] B: ***shes*** for ***shing***.
[g] DN: ***bar*** or ***par*** (?); Q: ***bar***.
[h] P_3: om. ***de la***.
[i] T: ***gsheg***$_s$ (at the end of the line).
[j] N: ***pa'ang***.
[k] P_1: ***pas*** for ***pa***.
[l] L: ***yongsu***.
[m] P_2: ***sbyar*** for ***sbyang***.
[n] T: //.
[o] P_1: ***ste*** for ***te***.
[p] P_2: ***bcoṁ*** (at the end of the line).
[q] B: om. ***dag***.
[r] T: ***bya'i*** for ***bya ba'i***.
[s] L: om. ***'gro bar***.
[t] P_2: om. ***snyam***.
[u] P_1: ***mo*** for ***nas*** [***m-*** was originally ***n-***].
[v] P_2: ***rnam***.

3C

[a] P_3: ***kyi***.
[b] L: ***tshigsu***.
[c] T: ***ltar*** (***ba***) ***'bru*** [***ba*** marked with a dot triangle above for deletion.
[d] B: ***rung /*** in small letters beneath the end of the bottom line of the folio (folio ends with ***'bras kyang***).
[e] B: /; P_1: ***kyang rung // ji*** for ***kyang rung / / ji***: contrary to the general praxis of P_1 in the verse section the second ***shad*** has not been attached to the following pāda. This could be due to the omission of pāda 3.1b (see fn. 5).
[f] B: ***phug***.
[g] Q: ***phubcas*** or ***phub cas*** (?) (before ***pa*** at the end of the line).
[h] Q: om. // (at the end of the line); T: /.
[i] P_3: ***de'i*** for ***de srid***.
[j] B: ***par***.
[k] L: ***byede***.
[l] B: /.
[m] P_3: ***-ng-*** of ***brdungs*** small; beneath the line.
[n] P_3: ***gsal***.
[o] P_2: ***ba*** for ***na***.
[p] T: /.
[q] P_2: ***rnams***.
[r] Q: ***ba***.
[s] B: ***mong*** for ***mang***.
[t] P_3: /; T: ***spungs shad*** (after third syllable).
[u] T: /.
[v] L: ***byedo***.
[w] P_2: ***nyis shad*** contrary to rule (cf. 0K, fn. 4): due to ... ***do***?; T: /.
[x] B: ***rgya***.
[y] N: double ***spungs shad*** (with only a single ***tsheg*** respectively) or (poorly printed) 'broken' ***nyis shad*** (before ***nyon*** at the end of the line);
P_2: ***nyis shad*** contrary to rule (cf. 0K, fn. 4): due to ... ***so***? (see fn. 7);
Q: / (at the end of the line).
[z] P_2: ***mongs pa rnams***.
[aa] P_3: ***kyi***.
[bb] S: ***kheb***.
[cc] B: ***pa***$_r$ (at the end of the line).
[dd] J: / (at the end of the line); T: ***spungs shad*** (at the end of the line).
[ee] P_2: ***nga***.
[ff] S: om. ***rnam***.
[gg] P_2: ***sbyangs***.
[hh] P_3: ***bar*** for ***ba***.
[ii] P_2: ***nyis shad*** contrary to rule (cf. 0K, fn. 4): due to ... ***to***?
[jj] P_1: ***sem***$_s$ (at the end of the line).
[kk] Q: /.
[ll] P_1: ***brgya 'is*** for ***brgya yis***; P_2: ***ris*** for ***yis***; P_3: ***brgya'i*** for

brgya yis.
[mm] B: *na*$_s$ (at the end of the line).
[nn] Q: not clear: double or single *spungs shad* (after first syllable).
[oo] P_2: *rnams*.
[pp] P_2: *tham*$_s$ (at the end of the line).
[qq] P_2: *ltar* for *lta*.
[rr] J: two dots aligned vertically for *nyis shad* (after second syllable in the top line of the folio); T: /.
[ss] P_3: om. *'gyur*.
[tt] T: /.

4A

[a] P_1: *gzhan* [*gi gu* above *-zha-* deleted].
[b] T: *dpe*$_r$.
[c] J: *shad* not clear; P_3: om. /.
[d] B: *nyid* for *nyil*.
[e] P_2: *bas*.
[f] P_3: *nas* for *tu*; Q: *du*.
[g] P_2: *zhing* for *zhig*.
[h] P_3: *du*.
[i] J: *gsab*.
[j] P_1: om. *gser gyi*.
[k] P_2: *gi* for *zhig*.
[l] P_2: *'gyur*.
[m] P_1: //.
[n] B: *gci* ***la*** *dri*.
[o] J: *du*; P_3: *du du* for *tu*; T: om. *tu*.
[p] P_2: *rus* for *rul*.
[q] J: *gyis*; P_1: *gi*.
[r] L: *gna*$_s$ (at the end of the line).
[s] P_3: *btsang*.
[t] B: *par*.
[u] P_3: *sum bcu 'aṁ* / in small letters inserted between *nyi shu 'am* / and *bzhi bcu 'am* in the gap generally found after *shad*.
[v] S: *spungs shad* (after first syllable); T: // [lacuna of about three letters between the two *shad*s (at the end of the line)].
[w] B: *spungs shad* (after first syllable).
[x] P_3: *chung* for *chud*.
[y] P_1: *za'i* for *za ba'i*; P_2: om. *ba'i*.
[z] N: *la'ang*.
[aa] L: *byedo*.

4B

[a] B: *gsar*.
[b] P_2: om. *bu*.
[c] P_3: *zlam* for *zlum*.
[d] P_2: *ltas*.
[e] T: spot in the size of one letter between / and *mi* indicates deletion.
[f] P_3: *gzhan* for *zhig* (parallel to pāda 4.2b: ... *gzhan la smras*?).
[g] P_3: *kye'****u*** *mi*.
[h] P_1: *song* or *sod* (?).
[i] Q: *mchag*.
[j] Q: *gsar*.
[k] P_3: *gser* /.
[l] P_1: *de'****i*** *byi*.
[m] B: *byed* for *byi*.
[n] P_3: *la*(*s*) [*-s* marked with a dot triangle above for deletion].
[o] P_2: om. *gser gyi*; P_3: *gyi*(*s*) [*-s* marked with a dot triangle above for deletion].
[p] Q: *bgyis* for *gyis*.
[q] S: *pa* or *ba* (?).
[r] P_1: *na* for *ni*.
[s] P_3: *rnams* for *rnam pa*.
[t] J: *chigs* for *tshig*; P_2: *tshigs* for *tshig*.
[u] P_3: *gla* for *bla*.
[v] L: upper half of the second *shad* of the *nyis shad* is missing (due to following string hole); T: /.
[w] P_2: *gser* ***gar*** *gyi*.
[x] B: *tshud*.
[y] B: *mi* small; beneath the line.
[z] P_1: *tshigs* for *tshig*.
[aa] T: /.
[bb] P_2: *migs* for *mig*.
[cc] P_2: *gsheg*$_s$ (at the end of the line).
[dd] J: /.
[ee] B: *rig*$_s$.
[ff] P_2: om. *dag*.
[gg] N: *gsheṭ* (at the end of the bottom line of the folio) with not legible letter beneath *-sh-*.
[hh] P_2: om. *pa'i*.
[ii] P_2: om. *thams cad*.
[jj] B: om. *la*.
[kk] P_2: om. *nyid*.
[ll] B: *pī* (at the end of the line).
[mm] S: *ba*.
[nn] P_1: *'daṁ* (at the end of the line) [with compressed and partly deleted *-m* after *'daṁ*].
[oo] Q: *rdza pa* for *rdzab*.
[pp] P_3: *rnam*.
[qq] P_2: *gsal*; P_1: lacuna of one letter between *bsal* and *ba'i* with an unlegible, partly erased letter.
[rr] P_1: *sems can* ***sems can*** *rnams* (dittography).
[ss] P_2: *rnam*$_s$ (at the end of the line).

4C

[a] P_1: *kyis* ***kyang*** *tshigs* [*kyis* in small letters beneath the line].
[b] P_3: *'di* ***skad ces*** *bka'* for *'di dag bka'*.
[c] L: upper half of the second *shad* of the *nyis shad* (at the end of the bottom line of the folio) dotted; T: /.
[d] P_3: om. *bu*.
[e] J: /; P_1: generally found gap between the pādas is missing; *nyis shad* inserted later beneath the line; T: /.
[f] B: *ba'i*.
[g] T: om. *ni*.
[h] P_3: *nyi shu pa* for *mi nyung ba*: cp. *Ch*$_2$: 多歲年.
[i] D: *bzhig* for *ba zhig*.
[j] P_1: /.
[k] J: *da* for *de*.
[l] B: *na* for *no*; L: *cano*.
[m] P_2: *nyis shad* contrary to rule (cf. 0K, fn. 4): due to ... *no*?
[n] P_2: *nyis shad* contrary to rule (cf. 0K, fn. 4).
[o] T: *gzhag* for *gzhan*.
[p] P_2: *chen*; small; beneath the line.

[q] N: *mchogi.*
[r] B: *ser.*
[s] P_3: *la* for *pa.*
[t] B: *sbyangs.*
[u] T: *na* for *ni.*
[v] P_2: *bgyis* for *gyis.*
[w] P_1: *gyis // de* for *gyis / / de*: contrary to the general rule of P_1 in the verse section, the second *shad* has not been attached to the following pāda. This could be due to the position of *// de* at the end of the line.
[x] Q: *des* for *ngas.*
[y] L: double *spungs shad* for *nyis shad* (after first syllable); N: contrary to the general rule of N, the two *shad*s of the *nyis shad* do not show a gap between. They are probably inserted later after the end of the pāda had been overlooked.
[z] Q: lacuna of one letter between *non* and *mthong.*
[aa] B: *pur.*
[bb] P_1: *sbyangs.*
[cc] P_3: *kyi* for *kyis.*
[dd] P_3: *no* for *to.*

5A

[a] T: *dbus* for *dbul.*
[b] L: om. *gi*; P_2: *gis* for *gi*; P_3: *zhigi.*
[c] T: *ngan* for *nang* (metathesis).
[d] B: om. *sa.*
[e] J: *dbyigs*; P_2: *dbyig* with small letters beneath the line.
[f] P_3: *pa* for *la.*
[g] N: *gtar.*
[h] S: om. *po.*
[i] L: *skadu.*
[j] P_2: *kyi.*
[k] P_1: *chen* with small letters beneath the line.
[l] Q: *so so* for *sas.*
[m] L: *'dugo.*
[n] P_1: om. *smra*; P_2: *de* for *smra* [*d(e)* with a small letter beneath the line].
[o] P_3: *ngo bo nyid kyi* (***ngo bo nya***) *sems* (*aberratio oculi*) [***ngo bo nya*** marked with dots above for deletion].
[p] P_2: om. *ma.*
[q] A: *ba'o* for *pa'o*; P_3: *no* for *pa'o.*
[r] B: om. *po.*
[s] P_3: *kyi.*
[t] L: *rjesu.*
[u] A: *shing /.*
[v] Q: *stong.*
[w] N: *rgyu'ang.*
[x] N: *yad.*
[y] L: *mthongo.*
[z] T: *spungs shad* (after fifth syllable).
[aa] B: *deg* for *dag*; P_3: *dag* (***me***) *de* [*me* marked with a dot triangle above for deletion].
[bb] P_1: *thaṁd* for *thams cad.*
[cc] P_1: *kyis.*
[dd] A: *bar.*
[ee] A: *zhend*; P_2: *zhes*; T: *zhin.*
[ff] D: *la byed* ***byed*** *pa* (dittography).
[gg] P_3: *pa'****i*** *khyim*; T: *ba* for *pa.*
[hh] P_2: *lta* with small letters beneath the line.
[ii] A: *gyurd.*
[jj] Q: om. /; T: *spungs shad* (at the end of the line).
[kk] A: om. /.
[ll] B: *spungs shad* (at the very end of the line).
[mm] P_3: om. *kyi.*
[nn] A: *seṁs* (at the end of the line).
[oo] L: *seṁn* for *sems can* (before *de* at the end of the line).
[pp] P_1: om. /.
[qq] P_1: om. /.
[rr] S: om. /.
[ss] Q: *rig.*
[tt] B: *pa la* ***pa*** *chags.* P_1: *las* for *la.*
[uu] T: om. *pas* (at the end of the line).
[vv] P_2: om. *bas* (at the end of the line).
[ww] P_3: *na /.*
[xx] T: //.
[yy] P_3: *gten.*
[zz] J: *po* or *pa* (?).
[aaa] J: *nga* for *de.*
[bbb] A: *gyurd.*
[ccc] P_2: *sbyar* for *sbyang.*
[ddd] B: *pa'i.*
[eee] L: *byedo.*
[fff] T: *spungs shad* (seven syllables before the end of the line).

5B

[a] P_3: om. *de nas.*
[b] N: not clear: *gsheṭ* (?) (at the end of the line).
[c] B: ***rten na de bẓhin*** *du.*
[d] P_2: *ba'i* for *bu'i.*
[e] P_2: *-b* of *rab* with a small letter above the line (top line of folio).
[f] A: *stond.*
[g] P_2: om. *po.*
[h] P_3: *pas* for *nas.*
[i] P_1: *dga'* for *rko*; P_2: *rgo* for *rko.*
[j] B: *spungs shad* (after first syllable).
[k] P_3: *'jig* with small letters.
[l] A: *na /.*
[m] A: *ba.*
[n] L: *sang*$_s$ (at the end of the line).
[o] P_3: om. *rnams.*
[p] P_2: *kyis.*
[q] A: *gyurd.*
[r] P_1: om. /; T: // (at the end of the line).
[s] A: *rnaṁs* (due to string hole); P_3: om. *rnams.*
[t] P_1: *mngon.*
[u] B: *gyi* for *kyi*; P_3: *tshig gyi* for *tshigs kyi.*
[v] B: *gyed pa'i* for *byed pa'i*; Q: *gyid ba'i* for *byed pa'i.*
[w] A: //.
[x] A: *stond.*
[y] A: *pa /.*
[z] B: *spob*$_s$ (at the end of the line); L: *spob*$_s$ (before string hole); D: *slobs* for *spobs.*
[aa] A: om. / (before string hole).
[bb] P_2: *kyis.*
[cc] A: *po 'i* for *po'i.*
[dd] A: *gyurd.*
[ee] L: *yino.*
[ff] P_3: double *spungs shad* (after first syllable); T: /.
[gg] T: *gsheg*$_s$ (at the end of the line).
[hh] A: *ba.*
[ii] L: *gshye* for *gshegs* (at the end of the line).

[jj] A: *shind.*
[kk] J: *du.*
[ll] N: between *dag* and *pas* vertical mark: this might be related to the following part till *stobs dang* in 5B.12, which contains several abbreviations and has probably been inserted later.
[mm] L: *yongsu dag* pa_s with small letters.
[nn] N: *seṁn thaṁd.*
[oo] P_1: *ltar* for *lta bur.*
[pp] S: $gsheg_s$ (at the end of the bottom line of the folio).
[qq] P_3: *de bzhin gshegs pa'i* ***mig shig du yongs su dag pas sems can thams cad de lta bur mthong nas / de bzhin gshegs pa'i*** *ye shes* (*aberratio oculi*).
[rr] N: *gsheṭ pī yais* for *gshegs pa'i ye shes* (the abbreviation *yais* for *ye shes* appears in Bacot 1912: 600).
[ss] N: om. /.
[tt] T: om. *kyi.*
[uu] B: *dpa'**i** rnams.*
[vv] A: *stond.*

5C
[a] A: *gsungs so* for *bka' stsal to.*
[b] P_1: om. *'i.*
[c] Q: lacuna of one letter between *gyi* and *'og.*
[d] P_1: /.
[e] B: double *spungs shad* (after second syllable).
[f] P_1: beneath ***g.yo***: diagonal streak (only on the fiche?).
[g] T: *kyis.*
[h] A: ///.
[i] P_3: /.
[j] A: *gyurd.*
[k] P_2: *pa* for *la.*
[l] A: /.
[m] P_2: *par.*
[n] T: *na* inserted beneath (*pa*)*s.*
[o] A: /.
[p] T: *na*(*s*) [*-s* marked with a dot triangle above for deletion].
[q] A: ///; T: *spungs shad* (after third syllable).
[r] L: *seṁn* (at the end of the line).
[s] A: *thaṁs.*
[t] P_3: *'dra'.*
[u] B: *'dral* for *'dra la.*
[v] B: *de dag* ***de dag*** *rnams* (dittography).
[w] L: *lusu*; T: om. *su.*
[x] A: ///; T: *spungs shad* (at the end of the line).
[y] P_2: *thong.*
[z] L: lacuna of one letter between *bya-* and *-ng.*
[aa] T: om. *dpa'.*
[bb] P_3: / (second *shad* missing probably due to following *kh-*).
[cc] L: kyi_s (at the end of the line).
[dd] B: double *spungs shad* (at the very end of the bottom line of the folio).
[ee] N: *mgan.*
[ff] A: *gyurd.*
[gg] P_3: *pa* for *dang.*
[hh] B: /.
[ii] D: *shig* for *shes.*
[jj] A: *bstand.*
[kk] T: /.
[ll] P_2: *ngas* ***ni*** *bstan* [*n*(*i*) inserted beneath the line].
[mm] A: *bstand.*
[nn] A: *gyurd.*
[oo] B: sem_s (at the end of the line).
[pp] P_2: *nyis shad* contrary to rule (cf. 0K, fn. 4): due to ... *do*?
[qq] T: *pa* ***dang*** *//.*
[rr] P_2: *thob* ***par*** *'gyur.*
[ss] A: ///.

6A
[a] B: om. *yang.*
[b] B: *dpan* for *dper.*
[c] B: *shi pa* for *shing.*
[d] S: *bras.*
[e] A: *'aṁ* for *'am* / (at the end of the bottom line of the folio).
[f] N: *'dzambu'i* (འཛམྦུའི་) [*'i* not clear (at the end of the line)]; P_2: *'dzam bu'i* [*'a* of *bu'i* with small letters beneath the line.
[g] A: *'aṁ.*
[h] P_3: om. *'dzam bu'i 'bras bu 'am / ta la'i 'bras bu 'am* (*aberratio oculi*).
[i] S: om. /.
[j] B: *sba'i.*
[k] N: *bu'ang.*
[l] P_3: *shing* for *phyi.*
[m] P_3: *gyis.*
[n] P_1: *spubs*; P_2: om. *sbubs.*
[o] P_2: om. *kyi.*
[p] T: *gu'i* ***(zhe sdang dang / gti mug dang /* sred pa dang / mi rig pa'i nyon mongs) sa bon*** [*spungs shad (at the end of the line)] (*aberratio oculi*): text in brackets marked with several dot triangles above for deletion.
[q] B: *pon.*
[r] B: *pa'i.*
[s] Q: *bto ba* (?) for *btab.*
[t] S: *shin.*
[u] B: om. *po.*
[v] T: *po* for *por.*
[w] Q: *rgyal po chen por* compressed; lacuna of one letter between *por* and *'gyur.*
[x] T: *gyur.*
[y] L: *'gyuro.*
[z] N: *pa'ang.*
[aa] L: *spungs shad* (at the end of the line); T: //.
[bb] P_3: *zhes*; wrong decomposition of the abbreviation *zhesdang* or *zhedang* (see Bacot 1912: 554)?
[cc] A: om. /.
[dd] S: *kyi.*
[ee] J: *du*; P_3: *nas* for *tu.*
[ff] L: *mthongo*; P_3: om. *ngo.*
[gg] P_3: /.

6B
[a] Q: *tshags.*
[b] P_1: om. /.
[c] A: om. /.
[d] Q: *ba'i.*
[e] P_2: om. *pa'i.*
[f] T: *sbus.*

[g] A: *gyurd.*
[h] P_2: *bzhi.*
[i] P_2: om. *du.*
[j] A: *gyurd.*
[k] B: *ba.*
[l] T: *spungs shad* (after second syllable).
[m] B: *rigs.*
[n] P_1: *spubs.*
[o] P_2: between *can gyi* and *khams* deleted *khams kyi.*
[p] P_1: om. *khams*; P_3: *khaṁs.*
[q] P_1: om. *kyi.*
[r] A: *gyurd.*
[s] P_1: *pa /.*
[t] A: *ba.*
[u] P_3: double *spungs shad* (after *pa'o* at the beginning of the top line of the folio); S: om. //.
[v] Q: *gyi.*
[w] T: om. *'i* (at the end of the line).
[x] L: om. *dam.*
[y] T: not clear.
[z] P_2: *ltar.*
[aa] P_2: *smra* [*s*- with a small letter above the line]; P_3: *smra*(*s*) [-*s* marked with a dot triangle above for deletion].
[bb] L: *gyi* ***kham***$_s$ *mthong* [***kham***$_s$ at the end of the line].
[cc] B: *na*$_s$ (at the end of the bottom line of the folio).
[dd] D: om. /; T: //.
[ee] D: not clear: *nga* or *nge* (?) for *de*.
[ff] L: *bya'i* for *bya ba'i*; P_3: *ba* for *ba'i.*
[gg] L: *shesu*; T: om. *su.*
[hh] L: *byedo*; P_3: *med* for *byed do.*
[ii] P_2: *nga* for *de*; P_3: om. *de.*
[jj] P_3: om. *la.*
[kk] P_1: *sem*$_s$ (at the end of the line).
[ll] A: *rnaṁs*; B: *rnam*$_s$ (before *la /* at the end of the line).
[mm] P_3: *phyir /.*
[nn] P_1: *te* for *de*; P_3: om. *de.*
[oo] A: *stond.*
[pp] A: /; T: *spungs shad* (at the end of the line).

6C

[a] L: *'a rjes 'jug* of *bka'* subscribed: small (at the end of the line).
[b] P_3: *bstsal.*
[c] A: *gsungs so* for *bka' stsal to.*
[d] B: *sba.*
[e] L: *thaṁd.*
[f] B: *sba.*
[g] Q: /; from *bka' stsal to //* (6C.1) till *yod pa ste /* compressed.
[h] Q: *li* for *la.*
[i] B: *mdzam.*
[j] P_1: *la* small; beneath the line.
[k] T: *spungs shad* (at the end of the bottom line of the folio).
[l] P_3: *skyed.*
[m] P_2: *nas* for *na*; P_3: *ma* for *na.*
[n] P_1: *se* for *skye*; P_2: *ni* for *skye* small, beneath the line; P_3: *skyed* for *skye.*
[o] A: ///.
[p] A: *'drend*; T: *'drin.*
[q] N: first *shad* of the *nyis shad*: only upper half; T: /.
[r] B: *pon*; N: *ben.*
[s] T: /.
[t] Q: *yang bar* for *yod par.*
[u] T: /.
[v] A: ///; T: /.
[w] A: *gyurd.*
[x] P_3: om. *de.*
[y] A: /.
[z] A: *'dzind*; N: *'jin.*
[aa] P_3: *na* for *nas.*
[bb] P_3: *rang* for *rab.*
[cc] P_1: /.
[dd] N: *ci'ang.*
[ee] A: ///; T: /.
[ff] B: *sdeng.*
[gg] A: *cen.*
[hh] P_3: *pa* for *sa.*
[ii] B: *pon.*
[jj] B: double *spungs shad* (after second syllable).
[kk] P_3: *skyab.*
[ll] A: ///; T: *spungs shad* (after first syllable).

7A

[a] L: *ya*$_{ng}$ (at the end of the line).
[b] P_2: *ste /.*
[c] P_2: *skye.*
[d] P_1: *gshye* (at the end of the line).
[e] P_2: *pa'i* for *pa*
[f] B: *thil*; P_3: *'thil.*
[g] N: *da.*
[h] P_1: *des* for *skyes.*
[i] Q: *dgun.*
[j] T: om. *las.*
[k] A: *shind.*
[l] J: *du.*
[m] A: *pa* for *par*; B: om. *par*; D: *'dong bar* for *'dod par.*
[n] A: *gyurd.*
[o] T: *ma* for *mi.*
[p] B: *nges.*
[q] P_3: om. *de.*
[r] Q: *ba* for *pa*; D: *pa /.*
[s] A: *ba'i.*
[t] P_3: *ma* for *mas.*
[u] B: *bkris.*
[v] P_3: *ste* for *te.*
[w] L: *nyidu.*
[x] P_3: *gang* ***gang*** *gis* (dittography).
[y] P_2: *gi.*
[z] P_1: *pa* for *par.*
[aa] A: *gyurd.*
[bb] T: *spungs shad* (after third syllable).
[cc] L: *gsheg*$_s$ (at the end of the line).
[dd] B: *pī* (at the end of the line).
[ee] A: *gzug*$_s$. (at the end of the line).
[ff] P_1: *chen.*
[gg] B: *la.*
[hh] P_3: *la* for *pa.*
[ii] N: *pa'ang.*
[jj] P_1: *'phyin.*
[kk] T: //.
[ll] P_3: *kyi.*
[mm] S: *ma* ***kyis*** *shes.*
[nn] A: *bgoms.*
[oo] T: *'dong.*
[pp] A: *ba'i.*
[qq] T: *'di* ***na*** *gang.*
[rr] P_3: *gi.*
[ss] P_2: *bdags* for *bdas*; P_3: *'das* for *bdas.*
[tt] P_1: *po*$_r$; P_3: *po.*
[uu] P_2: om. /; Q: //.
[vv] S: *lhas* small; above the line.

[ww] L: *na*$_s$.
[xx] B: *stan*.
[yy] Q: //.
[zz] P_3: om. *kye*.
[aaa] B: *gzugs* /.
[bbb] Q: //.
[ccc] B: om. *cad*.
[ddd] P_3: *kyi*.
[eee] P_1: *bye*; P_3: *byas*.
[fff] P_3: *par*.
[ggg] P_2: *kyi*.
[hhh] B: om. *phye*; P_1: *phyi*.
[iii] B: om. *shig* (lacuna of about three letters between *kyis* and *ces* with traces of erased letters); P_1: *zhig*.
[jjj] P_2: *ces* ***pa*** *bsgo'o*.

7B

[a] T: *deg*.
[b] P_3: om. *de bzhin du* (*aberratio oculi*).
[c] P_2: lacuna of about three letters between *bzhin* and *gshegs*.
[d] N: *pa'ang*.
[e] P_3: *tham*$_s$ (at the end of the line).
[f] L: *thaṁd* (at the end of the line).
[g] P_2: *mong*$_s$ (at the end of the line).
[h] P_1: *ba'i*.
[i] T: *dgri*.
[j] L: *bkris*; T: not clear.
[k] S: *ste*.
[l] B: *spungs shad* (after first syllable); P_3: om. /.
[m] L: *'osu* for *'os su*; P_1: *sus* for *su*.
[n] P_3: *rin*.
[o] T: om. *ba'i*.
[p] P_3: om. *'brog*.
[q] P_2: *'khyad* or *'khyang* (?).
[r] Q: //.
[s] N: from *rigs* (7B.3) to *gnas*: not clear.
[t] L: *gnasu*.
[u] B: *pa* for *ba*; P_3: *ba* /.
[v] P_1: *rud*; P_3: om. *rung*.
[w] P_2: om. *pa*.
[x] B: *pas*; P_1: om. *bas*.
[y] P_2: *ba*.
[z] N: *na'ang*.
[aa] P_1: *pī*.
[bb] B: *de* for *nga*; P_2: om. *nga*.
[cc] L: *mthongo*.
[dd] L: double *spungs shad* (after *mthongo* at the beginning of the line).
[ee] T: *pa'* for *pa'i*.
[ff] T: //.
[gg] J: lacuna of one letter between *ltar* and *da* with an undeleted *gi gu*.
[hh] Q: *de*.
[ii] B: *de* for *nga*; P_3: om. *nga*.
[jj] P_3: *thaṁs* (at the end of the line).
[kk] B: om. *bya*; P_2: *phya*.
[ll] P_1: *bī*.
[mm] P_1: *gyur*.
[nn] P_1: *snyams*.
[oo] P_1: *mong*$_s$ (at the end of the line).
[pp] B: *bkri*.
[qq] B: *pas* for *bas*; P_2: om. *dkri bas*; Q: lacuna of one letter between *bas* and *d-*.
[rr] Q: *byas pa'i* for *bya ba'i*.
[ss] L: double *spungs shad* (after first syllable).

7C

[a] J: lacuna of one letter between *tshe* and *bcom*.
[b] B: *'da*$_s$ (at the end of the line).
[c] N: *gcad*.
[d] P_2: om. *nga*.
[e] Q: /.
[f] L: *yongsu*.
[g] P_3: om. *bar*.
[h] P_3: *pa'i* for *kyi*.
[i] P_2: *rul* for *dum*.
[j] P_2: *bkris*.
[k] T: *spungs shad*.
[l] P_3: *gi*.
[m] L: *nasu*.
[n] P_2: *bzhan*.
[o] T: *spungs shad* (after third syllable in the top line of the folio).
[p] L: *bu* small.
[q] N: lacuna of one letter between *du* and *phye*.
[r] T: /.
[s] Q: lacuna of about three letters between *can* and *'di*.
[t] P_2: *dkris pas* for *dkri bas*.
[u] P_3: *pa* for *nas*.
[v] L: *'kho*$_r$ (at the end of the line).
[w] D: *mi* for *ni*.
[x] N: second *shad*: only upper half; P_1: double *spungs shad* (after first syllable in the top line of the folio).
[y] B: *nad* for *nang*.
[z] S: double *spungs shad* (after first syllable); T: /.
[aa] P_3: *mi* for *ni*.
[bb] B: *spungs shad* (with four *tsheg*s at the very end of the line).
[cc] L: *pa* for *par*; P_1: *med par* with small letters beneath the line.
[dd] T: /.
[ee] P_3: *bskul*.
[ff] P_3: *du*.
[gg] P_3: *thams cad* for *gang dag*.
[hh] S: *zhug*$_s$.
[ii] B: om. *pa*.
[jj] T: /.
[kk] P_1: *'di* or *'dri* (?).
[ll] P_3: *'dra*; T: *'drir*.
[mm] N: first *shad*: only upper half.
[nn] Q: lacuna of one letter between *pa'i* and *rgyal* filled with *tsheg*s.
[oo] P_3: later inserted *spungs shad* (for *nyis shad*) after the end of the pāda had been overlooked.
[pp] N: *gsheṭ*.
[qq] P_3: double *spungs shad* (after first syllable); T: /.
[rr] S: double *spungs shad* (after second syllable).
[ss] Q: *rnam*.
[tt] P_3: *dang* for *sems*; T: *sem*$_s$ (at the end of the line).

8A

[a] P_2: *ste* /.
[b] Q: lacuna of one letter between *shad* and *bud* with a *tsheg* before *bud*.
[c] P_3: *spungs shad* (after first syllable).

[d] P_1: *pa* for *par*.
[e] P_3: *'od* for *'os*.
[f] P_1: om. /; T: //.
[g] P_1: *'jig*.
[h] T: //.
[i] L: *bar*; N: *pa*$_r$.
[j] B: *gnas* in small letters beneath the line.
[k] L: *gnaso* (before string hole).
[l] L: partial *shad* (before string hole); P_3: double *spungs shad* (after first syllable).
[m] J: *der* or *dar* (?).
[n] T: *sbum*.
[o] T: not clear: *za*(?).
[p] P_3: *bsgyur*.
[q] Q: om. *byed* [*par 'gyur* with larger spaces between the letters than usual].
[r] P_2: *pa'i*.
[s] P_1: *zhig* /.
[t] P_3: om. *la*.
[u] P_3: *dag* for *bdag*.
[v] B: om. *ci*.
[w] P_3: *ba zhig* ***zhugs pa'i sems can 'di ci 'dra ba zhig*** *snyam* (dittography).
[x] P_3: second '*tsheg*' between *du* and *yang* beneath first *tsheg*.
[y] L: *ya*$_{ng}$ (at the end of the line); N: *du'ang* for *du yang*; P_2: om. *yang*.
[z] T: not clear: *ma* or *mi* (?).
[aa] T: *spungs shad* (at the end of the line).
[bb] B: *zhug*$_s$.
[cc] J: *spungs shad* (?) (after second syllable); T: //.
[dd] N: *du'ang*; P_3: om. *yang*.
[ee] S: *ni* for *na*.
[ff] T: *cing* for *kyi*.
[gg] P_3: om. *na*.
[hh] P_2: *po'i* for *ba'i*.
[ii] P_1: second 'tsheg' between *zhum* and *pa* beneath first *tsheg*.
[jj] P_1: *dad* for *dang*.
[kk] D: lacuna of one letter between *snyam* and *pa'i* filled with *tshegs*.
[ll] P_3: *zhing*.
[mm] B: *mdod* for *mdog*.
[nn] J: lacuna of one letter between *pa* and *nyid*.
[oo] P_1: *mkhon*.
[pp] P_2: *pa'i* in small letters beneath the line.
[qq] B: *'greng bu* above *khang* crossed out with a small diagonal streak.
[rr] L: *byedo*.

8B

[a] L: *thaṁd*.
[b] N: *par* or *bar* (?); Q: *bar*.
[c] N: *bas* for *ba'i*.
[d] T: *bsgnil* or *bsngal* (?) [above *gi gu*: mark similar to a reversed *gi gu* (indicating deletion of the *gi gu*?)].
[e] B: *brtses*; N: *gtses* or *gces* (?); P_1: *btses*.
[f] N: *sred*.
[g] P_1: *pa*$_r$.
[h] T: *bar* for *ba'i*.
[i] P_3: *dgon*.
[j] P_3: om. *med*.
[k] Q: *ba'i*.
[l] P_2: om. *na*.
[m] L: *gnaso*.
[n] Q: *des* for *de*.
[o] T: *gsheg*$_s$ (at the end of the line).
[p] T: //.
[q] P_3: om. *gis*.
[r] B: *chung*; P_1: *nud*(?) for *chud*.
[s] L: *chudo*.
[t] T: lacuna of one letter between *do* and *shad*.
[u] T: /.
[v] Bu: *dag* /.
[w] Bu: *ni* /; P_3: *pa'i* for *pa ni*.
[x] P_2: om. *bdag*.
[y] P_3: om. *la*.
[z] P_2: *khyed*; P_3: om. *khyad*.
[aa] P_3: om. *du*.
[bb] L: *pa*$_r$ (at the end of the line); Bu: om. *par*.
[cc] Bu: *pa'i* for *ba'i*.
[dd] Bu: *dag* /.
[ee] N: not clear: *bdag*(?).
[ff] P_3: *khyod*.
[gg] T: *khyed* ***par khyed*** *brtson* (*aberratio oculi*).
[hh] P_3: om. *zhugs pa*.
[ii] Bu: ***pa'ang*** *dus*.
[jj] B: om. /; between *te* and *khyed* partially deleted *'a*(?); T: //.
[kk] L: *pa'i* for *bya ba'i*; P_2: *bya'i* for *bya ba'i*.
[ll] T: not clear: *'gyur*(?).
[mm] P_1: *gyis*; T: *gyui* (གྱིུ).
[nn] Bu: *ba* for *bar*.
[oo] T: *mi* for *ma*.
[pp] L: *yino*.
[qq] B: double *spungs shad* (after first syllable); T: *spungs shad* (at the end of the line).
[rr] L: *grangsu*.
[ss] L: *sem*$_s$ (at the end of the line).
[tt] T: *ba'i* for *bar*.
[uu] T: not clear: *zhes*(?).

8C

[a] P_3: *kyi*.
[b] T: /.
[c] L: om. *ni*.
[d] T: lacuna of about two letters between *mi* and *sdug*.
[e] P_3: *pa* for *la*; T: not clear: *la*(?).
[f] T: *byi sa* for *byis*.
[g] B: *pa*$_r$ (at the end of the line).
[h] T: /.
[i] D: *des* for *dus*.
[j] P_3: *na* for *ni*; P_1: *ni* [*gi gu* smaller as usual; inserted later?].
[k] P_3: *'di* for *der*.
[l] T: *sbum*.
[m] P_2: *sbrum* ***mar*** *gyur*, [*mar* in small letters above the line.
[n] P_1: double *spungs shad* (after first syllable).
[o] Q: lacuna of one letter between *mngal* and *du*.
[p] P_1: *pa*.
[q] J: *bsgyur*.
[r] P_3: om. //.
[s] N: *pa**'i** gling*.
[t] P_1: *ging*.
[u] B: *bzhi'i* for *bzhi yi* (before double *spungs shad* at the very end of the line); P_2: *yis* for *yi*.
[v] B: double *spungs shad* (at the very end of the line); T: /.
[w] P_2: ***de'i*** *bdag* for *bdag*.

[x] S: *pa.*
[y] J: *de* or *da* (?).
[z] P_3: *'drar.*
[aa] N: first of the two *shad*s indicated only by two dots.
[bb] P_3: *de lta(r)* for *'di lta* [*-r* marked with a dot triangle above for deletion].
[cc] P_2: *par gyur pa* for *sam ma zhugs.*
[dd] P_3: *ma* for *mi.*
[ee] J: lacuna of one letter between *mgon* and *med.*
[ff] P_2: partially erased *na ro* above *khang.*
[gg] Q: lacuna of one letter between *pa* and *na.*
[hh] L: *byede.*
[ii] Q: lacuna of one letter between *dbul* and *nyid.*
[jj] P_3: *zhing.*
[kk] P_1: spot of about one third of a letter beneath *sems.*
[ll] T: *sems (dpa') can* [*dpa'* marked with dots above for deletion].
[mm] B: *nyin*; P_1: *nyan.*
[nn] T: *gmus* for *gsum* (metathesis).
[oo] P_3: *nung* (originally ***chung***?).
[pp] P_2: om. *la.*
[qq] P_2: ***gnas mthong*** /.
[rr] N: *na* [above spot (indicating deleted *gi gu* from originally ***ni***?)];
P_1: *gi* for *na* [*gi* small, beneath the line;
P_2: *ni* for *na.*
[ss] N: *mthang.*
[tt] P_2: repeats pāda 8.5a.
[uu] P_2: om. *par.*
[vv] T: *byed* or *byid* (?).
[ww] P_3: om. *kun.*
[xx] P_3: *gyis* ***ni*** *chos.*
[yy] S: *ma* small; above the line.
[zz] S: lacuna of two letters between *shes* and *kyis* filled with *tsheg*s (at the end of the line); T: lacuna of about three letters between *shes* and *kyis.*
[aaa] P_2: *bsten.*
[bbb] T: lacuna of one letter before *khyed* (with traces of a deleted illegible letter).
[ccc] L: double *spungs shad* (after first syllable).
[ddd] J: *rang.*
[eee] B: double *spungs shad* (after second syllable); T: /.
[fff] S: double *spungs shad* (after first syllable).
[ggg] N: *steng.*

9A

[a] Q: *sbra.*
[b] P_3: *la.*
[c] P_2: *lha'i* for *rta'i.*
[d] T: *pe.*
[e] P_3: dot above *-s* of *gzugs.*
[f] P_1: om. *kyi.*
[g] B: //.
[h] B: //; T: *spungs shad* (at the end of the line).
[i] L: *na* for *du.*
[j] P_2: *cug.*
[k] L: *g.yoṭ* (at the end of the line); T: *g.yegs.*
[l] Q: lacuna of one letter between *bzhu* and *ste.*
[m] B: *spungs shad* (after first syllable).
[n] P_3: *bzhugs.*
[o] P_3: *pa.*
[p] D: om. /; N: //.
[q] P_3: om. *gyur.*
[r] T: //.
[s] B: *phyir.*
[t] T: *gnas* for *gnag.*
[u] B: *dod* for *dog.*
[v] B: *rnam pa* for *rnams*;
P_3: mark between *rnams* and *ni* beneath *tsheg.*
[w] D: *ba'am* or *ba 'am* (?);
N: *ba'am.*
[x] P_3: *'gar.*
[y] P_2: *pa'i.*
[z] N: *da.*
[aa] Q: lacuna of about four letters between *dag* and *grang.*
[bb] B: om. *de.*
[cc] P_2: om. *gi.*
[dd] D: *gyis.*
[ee] B: *thobs* for *tho bas.*
[ff] L: *naskad* (ནསྐད་) [*na-* compressed, inserted later].
[gg] B: *nad.*
[hh] P_1: *nas.*
[ii] D: not clear.
[jj] P_1: om. *gzugs.*
[kk] L: *'gyuro.*

9B

[a] L: om. *dag.*
[b] B: *'jig* for *'jim.*
[c] B: *phyir.*
[d] P_1: *gi.*
[e] D: not clear.
[f] P_1: om. *gi*; P_2: *du* for *gi.*
[g] P_1: *sbu ba* for *sbu gu*; P_2: *sba bu*; P_3: *sgu bu.*
[h] P_3: om. *sangs rgyas.*
[i] T: om. *kyis.*
[j] P_2: ***chos kyis*** *chos kyis gang* (dittography).
[k] P_2: om. *pa.*
[l] P_2: *ba'i.*
[m] P_3: *po'i* for *po che'i.*
[n] L: *gshye* (before *pa* at the end of the bottom line of the folio).
[o] L: *mthongo.*
[p] T: *spungs shad* (after third syllable).
[q] L: om. *de la.*
[r] P_3: *pa*ₛ (at the end of the line).
[s] P_3: *na.*
[t] L: om. *kyi.*
[u] P_1: om. *rab*; between *par* and *tu*: *tsheg* or partial *shad* (?).
[v] J: *sams.*
[w] P_2: *par.*
[x] T: not clear.
[y] B: om. *dag gi de* (*aberratio oculi*).
[z] B: *sbyang bī* (at the end of the line); P_2: *sbyang pa'i*; Q: *sbyad pa'i.*
[aa] N: *ral.*
[bb] J: lacuna of one letter between *gyi* and *nyon*;
P_3: *kyi.*
[cc] B: *'gags*; J: *'gog.*
[dd] L: *'gogso.*
[ee] B: om. *ba.*
[ff] P_2: *na* for *ni.*
[gg] N: *gsheṭ* (at the end of the bottom line of the folio).

[hh] L: *dagso* (before double *spungs shad* at the end of the line).
[ii] L: double *spungs shad* (at the end of the line).
[jj] P_1: dot beneath *bcom* (marker?; cf. en. kk).
[kk] P_3: dot beneath *yang* (marker?; cf. en. jj).
[ll] L: om. *pa*; P_3: *pa* ***'i*** *de*; T: *de* for *pa*.
[mm] P_3: *bya*.
[nn] B: //.
[oo] T: *sangyas* (སདྱས་, cf. Bacot 1912: 655) (at the end of the line).
[pp] J: lacuna of two letters between *shes* and *la*.
[qq] L: om. *chos*.
[rr] T: /.

9C
[a] P_3: *kyi*.
[b] P_3: ***nyis shad*** beneath the line.
[c] S: *na* for *ni*.
[d] P_2: before *gsog* two partially erased letters at the beginning of the top line of the folio.
[e] P_3: *la* for *pa*.
[f] Q: lacuna of one letter between *rin* and *chen*.
[g] N: *shen*.
[h] J: *du*.
[i] B: *grang bar* for *grangs par*.
[j] T: /.
[k] T: *gzugₛ* (at the end of the bottom line of the folio).
[l] P_1: *g.yog*.
[m] L: *'gog* (at the end of the line).
[n] P_3: dot next to the upper part of *-d* of *byed*.
[o] P_3: *'jims*.
[p] N: *g.yoṭ* (at the end of the line); P_1: *g.yog*.
[q] P_1: *mos* for *mongs*.
[r] Q: /.
[s] Q: om. // (at the end of the line).
[t] T: /.
[u] P_3: small cross above *zhing*.
[v] P_3: *gsil*.
[w] B: *de* ***de*** *dag* [first *de* at the end of the line].
[x] Q: *byin*.
[y] P_2: *lam* for *lag*.
[z] S: *chags* for *chas*.
[aa] T: *spungs shad* (after fourth syllable).
[bb] P_3: *lta*.
[cc] T: *bltan* for *blta na*.
[dd] P_2: lacuna of two letters between *na* and *sdug*.
[ee] T: *sdug* ***sngal*** *pa*.
[ff] P_1: *par*.
[gg] P_2: *bdag*.
[hh] P_3: *gi*.
[ii] P_2: *rnams* ***de ltar*** *yongs*.
[jj] P_2: *lha* ***dang*** for *lhar*.
[kk] P_2: *bcas* ***pa'i*** *'jig*.
[ll] L: double *spungs shad* (at the end of the line);
T: *spungs shad* (at the end of the line).
[mm] N: *spungs shad*(?) (at the end of the line).
[nn] P_3: om. *ngas*.
[oo] P_3: *mthong* ***ngo*** //.
[pp] P_2: pāda 9.6c: *bde bar gshegs par 'gyur te bde gshegs gyur* /.

10A
[a] B: *bga'*.
[b] P_2: *rja* for *rje'i*.
[c] N: *bu 'am* or *bu'am* (?).
[d] L: om. *rigs kyi bu 'am* /;
P_3: om. /; T: //.
[e] P_3: *mo* ***'am*** *khyim*.
[f] N: *pa'am*.
[g] N: *ba'ang*.
[h] N: *gsheṭ* (at the end of the line).
[i] L: om. *'di*.
[j] P_1: om. /; T: //.
[k] S: *spungs shad* (after first syllable); T: //.
[l] N: lacuna of one letter between *du* and *byas*.
[m] N: *la'ang*; P_3: om. *yang*.
[n] P_3: *brgya*.
[o] S: *'tshad*.

10B
[a] T: om. *'i*.
[b] P_2: *dpa'* ***sems dpa' chen po*** *gzhan*.
[c] B: *zhi*.
[d] P_2: *rtson*.
[e] P_2: *pa* for *la*; P_3: om. *la*.
[f] S: om. /; T: //.
[g] P_1: om. *gyi khams*; P_2: *khams* in small letters beneath the line.
[h] N: *rer'ang*(?).
[i] L: *thaṁd*.
[j] Q: lacuna of two letters between *'phrul* and *bsgrubs*.
[k] P_3: *sgrubs*.
[l] L: *tinge* for *ting nge*; P_1: *tid de* for *ting nge*.
[m] P_1: *teng*.
[n] L: *tinge*.
[o] T: *rnamsu*.
[p] B: *byi*.
[q] L: om. the passage from "q→" till "←q" (*aberratio oculi*).
[r] B: om. *dang*.
[s] T: //.
[t] B: *nyan* with a partially erased *na ro* of originally *nyon*; T: *nyen*.
[u] B: *kyi* small; beneath the line.
[v] P_2: *bshugs*.
[w] P_2: *pa'i* /.
[x] N: *la'ang*.
[y] L: *dusu*.
[z] N: *tshed*.
[aa] B: *tsang* for *tshad*.
[bb] B: double *spungs shad* (after third syllable).
[cc] P_3: *tog* ***gi*** *sil*.
[dd] B: *sel*.
[ee] B: //.
[ff] L: *longspyod* (ལོངསྤྱོད་).
[gg] L: *thaṁd*.
[hh] P_1: *klung* ***ga'i klung*** *lnga* (*aberratio oculi*).
[ii] B: *ri*; N: lacuna of one letter between *re* and *zhing*.
[jj] T: *phral*(?) for *phul*.
[kk] B: double *spungs shad* (after second syllable).

[ll] Q: *ba.*
[mm] Q: *pa'i.*
[nn] P_2: om. *bar.*
[oo] P_3: *pas* for *pa bas.*
[pp] B: *bu* small; beneath the line.
[qq] P_3: om. *'i.*
[rr] P_3: *chosyi* (ཆོསྱི་) for *chos kyi* [*gi gu* and *ya btags* inserted later].
[ss] B: *dpen* for *dpe*; Q: lacuna of one letter between *dpe* and *gcig*; P_3: *dpe**'i** cig.*
[tt] P_1: om. *'i.*
[uu] P_3: om. *de.*
[vv] B: *nam*$_s$ (at the end of the line).
[ww] P_1: om. the passage from "ww→" till "←ww" (*aberratio oculi*).
[xx] P_2: *pa / snga.*
[yy] B: *mas /.*
[zz] P_2: *gis.*
[aaa] B: *ngo* for *do.*
[bbb] T: /.

10C

[a] P_1: om. *'i.*
[b] P_2: om. *'i blo gros.*
[c] P_3: *d-* of ***dpa'*** beneath *-p-.*
[d] Q: *ches.*
[e] L: *gsheg*$_s$*.*
[f] N: *la'ang.*
[g] P_1: *-n* of ***man*** small; beneath *ma-.*
[h] P_2: ***ra*** small; beneath following ***ba'i.***
[i] P_2: *togs.*
[j] P_1: *mthor.*
[k] P_1: *rjes* for *rje'i.*
[l] P_3: *mang* for *ngam* (metathesis).
[m] S: om. /; T: //.
[n] N: *ma'am.*
[o] P_3: *snyen.*
[p] S: om. /.
[q] L: *seṁs* (at the end of the line).
[r] L: *bskyede.*
[s] T: om. *kyi.*
[t] P_1: *byar* for *sbyar.*
[u] L: *rango.*
[v] P_3: *naṁs* (at the end of the line).
[w] T: *ba*(?) unclear.
[x] LT: *spungs shad* [L: after first syllable in the top line of the folio; T: after third syllable in the top line of the folio].
[y] P_1: om. *'du.*
[z] T: om. *la.*
[aa] L: om. *dang / me tog* (*aberratio oculi*).
[bb] P_1: om. *'du.*
[cc] B: *sna.*
[dd] P_3: *de.*
[ee] J: *gri*(?).
[ff] N: ***mi*** small; beneath the line; P_2: om. *mi.*
[gg] J: lacuna of one letter between *rgyur* and *yang.*
[hh] B: *ngo* for *do*; L: *bzodo.*
[ii] T: /.

10D

[a] P_3: *kyi.*
[b] P_2: *bcas.*
[c] T: /.
[d] P_3: *skyed.*
[e] B: lacuna of two letters before *'di* at the beginning of the line.
[f] N: *pa'am.*
[g] P_1: /.
[h] B: *gar* for *ger*; P_3: *yige* for *yi ger.*
[i] N: *'dri'am.*
[j] B: *gus **pa** dang*; P_2: lacuna of one letter between *gus* and *dang.*
[k] B: *ngam* for *dam.*
[l] B: om. //.
[m] Q: *zhing* for *zhig.*
[n] B: *chol.*
[o] T: /.
[p] S: *gyi.*
[q] L: double *spungs shad* (after first syllable).
[r] L: *nasu*; T: *ma bu* (?) for *nas su.*
[s] T: /.
[t] P_2: *par.*
[u] T: /.
[v] Q: *ngag.*
[w] P_2: *shad* is attached to the following pāda.
[x] P_1: *bcad.*
[y] A: *byod.*
[z] A: ///; LS: double *spungs shad* [L: at the very end of the line; S: after first syllable].
[aa] T: /.
[bb] P_3: *-s* of ***gyis*** very small; beneath *gyi-.*
[cc] T: /.
[dd] T: *gzhan.*
[ee] A: *cen.*
[ff] T: /.
[gg] P_3: *blo* for *slob.*
[hh] T: *dpen.*
[ii] A: ///.
[jj] Q: *da* for *de.*
[kk] B: *'phang **'phang** du* (dittography at the beginning of the top line of the folio).
[ll] B: /.
[mm] B: between *rab* and *ldan*: *ta* marked with a dot triangle above for deletion.
[nn] P_3: *pa* for *la.*
[oo] Q: /.
[pp] A: *cen*; P_1: ***chen*** with small letters beneath the line.
[qq] P_3: om. *las.*
[rr] P_3: *byas **pa'i** khri.*
[ss] N: *khre.*
[tt] P_2: ***bshams*** (at the end of the line) [*-s* very small; inserted later beneath ***bsham-***]; T: *bshags.*
[uu] A: ///; N: / (at the end of the line); S: *spungs shad* (at the very end of the line).

10E

[a] N: *ngar.*
[b] P_3: *bcos* (***su***) *bu'i* [*su* marked with a dot triangle above for deletion].
[c] B: *sting*; P_3: *gting.*

[d] B: *pa'i*: P_1: *bī* [*'a chung* very small; beneath *bi*].
[e] T: /.
[f] T: *dak.*
[g] P_3: *dag* for *dang.*
[h] Q: lacuna of one letter between *khri* and *stan* filled with *tsheg*s.
[i] P_3: *dang* for *kyang.*
[j] B: *'bum* for *dbul*; Q: *'bul.*
[k] A: *gyurd.*
[l] P_3: *na* for *la.*
[m] A: om. // (at the end of the line); B: *spungs shad* (at the very end of the line).
[n] B: *rgya la* for *rgyal.*
[o] T: *spungs shad* (at the very end of the line).
[p] P_2: *byem* for *bye ma.*
[q] T: /.
[r] T: /.
[s] B: om. *la.*
[t] B: *pas* for *par*; P_3: *de ltar* for *gus par.*
[u] B: *ba*$_s$ (before *spungs shad* at the very end of the line); P_1: *byas* for *bas.*
[v] A: ///; B: *spungs shad* (at the very end of the line); T: /.
[w] P_2: *pa* with a small letter beneath the line.
[x] N: *sda* or *snga* for *sde.*
[y] N: *shad* and *spungs shad* (after sixth syllable).
[z] A: *'dzind.*
[aa] A: /; L: *spungs shad* (at the very end of the line); S: om. // (at the very end of the line).
[bb] P_1: *dga'.*
[cc] P_2: *'chag*; P_3: *'chang.*
[dd] Q: *bo.*
[ee] A: ///; T: /.
[ff] T: /.
[gg] A: *der* for *de.*
[hh] T: *gro.*
[ii] T: /.
[jj] A: *kyi.*
[kk] P_3: *skyab.*
[ll] T: *spungs shad* (after first syllable).
[mm] A: ///.
[nn] Q: lacuna of one letter between *shegs* and *kyi.*
[oo] P_2: *'di **dag ni** /.*
[pp] N: *na* for *ni.*
[qq] P_1: *du* small; beneath the line.
[rr] A: ///.

11A

[a] P_2: *-s* of *'dis* small; beneath *-di.*
[b] P_3: *nga* for *kyang.*
[c] P_1: *kyi* small; beneath the line.
[d] A: *ltar //.*
[e] L: *chu* for *chub.*
[f] T: *rnam.*
[g] L: *thaṁd*; P_3: om. *thams cad.*
[h] A: *mkhyend.*
[i] T: *gyur.*
[j] P_3: *bces.*
[k] B: *pras*; T: *sprangs.*
[l] P_1: *pa.*
[m] L: *spungs shad* (before string hole); S: gap of about nine letters between the two *shad*s.
[n] A: om. *'i.*
[o] Q: *sdon.*
[p] A: *bskald.*
[q] A: *shind.*
[r] J: *du.*
[s] B: //.
[t] P_3: *- s* of *gyis* very small; beneath *gyi.*
[u] P_2: om. *pa.*
[v] S: om. *med pa.*
[w] A: om. /.
[x] L: *brjodu.*
[y] T: *b-* of ***bas*** beneath the line.
[z] A: *rold.*
[aa] A: *gyurd.*
[bb] P_2: *tshe **'i** de'i.*
[cc] A: *ba.*
[dd] P_3: *rdzog*$_s$ (at the end of the line).
[ee] P_1: *rigs.*
[ff] A: *dang* /; P_1: *dang* small; beneath the line.
[gg] A: *ba.*
[hh] L: *spungs shad* (after second syllable).
[ii] A: *mkhyend*; T: *mkhen.*
[jj] P_2: *'bul.*
[kk] P_1: *sgyul* for *sgyur*; S: *losgyur*(?) for *lo sgyur.*
[ll] P_1: om. /.
[mm] A: om. /; B: *spungs shad* (after fourth syllable).
[nn] A: *rnaṁs*; T: *rnam*$_s$.
[oo] A: *stond.*

11B

[a] P_1: om. *de.*
[b] P_2: *gtong* in small letters beneath the line.
[c] P_1: *zhe.*
[d] P_3: *bya **ba** zhe.*
[e] B: *spungs shad* (after fourth syllable); T: *spungs shad* (after second syllable).
[f] T: om. *'i.*
[g] A: *gi gu* of *bzhin* reversed (བཞྀན་).
[h] S: *shegs.*
[i] B: *tu **'di** 'od.*
[j] A: *de /.*
[k] Q: lacuna of one letter between *ba* and *na.*
[l] B: *pa* for *ma.*
[m] B: *spungs shad* (after fourth syllable); T: //.
[n] A: *brgya stong* for *'bum.*
[o] P_2: om. *phra rab kyi rdul* (*aberratio oculi*).
[p] P_3: *rnyed.*
[q] A: *gyurd.*
[r] T: /.
[s] A: om. /.
[t] T: *byang (ra) shar* [*ra* marked with dots for deletion].
[u] A: *shard.*
[v] L: om. *byang shar dang /*; T: *spungs shad* (at the very end of the bottom line of the folio).
[w] P_2: *gis.*
[x] B: *phyog.*
[y] A: *brgya stong* for *'bum*; P_2: *'buṁ* (at the end of the line).
[z] S: *kyis.*
[aa] T: *gi gu* above *'a* and (partly) above ***-cu*** of ***bcu**'i.*
[bb] P_3: *phra rab kyi rdul* (?) in small letters beneath the line.
[cc] P_3: *rnyed.*
[dd] P_2: *tu* small; beneath the line.
[ee] A: *gyurd.*
[ff] A: *to //* for *te /*; B: *spungs*

shad (at the very end of the line).
[gg] P_2: *kyi* in small letters beneath the line.
[hh] P_3: *du*.
[ii] P_3: om. /.
[jj] Q: *par*.
[kk] P_3: *khaṁs* (at the very end of the line).
[ll] A: *brgya stong* for *'bum*.
[mm] P_3: om. *snang*.
[nn] P_3: *pas*.
[oo] P_3: om. *tu khyab*.
[pp] T: /.

11C

[a] T: om. *'i*.
[b] Q: *dpa* ***'i*** *ma*.
[c] A: om. *pa*.
[d] P_3: *kyis* /.
[e] A: *brgya stong* for *'bum*; P_3: *'bum* ***phrag*** *de*.
[f] P_3: *du*.
[g] P_3: om. *dag*.
[h] A: *gyurd*.
[i] L: *thaṁd*.
[j] P_2: *grjid*.
[k] A: *ba*.
[l] B: *spungs shad* (at the very end of the line).
[m] A: *ba*.
[n] L: *spungs shad* (at the very end of the line); P_3: om. *kha dog dang ldan pa dang* / (*aberratio oculi*).
[o] A: *ba*.
[p] P_2: om. *dran pa dang ldan pa dang* / (*aberratio oculi*).
[q] A: *ba*.
[r] A: *ba*.
[s] T: *spungs shad* (after second syllable).
[t] A: *bar*.
[u] A: *gyurd*; P_3: *'gyur*.
[v] P_3: *ro*.
[w] T: /.
[x] A: *brgya stong* for *'bum*; P_3: *'bum* ***phrag*** *de*.
[y] A: *na* /.
[z] P_2: *sem*$_s$ (at the end of the line).
[aa] L: *seṁn*; P_3: om. *sems can*.
[bb] B: *'gra'i*.
[cc] B: *skyes*.
[dd] T: not clear: *dang*(?).
[ee] P_1: *kyi* in small letters above the line; P_2: *kyis*.
[ff] B: *bar* for *par*; P_3: *skye bar* for *skyes par*.
[gg] P_1: *kyi*.
[hh] B: *res*.
[ii] A: *gi gu* of ***shi*** reversed; P_3: om. *shi*.
[jj] L: *skyeso*.
[kk] P_3: *gyi*.
[ll] P_3: om. *phyir*.
[mm] A: *gyurd to*; P_3: *'gyur ro*.
[nn] T: /.
[oo] P_1: *mi*(?) small; above the line.
[pp] L: *ldog* ***par gyur to // yang phyir mi ldog*** *pa* (dittography).
[qq] P_3: *'os* for *'od*.
[rr] T: om. *thams cad*.
[ss] A: *pa* ***rab tu*** *thob*.
[tt] A: *gyurd*.
[uu] T: /.
[vv] N: *yton* for *yon tan* (ཡྟོན་; cf. Bacot 1912: 604).
[ww] A: *kyang* ***rab tu*** *thob*.
[xx] T: /.

11D

[a] P_1: *ngmal* (metathesis).
[b] P_3: *kyi*.
[c] P_2: *gyis*.
[d] P_3: *khaṁs* (at the end of the line).
[e] A: *brgya stong* for *'bum*.
[f] P_3: *pa*.
[g] A: *gyurd*; T: om. *gyur*.
[h] Q: *ba*; T: om. *pa*.
[i] L: *thaṁd*.
[j] L: *yongsu*.
[k] P_2: *-s* of *gnas* (at the end of the line) very small; beneath *-na-*.
[l] A: *gyurd*.
[m] T: *gter* for *gser*.
[n] T: *skung*.
[o] S: *mang*.
[p] T: additional to the *gi gu*: *zhabs kyu*.
[q] L: *risu*.
[r] A: *gyurd*.
[s] P_3: *pa* /; S: *ma* for *pa* (altered later?).
[t] P_2: *med* for *me*.
[u] A: *ba*.
[v] A: *gyurd*.
[w] N: *te* for *to*.
[x] N: *da*.
[y] P_1: *klung*; T: om. *rlung*.
[z] P_3: *skyod*.
[aa] P_1: *klung*.
[bb] B: om. *bskyod cing rlung gis* (*aberratio oculi*); S: om. *rlung gis*.
[cc] A: reversed *gi gu*.
[dd] A: *seṁs*; T: *sem*$_s$ (at the end of the line).
[ee] J: not clear: *byang chub kyi yan lag dang* /.
[ff] A: *thard*.
[gg] L: *tinge*.
[hh] A: *'dzind*.
[ii] P_1: om. *'i sgra* [preceding *pa* (at the end of the line) small].
[jj] L: *yidu*.
[kk] T: *'od* for *'ong*.
[ll] P_3: om. *dag*.
[mm] L: *byungo*; T: *do* for *ngo*.
[nn] T: /.
[oo] A: *pa 'i* for *pa'i* [*pa* at the end of the line]; P_1: *pī*.
[pp] P_3: om. *na*.
[qq] L: *spungs shad* (after first syllable).
[rr] T: /.
[ss] P_3: om. *dag*.
[tt] T: *can* for *cad*.
[uu] S: om. /.
[vv] A: om. / (at the end of the line).
[ww] P_1: *gyis*.
[xx] P_2: *rigs* for *ris*.
[yy] A: *gyurd to*; P_3: *'gyur ro* .
[zz] B: *te* / for *to* //; T: /.
[aaa] P_1: *pa'*.
[bbb] N: *de'ang*.
[ccc] L: *seṁn*.
[ddd] T: om. *la*.
[eee] A: *gyurd*.
[fff] B: *nyen*; T: *nyid*.
[ggg] P_2: *gsum* /.
[hhh] T: om. *gsum mtshan lan* (*aberratio oculi*).
[iii] L: *byaso*; P_3: *ro* for *ba'i las byas so*.
[jjj] T: /.

11E

[a] A: om. /.
[b] A: *bar*.
[c] L: *'od* ***de*** *rtag*.
[d] A: *gyurd*.
[e] N: *spungs shad* and *shad*; T: /.
[f] A: *bar*.
[g] P_3: *la* for *las*.
[h] P_3: om. *rtag tu*.
[i] B: *par*.
[j] A: *gyurd*; P_2: *'gyur*.
[k] P_3: om. *to*.
[l] P_3: om. *de*.
[m] P_3: *du*.
[n] A: *gyurd*.
[o] T: /.
[p] P_3: *'jig* for *mchod*.
[q] A: from *pa'i* to *'od* not clear.
[r] A: *gyurd*.
[s] P_3: *du*.
[t] P_1: *gtod* for *gtong*; P_3: *stong* for *gtong*.
[u] A: *gsold*.

11F

[a] A: *gang* for *yang*.
[b] L: *bcoṁ* (before string hole).
[c] A: *ba*, then not clear: *yang dag* (?).
[d] A: *bar*.
[e] A: *bstand*.
[f] A: *ba*.
[g] B: *spungs shad* (after second syllable).
[h] P_2: om. *'i*.
[i] T: *yas /*.
[j] P_3: *de* for *des*.
[k] P_3: om. *bcom ldan 'das*.
[l] A: illegible; P_2: *pa* (***yang dgra bcom***) ***pa*** *yang* [*yang dgra bcom* crossed out].
[m] T: *tu* ***tu*** *'od* (dittography; first *tu* at the end of the line).
[n] P_3: om. *gtong*.
[o] N: *gsheṭ pī snying po'i* [*pī snying po'i* small, compressed]; P_3: om. *'i*.
[p] P_2: *rnams*.
[q] P_1: *grang*$_s$ (at the end of the bottom line of the folio).
[r] P_3: *btsam*.
[s] L: *driso*.
[t] T: /.

11G

[a] T: *com*.
[b] A: *ba*.
[c] B: om. *'dug*.
[d] A: *ba*.
[e] B: *rgyar*.
[f] N: *gsheṭ* (at the end of the line).
[g] P_2: *po* for *po'i* [*po* small; beneath the line].
[h] P_1: *b-* of ***bshad*** small; beneath *-sha-*.
[i] L: *bshade*; T: *do /* for *de /*.
[j] P_2: *rnams*.
[k] P_3: *tshigs*.
[l] P_3: om. *par*.
[m] B: *-s* of *bya*(*s*) marked with three dots above for deletion; P_1: *byas*.
[n] P_1: *pas*.
[o] B: *des*.
[p] Q: *chig*.
[q] A: *brgya stong* for *'bum phrag*.
[r] P_3: *bcad*.
[s] N: *pa'i* for *pas*; S: *pas /*; T: *pas //*.
[t] A: *gi gu* of ***'jig*** reversed (*'ji-* before string hole).
[u] B: om. *khams*.
[v] N: *su'ang*.
[w] A: *gyurd*.

11H

[a] P_2: *snying po'i* in small letters beneath the line.
[b] A: *rnaṁ* (at the end of the line).
[c] P_2: *than* for *tha na*.
[d] N: *gsheṭ* (at the end of the line).
[e] P_2: unclear: *po**'i** zhes* (?).
[f] N: *zhas*.
[g] T: *thaṁd* (at the end of the line).
[h] P_3: *mtha'*.
[i] P_3: *mtha'* ***yas*** *kyi* [*yas* small; beneath the line].
[j] P_3: *kyi*.
[k] T: *rtsi*.
[l] A: *smyind*.
[m] P_2: *bkong*.
[n] P_3: *de* ***dang*** *'dra*.
[o] A: om. *du*; L: *nyidu*.
[p] L: between *chub* and *mngon*: partially erased letter.
[q] A: *bar*.
[r] P_1: *pa*.
[s] A: om. *ni*.
[t] T: /.
[u] P_1: *blos* for *gros*.
[v] T: not clear: *mtha'* (?).
[w] P_2: *yang* for *yas*.
[x] P_3: *yas* ***pa*** *shes*.
[y] N: *zhes*.
[z] A: *gyurd*.
[aa] B: *bzhan*.
[bb] T: *khyong*.
[cc] Q: *ni*.
[dd] J: *de* or *da* (?).
[ee] B: om. *na*.
[ff] A: *gyurd*.
[gg] T: /.
[hh] A: *bstand*; P_3: *stan*.
[ii] P_2: om. *par* [preceding *dag* at the end of the bottom line of the folio].
[jj] P_2: om. *byang chub*.
[kk] A: *bar*; B: *pa*$_r$; P_3: om. *rdzogs pa'i byang chub mngon par* (*aberratio oculi*).
[ll] Q: *ma rgyas* compressed; T: *sangyas* for *sangs ma rgyas*.
[mm] A: om. /.
[nn] P_1: *'ja*(?) for *'jam*: very small beneath the line.
[oo] S: *y.thu* (?).
[pp] P_1: *chen* ***po*** *thob*.
[qq] A: *spungs shad* (?).
[rr] S: *gzig*$_s$.
[ss] S: *gro*$_s$.
[tt] P_3: *khyed*.
[uu] P_2: om. *rdo rje'i blo gros khyod nyid de bzhi'o //* (*aberratio oculi*); S: from *y.thu* (11H.13) to *bzhi 'o //*: compressed; T: *spungs shad* (after *'o* at the beginning of the line).
[vv] P_1: *rjes* for *rje'i*.

[ww] S: om. *sems dpa'* (*aberratio oculi*).
[xx] T: *sgrubs.*
[yy] T: *pas* / (at the very end of the line).
[zz] B: *pa*; L: lacuna of one letter between *ba* and *yino.*
[aaa] A: *ba'o* for *ba yin no*; L: *yino* for *yin no.*
[bbb] T: /.

11I

[a] T: om. *de'i.*
[b] P_3: *'a sngon 'jug* of *'di* small; beneath *-di.*
[c] P_2: om. *dag.*
[d] B: *bkal* for *bka'.*
[e] A: *gsungs so* for ***bka' stsal to*** (cf. *Bth*: ***gsungso***).
[f] A: ///; T: /.
[g] P_2: om. *gtong*; P_3: *stong.*
[h] P_3: *stong **pa** zhes.*
[i] T: *zhis.*
[j] P_1: *bya(ng)* [*-ng* marked with a dot triangle above for deletion].
[k] T: *byung **dang** //.*
[l] P_2: *'od zer **rab** phyung.*
[m] J: lacuna of one letter between *bar* and *gyur.*
[n] A: *gyurd*; P_3: *'gyur.*
[o] A: ///; T: /.
[p] Q: lacuna of one letter between *mngon* and *rdzogs.*
[q] P_2: རིག །; P_3: om. //.
[r] N: *kye*(?) (before ***nyis shad*** at the end of the bottom line of the folio).
[s] T: *rgya* (at the end of the line).
[t] B: *shad*, followed by a double *spungs shad* (after first syllable); T: /.
[u] A: *mdo'.*
[v] A: ///; J: om. // (at the end of the line); T: /.
[w] A: *'drend.*
[x] L: *la*$_s$ (at the end of the line).
[y] P_2: *gsum.*
[z] A: *gyurd.*
[aa] T: /.
[bb] Q: /.
[cc] B: *sem*$_s$ (at the end of the line).
[dd] B: *sems* (***sems***) *dpa'* [second *sems* at the beginning of the line marked with dots above for deletion].
[ee] P_1: *ma* very small; inserted later beneath *gtogs.*
[ff] P_2: *togs.*
[gg] P_1: *ste.*
[hh] A: ///; Q: /.
[ii] Q: lacuna of one letter between *dang* and *spyan.*
[jj] P_2: སྤྱག །.
[kk] P_3: *sem*$_s$ (at the end of the line).
[ll] A: *ba.*
[mm] T: /.
[nn] B: *gi gu* small and reversed (due to limited space above).
[oo] T: /.
[pp] A: om. *de.*
[qq] B: *gi*$_s$ (at the end of the line).
[rr] A: *mdo'.*
[ss] A: ///.
[tt] T: *tshi.*
[uu] A: *de* for *ste.*
[vv] P_1: *byed* for *byas.*
[ww] P_1: *rjes* for *rje'i.*
[xx] Q: *khyed.*
[yy] A: ///; T: /.
[zz] L: *-ng* of *yang* inserted later; compressed.
[aaa] S: *byang* for *spyad*; T: *spyang* for *spyad.*
[bbb] S: *chub* for *pa.*
[ccc] T: /.
[ddd] P_2: *pa* small; beneath the line.
[eee] A: *mdo'.*
[fff] J: reversed *gi gu.*
[ggg] A: *sde'i* for *sde 'di yi*; P_1: *-d* of *yi(d)* marked with dots above for deletion; T: *'di'i* for *'di yi.*
[hhh] P_3: *thob.*
[iii] A: *gyurd*; P_3: *'gyur.*
[jjj] L: double *spungs shad* (after first syllable in the top line of the folio).
[kkk] P_2: *pas* for *par.*
[lll] A: ///; T: /.
[mmm] B: om. *ni.*
[nnn] B: *de'i **sa** //.*
[ooo] T: /.
[ppp] P_3: *las* for *bas.*
[qqq] P_3: *dam pa* for *sems dpa'* .
[rrr] L: *mkha*$_s$ (at the end of the line).
[sss] T: /.
[ttt] P_1: *mchog* in small letters beneath the line.
[uuu] P_1: *ni* small; beneath the line.
[vvv] P_3: *byas.*
[www] A: ///; T: /.

12A

[a] P_2: om. *'i.*
[b] T: *grangs* for *gros.*
[c] B: *bas*; S: *la*$_s$ *kyi sgrib pas* in small letters; *pas* inserted later beneath the line; T: om. *sgrib pas*; P_1: *pas* //; P_2: *pas* /; P_3: om. *pas.*
[d] P_3: *pa*(*s*) [*-s* marked with dots above for deletion].
[e] P_2: *gsheg*$_s$ (at the end of the line).
[f] P_2: *kyi* small; beneath the line.
[g] P_2: *rnams*; S: lacuna of one letter between *rnam* and *grangs* filled with *tshegs.*
[h] P_3: //.
[i] S: between *byed* and *dam* partially erased *shad*(?).
[j] A: *stond*; B: *sdon.*
[k] P_2: *lus* for *lung.*
[l] A: *byes.*
[m] P_3: *ba.*
[n] B: *tshogs.*
[o] P_3: *ches.*
[p] P_2: *gsum.*
[q] A: *gyurd.*
[r] T: /.
[s] A: *ba.*
[t] A: reversed *gi gu.*
[u] A: *gsold.*
[v] L: double *spungs shad* (at the very end of the line); S: gap of about nine letters between the *shad*s; T: /.
[w] A: reversed *gi gu* (string hole on the right side above).
[x] N: *bu'am* or *bu 'am* (?)
[y] A: *bar.*
[z] P_2: *la.*
[aa] T: *par.*
[bb] A: *bstand*; P_3: *stan.*

[cc] L: *sladu.*
[dd] A: *stsald.*
[ee] A: //; S: *spungs shad* (after first syllable).
[ff] P_2: *po.*
[gg] B: *rig*$_s$ (at the end of the line).
[hh] L: *'aṁ* (before *spungs shad* at the very end of the line); N: *bu'am.*
[ii] A: om. /; LP_3: *spungs shad* [L at the very end of the line; P_3 after first syllable]; T: // (at the end of the line).
[jj] A: *bstand.*
[kk] P_2: *pa* small; above the line.
[ll] P_3: *du* (***brgya***) *bzung* [*brgya* marked with dot triangles above for deletion].
[mm] J: reversed *gi gu* (due to following *gi gu* of ***phyir***?); P_3: *pa'i.*
[nn] P_3: *phyir /.*
[oo] A: *'byung* ***bar 'gyur*** *ba.*
[pp] L: *yodo.*
[qq] J: /.

12B

[a] B: from here to the end of the folio (*sem*$_s$ *dpa'* in 12B.7): larger letters (different copyist?).
[b] A: *bo* ***dag*** *rigs.*
[c] N: *bu'am.*
[d] A: om. *mo.*
[e] B: //.
[f] B: //.
[g] B: om. *bzhi brgya dang /* (*aberratio oculi*).
[h] A: om. /; B: //.
[i] B: //.
[j] B: //.
[k] B: //.
[l] B: //.
[m] B: double *spungs shad* (after second syllable).
[n] B: //.
[o] P_1: *-ng* of ***stong*** (at the very end of the line) small.
[p] B: //; P_1: *spungs shad* (after first syllable).
[q] B: *brgya da* for *brgyad.*
[r] B: //.
[s] B: //; L: *spungs shad* (at the end of the bottom line of the folio); P_2: om. *dgu stong dang /* (*aberratio oculi*).
[t] B: //; L: *spungs shad* (after second syllable in the top line of the folio).
[u] A: *brgya stong* for *'bum.*
[v] A: *gi*; P_3: om. *gyi.*
[w] P_2: *bar* ***bar*** *dag*; P_3: om. *bar.*
[x] J: *des.*
[y] A: not clear: *do*(?); L: *yodo.*
[z] A: this part of the folio is missing; T: /.
[aa] A: not clear: *kun*(?).
[bb] P_2: *gzhan* ***la*** *dag.*
[cc] N: *la'ang.*
[dd] N: *char* or *cher* (?); P_2: *che.*
[ee] P_1: *pa*$_r$ (at the end of the line).
[ff] A: *stond.*
[gg] L: *gleg.*
[hh] T: *bas.*
[ii] Q: *'char.*
[jj] T: *ba*(***m du byas te*** */*) *des* [*-m du byas te /* marked with dot triangles above for deletion].
[kk] N: *bdes* for *ba des.*
[ll] P_2: *gi.*
[mm] Q: *pa* ***yod*** *pa yang.*
[nn] T: //.
[oo] P_3: om. /.
[pp] P_3: om. /.
[qq] A: om. /; P_3: *spungs shad* (after first syllable).
[rr] P_3: *'od.*
[ss] T: /.

12C

[a] P_1: *-s* of ***kyis*** very small; beneath *kyi-*.
[b] A: *gsungs so* for *bka' stsal to* (cf. *Bth*: *gsungso*).
[c] T: /.
[d] B: *spungs shad* (at the very end of the line); T: /.
[e] B: ***thob*** ***pa thob*** *par* (*aberratio oculi*).
[f] P_2: *bsams.*
[g] P_1: *yin* for *yod.*
[h] T: /.
[i] A: ///; T: /.
[j] P_2: *rnams.*
[k] A: *'drend.*
[l] T: /.
[m] P_2: *khri*; Q: lacuna of one letter between *khrid* and *byed.*
[n] T: *bye.*
[o] P_2: om. //.
[p] P_2: *zhe.*
[q] A: ///; T: /.
[r] T: *yid.*
[s] P_3: double *spungs shad* (after first syllable).
[t] A: *'dzind*; N: *'jin.*
[u] T: /.
[v] T: om. *lta bur.*
[w] P_1: between *blta* and *ba'i*: partially erased letter (*nga*?).
[x] T: /.
[y] A: *bya ba'i* for *bya'i.*
[z] T: /.

12D

[a] P_3: *kyi.*
[b] P_2: om. *bka'.*
[c] A: *stsald.*
[d] P_1: *rjes* for *rje'i.*
[e] T: om. *dang.*
[f] A: *ba'i.*
[g] L: om. *'i.*
[h] L: *tshog*$_s$.
[i] P_3: om. *dag.*
[j] A: om. *po*; P_3: *de dag* for *bzhi po*; Q: lacuna of one letter between *po* and *dang.*
[k] P_3: *rang ste* for *rangs te.*
[l] T: // (at the end of the line).
[m] P_3: *pa* (***pa***) *la* [second *pa* marked with a dot triangle above for deletion].
[n] P_2: om. *la.*
[o] A: *bar.*
[p] P_3: lacuna of about nine letters between *nyis shad* and *rdzogs.*

13

[a] A: *cen.*
[b] A: *tsa*; Q: *ctsha.*
[c] A: *bsgyurd.*

Sigla, Symbols and Graphic Devices of the Tibetan Material

The bibliography of primary sources, abbreviations (for other than the material edited here) and the select secondary sources are found on pp. 405–425.

A Fragments of *Tib* found among the manuscripts of **Tabo**: File no. 198, Running no. 24, Reel no. 29/1–4 (4 folios in all), *mDo sde*, *Ki* 25a1–25b11, 28a1–30a5.[1]

B *Tib* in the manuscript Kanjur of **Berlin**: no. 15, vol. 74, *mDo sde sna tshogs*, *Za* 310b8–328b1.[2]

Bth Separate Tibetan translation of the *TGS* in the manuscript Kanjur from Bathang, now in **Newark**: no. 20.288, *mDo bsde*, *Ta* 245b1–258a8.[3]

Bu *De bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan* (**Bu ston** Rin chen grub). In *The Collected Works of Bu-ston*, part 20, *Va* 1a–39a.[4]

D *Tib* in the **Derge** Kanjur ("Nyingma edition"): no. 258, vol. 24, *mDo sde*, *Za* 245a2–259b4.[5]

J *Tib* in the **'Jang Sa tham** or **Lithang** Kanjur: no. 200, vol. 61, *mDo mang*, *Za* 261b4–276b6.[2]

L *Tib* in the copy of the Shel dkar manuscript Kanjur kept in the British Library (Or. 6724), **London**: vol. 8, *mDo*, *Nya* 188b3–206a2.[6]

N *Tib* in the **Narthang** Kanjur: vol. 66, *mDo sde*, *Va* 350b3–371a1.[7]

P_O Indicates the common ancestor of P_1, P_2 and P_3.

P_1 *Tib* in the **Phug brag** manuscript Kanjur: no. 108, vol. 64, *mDo sde*, *Tsa* 321a1–334; 335–336; 337–341a7.[8]

P_2 *Tib* in the **Phug brag** manuscript Kanjur: no. 258, vol. 82, *mDo sde*, *Sa* 202a5–222a6.[8]

P_3 *Tib* in the **Phug brag** manuscript Kanjur: no. 345, vol. 91, *mDo sde*, *Kho* 221b1–244b8.[8]

P_X Indicates the common ancestor of P_1 and P_2.

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[1] I would like to thank Professor Scherrer-Schaub and Dr. Tauscher for sending me the relevant photos.

[2] The "Berlin manuscript Kanjur" is catalogued in Beckh 1914. I would like to thank Dr. Feistel of the Staatsbibliothek in Berlin for providing me with the microfilms of *Tib* in both the Berlin manuscript Kanjur and the Lithang Kanjur.

[3] For references concerning this manuscript Kanjur see Skilling 2001 and Zimmermann 1998: 34. My thanks go to Dr. Reynolds for promptly providing me with a microfilm containing this paracanonical translation of the *TGS*.

[4] *The Collected Works of Bu-Ston*, ed. Lokesh Chandra, vols. 1–28, Śata-Piṭaka-Series 41–68. New Delhi: International Academy of Indian Culture, 1965–1971.

[5] *The Nyingma Edition of the sDe-dge bKa'-'gyur and bsTan-'gyur*, ed. Tarthang Tulku, vols. 1–117. Oakland: Dharma Publishing, 1980–1981.

[6] I thank Professor Pagel, at the time curator of the Tibetan collection in the British Library in London, for sending me the relevant photocopies. Both text number and volume number are according to Pagel and Gaffney 1996.

[7] I used photocopies of the microfiches (LMpj 026, 066 18/23 and 19/23) produced by the Institute for Advanced Studies of World Religions, New York, that are in the library of the Abteilung für Kultur und Geschichte Indiens und Tibets of the Asien-Afrika-Institut at the University of Hamburg. I am indebted to the librarian Dr. Erb for his support in the production of the photocopies of the Narthang and Phug brag materials. The Narthang Kanjur has been catalogued in Eimer and others 1998.

[8] I used photocopies of the microfiches produced by the Institute for Advanced Studies of World Religions, New York, that are in the library of the Abteilung für Kultur und Geschichte Indiens und Tibets of the Asien-Afrika-Institut at the University of Hamburg: P_1: LMpj 016, 863 49B–52B/57; P_2: LMpj 016, 881 34E–38A/59; P_3: LMpj 016, 890 37E–41D/62.

Q *Tib* in the **Peking** Kanjur (Otani reprint): no. 924, vol. 36, *mDo*, *Shu* 259b4–274a1.[9] In the first volume of my study "*Q*" is also used to indicate the Peking Kanjur (Otani reprint) in general.

S *Tib* in the **Stog** Palace manuscript Kanjur copy: no. 72, vol. 59, *mDo sde*, *Nya* 194a4–212a6.[10] In the first volume of my study "*S*" is also used to indicate the Stog Palace manuscript Kanjur copy in general.

T *Tib* in the **Kawaguchi** Collection manuscript Kanjur of the Tōyō Bunko, **Tokyo**: no. 72, vol. 64–2, *mDo sde*, *Nya* 187a2–203b3.[11]

Tib Tibetan translation of the *TGS* as contained in the main Kanjurs.

Concerning Only the Critical Edition of *Tib*

italics text written in italics has been emended by me contrary to the witness of all collated xylograph editions and manuscript versions of *Tib*

Concerning Only the Diplomatic Edition of *Bth*

: two dots in the manuscript, aligned vertically ("colon")

] end of the line in the manuscript

↓xxxx↓ syllabl(s) between the two arrows is/are added beneath the line

↑xxxx↑ syllable(s) between the two arrows is/are added above the line

xxxx reading of underlined syllable is graphically not absolutely clear

\+ indicates about one unreadable letter (vowels and sub-/superscribed letters included)

\+ underlined cross: unclear whether one letter or lacuna of one letter

Sigla and Graphic Devices of the Chinese Material

The bibliography of primary sources, abbreviations (for other than the material edited here) and the select secondary sources are found on pp. 405–425.

x[*a*]←*y* (*A*) means: *y*, which is the reading of the Taishō and of all other versions of Ch_1 or Ch_2 not mentioned in the brackets [ ], is emended to *x* on the basis of version *a*. The reason for the emendation is *A*.

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[9] *The Tibetan Tripitaka, Peking Edition*, ed. Daisetz T. Suzuki, vols. 1–168. Repr. under the Supervision of the Otani University, Kyoto. Kyoto, Tokyo: Tibetan Tripitaka Research Institute, 1955–1961.

[10] Reprint of the Stog Palace manuscript Kanjur: *The Tog Palace Manuscript of the Tibetan Kanjur*, ed. Ta-ru-gser-mgar-pa Tshe-brtan rNam-rgyal, 109 vols. Leh: Smanrtsis Shesrig Dpemzod, 1975–1980.

[11] My thanks are due to the staff of the Tōyō Bunko for providing me with the photocopies of *Tib*. A hand-list of this Kanjur is found in Saitō 1977.

Concerning *T* 666

The pairs *Js* – *Mi*, *Pu* – *Yu*, and *So* – *Zi* refer to identical canons. However, since the editors of the Zhonghua Dazangjing 中華大藏經 failed to note some variants, I also gave the readings as quoted in the Taishō apparatus.

Ch_1 Chinese translation of the *TGS* by Buddhabhadra at the beginning of the fifth century (between 404 and 418, or in 420 CE).

Dh_a Fragmentary manuscript from Dunhuang. Published in *Dunhuang Baozang* (*The jewel store of Dunhuang) 敦煌寶藏, ed. Huang Yongwu 黃永武, vol. 59. Taipei: Xinwenfeng, 1983, 136–142: *Rulai zang jing* 如來藏經.

Dh_b Fragmentary manuscript from Dunhuang, copied in 639 CE. Published in *Dunhuang Baozang* (*The jewel store of Dunhuang) 敦煌寶藏, ed. Huang Yongwu 黃永武, vol. 32. Taipei: Xinwenfeng, 1982, 172–173: *Da fangdeng rulai zang jing* 大方等如來藏經.

Fs Ch_1 as found in the *Fangshan shijing* 房山石經 (7th–17th century CE):[12] *Da fangdeng rulai zang jing yi juan* 大方等如來藏經一卷. In vol. "*liang* 良 till *ke* 可," section *gai* 改, 114–115.

Ga_1 Ch_1 in the Second Korean Edition of the Chinese Canon (高麗大藏經) (1236–1251 CE):[13] *Da fangdeng rulai zang jing* 大方等如來藏經. No. 360, vol. 12, 118a1–122b5.

Ji_1 Ch_1 in the Zhonghua Dazangjing 中華大藏經:[14] *Da fangdeng rulai zang jing* 大方等如來藏經. No. 387, vol. 20, 559b1–563c5. The source text is the Jin edition 金藏廣勝寺本 (1149–1173 CE) collated with *Fs*, Ga_1, *Js*, *Na*, *Pu*, *Qi*, *Qs* and *Zi*.

Js One of the canons collated by the editors of Ji_1: the Jingshan 徑山 edition of the Ming Period: 徑 (1579–1676 CE).

Ku One of the canons collated by the editors of *T* (called the "Old Song edition 宮本") from 1080–1111 CE, kept in the Library of the *Kunaishō* (Department of the Imperial Household, Tokyo) 宮内省, nowadays called *Kunaichō* (Imperial Household Agency, Tokyo) 宮内庁. Also known as the Chongning canon 崇寧藏.

Mi One of the canons collated by the editors of *T*: the "Ming edition 明本." (It is identical with *Js*.)

Na One of the canons collated by the editors of Ji_1: the Yongle Nan 永樂南 edition of the Ming Period: 南 (completed in ca 1419 CE).

Pu One of the canons collated by the editors of Ji_1: the Puning 普寧 edition of the Yuan 元 Period (1277–1299 CE): 普.

Qi One of the canons collated by the editors of Ji_1: the Qing 清 edition: 清 (1735–1738 CE).

Qs One of the canons collated by the editors of Ji_1: The Qisha 磧砂 edition of the Song 宋 Period: 磧 (1216–1322 CE).

So One of the canons collated by the editors of *T*: the "Song edition 宋本" (1240–1252 CE).

T_1 *Da fangdeng rulai zang jing* 大方等如來藏經. *T* 666, vol. 16, 457a1–460b21. The edition is based on Ga_1, collated are *Ku*, *Mi*, *So* and *Yu*.

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[12] *Fangshan shijing (Liao jinkejing)* (*The sūtras [carved] in stone from Fangshan (carved in the Liao Period)) 房山石經 (遼金刻經), ed. Zhongguo Fojiao Xiehui 中國佛教協會, 22 vols. Peking: Zhongguo Fojiao Tushuwenwu Guan, 1986–1993.

[13] *Koryŏ Taejanggyŏng* 高麗大藏經, 48 vols. Photo-reprint. Seoul: Dongguk University, 1957–1976. Reprint Taipei: Xinwenfeng, 1982.

[14] *Zhonghua Dazangjing* (*Chinese Tripiṭaka) 中華大藏經, ed. 'Zhonghua Dazangjing' Bianjiju《中華大藏經》編輯局, 106 vols. Peking: Zhonghua Shuju, 1984–1996.

Yu One of the canons collated by the editors of *T*: the "Yuan edition 元本." (It is identical with *Pu*.)

Zi One of the canons collated by the editors of Ji_1: The Zifu 資福 edition of the Song 宋 Period: 資. (It is identical with *So*.)

Concerning *T* 667

Ch_2 Chinese translation of the *TGS* by Amoghavajra (705–774 CE).

Ga_2 Ch_2 in the Second Korean Edition of the Chinese Canon (高麗大藏經) (1236–1251 CE):[13] *Da fangguang rulai zang jing* 大方廣如來藏經. No. 1359, vol. 37, 231a1–238c11.

Ji_2 Ch_2 in the Zhonghua Dazangjing 中華大藏經:[14] *Da fangguang rulai zang jing* 大方廣如來藏經. No. 387, vol. 20, 559b1–563c5. The source text is the Jin edition 金藏廣勝寺本 (1149–1173 CE) with only 559b supplied from Ga_2. The rest of the text is also collated with Ga_2.

T_2 *Da fangguang rulai zang jing* 大方廣如來藏經. *T* 667, vol. 16, 460b25–466a6.

E Appendices

Appendix A: Comparative Chart of the Bodhisattva Names in 0E

	Tib	**Reconstruction based on *Tib*[1]**	***Ch₁***	***Ch₂***
1	Chos kyi blo gros	*Dharmamati*	法慧	法慧
2	Sengge'i blo gros	*Siôhamati*	師子慧	師子慧
3	sTag gi blo gros	*Vy¹ghramati*	金剛慧[2]	金剛慧
			金剛藏	
4	Don gyi blo gros	*Arthamati*	調慧[3]	義慧
5	Rin po che'i blo gros	*Ratnamati*[4]		
6	Rab mchog blo gros	**Pravaramati*	妙慧	勝慧
7	Zla 'od	*Candraprabha*	月光	月光
8	Rin chen zla 'od	**Ratnacandraprabha*	寶月[5]	寶月光
9	Zla ba nya ba'i 'od	**Pûròacandraprabha*	滿月[5]	滿月光
10	rNam par gnon pa chen po	*Mah¹vikr¹min*	勇猛[3]	大勇健
11	rNam par gnon pa dpag med	**Aprameyavikr¹min*	無量勇	無量勇健
12	rNam par gnon pa mtha' yas	*Anantavikr¹min*	無邊勇	無邊勇健
13	'Jig rten gsum rnam par gnon	*Trailokyavikr¹min*	超三世	三世勇健
14	Mi g.yo ba'i gnas rnam par gnon	**Acalapadavikr¹min*[6]		
15	mThu chen thob	*Mah¹sth¹mapr¹pta*	觀世音[7]	得大勢
16	sPyan ras gzigs dbang phyug	*Avalokiteœvara*	大勢至[7]	觀自在
17	sPos kyi glang po	*Gandhahastin*	香象	香象
18	sPos dga'	**Gandharati*	香上[3]	香悅
19	sPos dga' ba'i dpal	**Gandharatiœrî*	香上首[3]	香悅吉祥
20	dPal gyi snying po	*Œrîgarbha*	首藏[3]	吉祥藏
21	Nyi ma'i snying po	*Sûryagarbha*	日藏	
22	Tog[8]	*Ketu*	幢相	計都
23	Tog chen po	*Mah¹ketu*	大幢相	大幢
24	Tog dri ma med pa	**Vimalaketu*	離垢幢	無垢幢
25[9]	Rin chen mtha' yas dbyu gu	**Anantaratnayaš¦i*	無邊光	無上幢

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[1] I did not place an asterisk before the reconstructed name in the cases where I found occurrences of this name in the Sanskrit literature consulted, particularly in the *SP*. Whenever *Tib* allowed for an unambiguous reconstruction of the Sanskrit, I also refrained from the use of the asterisk. This is especially the case when *Tib*, *Bth*, *Ch₁* and *Ch₂* are clearly based on the same Indian reading and exclude a variety of other possible Skt. reconstructions based on *Tib* alone.

[2] The reading *Vyâghramati* of *TGS₂* instead of *Vajramati* (*Ch₁*) was probably caused by the name *Siôhamati* earlier, which also contains the name of a beast of prey.

[3] Deviates from *Tib* and the reconstruction based on *Tib*.

[4] *Ratnamati* (5) is positioned between 43 and 44 in *Ch₁*.

[5] *Ch₁*: *Ratnacandra* and *Pûròacandra*. The triad *Ratnacandra, Ratnaprabha* and *Pûròacandra* appears in *SP* 3.6.

[6] See *Bth*: *rKang pa mi g.yo bar dpa' ba* suggesting *°pâda°* instead of *°pada°*.

[7] *Ch₁* mentions *Avalokiteœvara* before *Mah¹sth¹mapr¹pta*. The sequence in *Ch₁* corresponds to *SP* 3.4.

[8] *Bth* has *dKon mchog gi dpal* (*Ratnaketu*) instead.

	Tib	**Reconstruction based on *Tib*[1]**	***Ch_1***	***Ch_2***
26[9]	Rin chen dbyu gu ’dor	**Tyaktaratnayašþi*	放光	極解寶刹
27[9]	Rin chen dri med dbyu gu	**Vimalaratnayašþi*	離垢光	無垢寶刹
28	mChog tu dga’ ba’i rgyal po	*Prâmodyar¹ja*	喜王	歡喜王
29	rTag tu rab dga’	**Sadâpramudita*	常喜	常歡喜
30	Lag na rin po che	*Ratnap¹òi*	寶手	
31	Nam mkha’i mdzod	*Gaganagañja*	虛空藏	虛空庫
32	Ri bo	*Meru*	離憍慢[3]	迷盧
33	Ri rab	*Sumeru*	須彌山	大迷盧[10]
34	Ri bo chen po	*Mah¹meru*		蘇迷盧[10]
35	Yon tan rin chen snang	**Guòaratn¹loka*	光德王[3]	功德寶光
36	gZungs kyi dbang phyug gi rgyal po	*Dh¹raòîœvarar¹ja*	總持自在王	陀羅尼自在王
37	Sa ’dzin	*Dharaòîôdhara*	總持[11]	持地
			滅眾病[12]	
38	Sems can thams cad kyi nad sel	**Sarvasattvaroga-nivartana*	療一切眾生病	除一切有情病
39	Rab tu yid dga’	**Prâmodyamanas*	歡喜念	歡喜意
40	Yid skyo	**Khinnamanas*	饜意	憂悲意
41	sKyo med	**Akhinna*	常饜[3]	無憂
42	’Od byed	**Jyotiškara*	普照[3]	光藏[2]
43	Tsan dan	*Candana*	月明[13]	栴檀
			寶慧[4]	
44[14]	g.Yo ba zlog	**Îhavivarta(na)*	轉女身[3]	於此無爭[3]
45	dPag med mngon bsgrags dbyangs	**Apramey¹bhi-garjitasvara*	大雷音	無量雷音
46	Byang chub kun nas bslang	**Bodhisamutth¹pana*	導師[3]	起菩提行[3]
47	mThong ba don yod	*Amoghadarœin*	不虛見	不空見
48	Chos thams cad la dbang sgyur ba	*Sarvadharmavaœa-vartin*	一切法自在	一切法自在
49	Byams pa	*Maitreya*	彌勒	慈氏
50	’Jam dpal gzhon nur gyur pa	*Mañjuœrî kumârabhûtaÿ*	文殊師利[15]	曼珠室利童真

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[9] The translations partly differ. Whereas *Tib* (*dbyu gu*), *Bth* (*khar ba* to be emended to *mkhar ba* or *’khar ba*) and *Ch_2* (幢; 刹) show *yašþi* at the end of the compound (25–27; 3966 missing in *Bth*), *Ch_1* reads **raœmi* (光) or something similar. *Ch_1* further does not give any equivalent for *ratna*. In 25 *Ch_2* reads *anuttara* (無上) instead of *ananta* (*Ch_1*) or *anantara(tna)* of the Tibetan (*Bth*: read ***ri**n po che* instead of ***che**n po che* for Skt. *ratna*).

[10] *Ch_2* mentions *Mahâmeru* before *Sumeru*.

[11] *Ch_1* reads *Dh¹raòî*.

[12] Similar to 38.

[13] *Ch_1* reads **Candrâbha* instead of *Candana*.

[14] The versions differ considerably. A common element is probably *–vivarta(na)*: cf. *Tib*: *zlog*, *Bth*: *ldog pa*, *Ch_1*: 轉; *Ch_2* (爭) reads *viv**âd**a* instead? *g.Yo ba* (*Tib*) could be a translation of *îha* (cf. *MVy* 7320: *g.yo ba med pa* for *nirîha*; *DTS* 165a: *îha* for *g.yo ba*). *Ch_2* (於此) possibly understood ***i**ha*. *Bth*: *dris las* could be emended to ***’di** las*. However, *Ch_1* does not correspond: 轉女身 for **strîbhâva(vi)varta(na)*. Whereas the reconstruction based on *Tib* should be taken as “the one who expels exertion,” *Bth* (emended to ***’di** las mi ldog pa*) rather suggests “the one who does not turn away from here” (**ihâvivarta(na)*).

[15] *Ch_1* overlooks *kum¹rabhûta*.

Appendix B: Comparative Chart of Pāda Sequences

In the following chart, a square remains empty if the pāda order of the verse corresponds to the presumed original pāda order of *TGS*$_2$. A question mark shows that the content of the pāda(s) is different and cannot be compared. "0" indicates that the pāda or pādas are missing.

Verse	*Bth*	*Ch*$_2$	*Tib*	*Ch*$_1$
0.1			c-d-b-a	
0.2				
0.3			c-b-a-d	?
0.4	a-0-c-d		a-b-d-c	a-b-cd-0.5
0.5				0
1.1	a-b-d-c		a-b-d-c	
1.2				
1.3			a-b-d-c	
1.4		?	a-b-d-c	?
1.5		a-bc-d-?	a-c-b-d	
2.1				
2.2		b-a-c-d		?
2.3			a-b-d-c	?-c-d-?
2.4		?		?
3.1				?
3.2				?
3.3			?	
3.4			a-b-?-?	a-?-c-d
4.1				ab-?-4.2a-4.2b
4.2		a-bc-d-4.3a		?
4.3		b-c-d-?		?
4.4	0	0	0	4.3d-?-?-?
5.1	?			?
5.2				?
5.3				a-?-c-d
5.4				?
5.5				
6.1		?	?	?
6.2			a-b-d-c	?
6.3				?
6.4			d-b-a-c	
7.1				?
7.2	a-b-d-c			a-b-?-?
7.3	?			
7.4				?-?-c-d
7.5				?
7.6				?

Verse	*Bth*	*Ch_2*	*Tib*	*Ch_1*
8.1				a-b-d-8.2
8.2				c-d-8.3a-8.3
8.3				8.4a-?-?-?
8.4				8.5a-8.5d-?-8.5b
8.5			a-c-b-d	8.6a-8.6b-?-8.6d
8.6				0
9.1				?
9.2			a-d-?-b	a-?-?-?
9.3				a-a-c-d
9.4			b-a-d-c	?
9.5			b-a-d-c	9.6a-9.6b-?-?
9.6		a-c-d-?		0
10.1				
10.2			d-c-a-b	?
10.3			a-d-c-b	10.2d-a-c-c
10.4			a-b-d-c	
10.5				a-b-d-?
10.6				
10.7			c-a-b-d	?
10.8				
10.9		0-0-c-d	b-a-c-d	b-b-c-d
10.10			a-c-b-d	b-a-c-d
11.1			b-a-c-d	b-a-c-d
11.2				b-a-c-d
11.3				
11.4				
11.5		a-d-c-11.6a		?-c-a-b
11.6		b-c-d-11.7a	a-c-b-d	a-c-b-?
11.7		b-cd-0-0		
12.1				
12.2			a-b-d-c	d-c-a-b
12.3			c-d-b-a	c-12.2-?-a

Appendix C: Comparative Table of Sections and Chapters of the Chinese and Tibetan Editions

In this table, empty squares indicate that the part is not found in the manuscript or print. (In the case of the Derge print I have restricted myself to the edition of 0L–9C, though the complete text is available.) Dark colored squares indicate that the chapter is missing in the manuscript fragments. Numbers in parentheses show that the chapter is only partially extant in the fragments.

	TGS$_1$						TGS$_2$								
	Ch$_1$ (Buddhabhadra)						Ch$_2$ (Amoghavajra)			Bth	Tib				
	T 666 (T$_1$)	Dunhuang 斯 3888 (Dh$_a$)	Dunhuang 北 434 (Dh$_b$)	Fangshan 房山 (Fs)	Korean Edition (Ga$_1$)	Jin Edition (Ji$_1$)	T 667 (T$_2$)	Korean Edition (Ga$_2$)	Jin Edition (Ji$_2$)	Newark Ms (Bth)	Tabo Ms (A)	Berlin Ms (B)	Bu ston (Bu)	Derge (D)	
0A	457a4			114.12	118a1	559b1	460b25	231a1	204b1	245b1		310b8			**0A**
0B	457a6			114.12	118a3	559b3	460b29	231a4	204b4	245b2		311a1			**0B**
0C							460c6	231a11	204b11	245b5		311a6			**0C**
0D	457a8			114.13	118a5	559b5	460c13	231a19	204b19	245b8		311b2			**0D**
0E	457a11	(136b1)		114.14	118a9	559b9	460c18	231b4	204c2	246a1		311b5			**0E**
0F	457a26	136b7		114.17	118b5	559c5	461a6	231b23	204c21	246a7		312a5			**0F**
0G	457a28	136b10		114.17	118b7	559c7	461a10	231c6	205a4	246a9		312a8			**0G**
0H	457b3	136b14		114.18	118b13	559c13	461a18	231c15	205a13	246b3		312b4			**0H**
0I	457b6	136b16		114.19	118b16	559c16	461a23	231c21	205a18	246b6		312b7			**0I**
0J	457b8	136b18		114.19	118b18	559c18	461b1	232a8	205b4	246b9		313a4			**0J**
0K	457b14	137a4		114.21	118c2	560a2	461b10	232a20	205b14	247a4		313b2			**0K**
0L	457b23	137a10		114.22	118c10	560a10	461b21	232b9	205c3	247a8		313b8		248a1	**0L**
0M	457b26	137a12		114.23	118c13	560a13	461b27	232b15	205c9	247b2		314a4		248a3	**0M**
1A	457c3	137a18		114.24	118c21	560a21	461c12	232c8	206a2	247b8		314b4	3a1	248b2	**1A**
1B	457c7	137b2		114.25	119a3	560b3	461c19	232c17	206a11	248a3		315a1	(3a5)	248b6	**1B**
1C	457c12	137b6		114.26	119a9	560b9	461c27	233a3	206a20	248a7		315a6		249a2	**1C**
2A	457c23	137b12		114.28	119a17	560b17	462a10	233a15	206b9	248b2		315b4		249a6	**2A**
2B	457c28	137b16		114.29	119a23	560b23	462a18	233b2	206b19	248b5		316a1		249b3	**2B**
2C	457c29	137b18		114.29	119b2	560c2	462a25	233b9	206c3	248b9		316a5		249b6	**2C**
3A	458a10	138a2		114.30	119b9	560c9	462b5	233b19	206c13	249a5		316b2		250a2	**3A**
3B	458a11	138a3		114.31	119b11	560c11	462b7	233b22	206c16	249a7		316b4		250a4	**3B**
3C	458a14	138a6		114.31	119b14	560c14	462b14	233c7	207a1	249b1		316b8		250a6	**3C**
4A	458a24	138a11		114.32	119b22	560c22	462b24	233c17	107a11	249b3		317a4		250b2	**4A**
4B	458a25	138a12		114.33	119c1	561a1	462b28	233c22	207a16	249b6		317a7		250b4	**4B**
4C	458b1	138a17		115.1	119c6	561a6	462c8	234c10	207b4	250a1		317b4		251a1	**4C**

	TGS$_2$									
	Tib									
	Lithang (J)	London Ms (L)	Narthang (N)	Phug brag Ms 108 (P_1)	Phug brag Ms 258 (P_2)	Phug brag Ms 345 (P_3)	Peking (Otani) (Q)	Stog Ms (S)	Tokyo Ms (T)	
0A	261b4	188b3	350b3	321a1	202a5	221b1	259b4	194a3	187a1	**0A**
0B	261b5	188b4	350b5	321a3	202a6	221b3	259b5	194a5	187a3	**0B**
0C	261b8	189a1	351a3	321a7	202b3	222a5	260a1	194b2	187a7	**0C**
0D	262a4	189a5	351a7	321b4	202b8	222b4	260a4	194b6	187b3	**0D**
0E	262a6	189a8	351b3	321b7	203a3	222b8	260a7	195a1	187b6	**0E**
0F	262b6	189b8	352a4	322a8	203b5	223b4	260b5	195b2	188a7	**0F**
0G	262b8	190a3	352a7	322b2	203b8	223b7	260b7	195b5	188b1	**0G**
0H	263a4	190a7	352b4	322b7	204a5	224a5	261a3	196a2	188b6	**0H**
0I	263a7	190b3	353a1	323a3	204b1	224b2	261a6	196a5	189a2	**0I**
0J	263b3	190b8	353a6	323a6	204b7	224b7	261b2	196b2	189a6	**0J**
0K	263b8	191a6	353b5	323b4	205a6	225a7	261b7	196b7	189b4	**0K**
0L	264a5	191b3	354a4	324a2	205b4	225b7	262a3	197a5	190a2	**0L**
0M	264a8	191b7	354b1	324a6	205b8	226a4	262a7	197b2	190a6	**0M**
1A	264b7	192a8	355a3	324b6	206b1	226b7	262b5	198a2	190b6	**1A**
1B	265a3	192b4	355a7	325a3	206b6	227a6	263a1	198a6	191a3	**1B**
1C	265a7	193a2	355b5	325a8	207a4	227b4	263a5	198b4	191a8	**1C**
2A	265b4	193a7	356a4	325b5	207b2	228a3	263b2	199a1	191b5	**2A**
2B	265b8	193b5	356b2	326a3	207b8	228b2	263b6	199a6	192a2	**2B**
2C	266a4	194a1	356b6	326a7	208a5	228b8	264a1	199b3	192a6	**2C**
3A	266a8	194a6	357a4	326b4	208b1	229a6	264a5	199b6	192b2	**3A**
3B	266b2	194a8	357a6	326b7	208b4	229b2	264a7	200a2	192b4	**3B**
3C	266b5	194b4	357b3	327a2	208b8	229b6	264b2	200a5	192b8	**3C**
4A	267a1	194b8	357b7	327a6	209a5	230a4	264b5	200b1	193a4	**4A**
4B	267a4	195a3	358a4	327b2	209a8	230a8	264b7	200b4	193a7	**4B**
4C	267a8	195a8	358b2	327b7	209b6	230b6	265a3	201a2	193b4	**4C**

	TGS$_1$						TGS$_2$								
	Ch$_1$ (Buddhabhadra)						**Ch$_2$** (Amoghavajra)			**Bth**	**Tib**				
	T 666 (T$_1$)	Dunhuang 斯 3888 (Dh$_a$)	Dunhuang 北 434 (Dh$_b$)	Fangshan 房山 (Fs)	Korean Edition (Ga$_1$)	Jin Edition (Ji$_1$)	T 667 (T$_2$)	Korean Edition (Ga$_2$)	Jin Edition (Ji$_2$)	Newark Ms (Bth)	Tabo Ms (A)	Berlin Ms (B)	Bu ston (Bu)	Derge (D)	
5A	458b10	138b2		115.2	119c14	561a14	462c15	234a17	207b11	250a4	(25a1)	317b8		251a3	**5A**
5B	458b14	138b6		115.3	119c19	561a19	462c25	234b6	207b22	250a9	25a3	318a6		251a7	**5B**
5C	458b18	138c9		115.4	120a1	561b1	463a3	234b14	207c8	250b4	25a8	318b4		251b5	**5C**
6A	458b29	138c16		115.5	120a9	561b9	463a14	234c3	207c19	250b8	25a11	319a2		252a1	**6A**
6B	458c3	138c18		115.6	120a12	561b12	463a18	234c8	208a1	251a2	25b2	319a5		252a3	**6B**
6C	458c6	139a1		116.7	120a16	561b16	463a25	234c16	208a9	251a5	25b5	319b2		252a7	**6C**
7A	458c15	139a7		116.8	120a23	561b23	463b5	235a3	208a19	251a9	(25b8–11)	319b6		252b3	**7A**
7B	458c19	139a11		116.9	120b5	561c5	463b15	235a15	208b8	251b4		320a5		252b7	**7B**
7C	458c23	139a14		116.10	120b9	561c9	463b21	235a23	208b16	251b8		320b1		253a3	**7C**
8A	459a7	139b2		116.11	120b19	561c19	463c6	235b13	208c6	252a3		320b8		253b1	**8A**
8B	459a9	139b4		116.12	120b22	561c22	463c12	235b21	208c14	252a7		321a5	(19b5–7)	253b4	**8B**
8C	459a14	139b9		116.13	120c5	562a5	463c20	235c7	208c23	252b2		321b2		354a1	**8C**
9A	459a26	139b15		116.15	120c13	562a13	464a5	235c21	209a13	252b7		322a1		254a5	**9A**
9B	459a28	139b17		116.15	120c15	562a15	464a10	236a4	209a19	253a2		322a6		254b1	**9B**
9C	459b2	140a1		116.16	120c19	562a19	464a21	236a18	209b10	253a8		322b4		254b6	**9C**
10A	459b13	140a7		116.17	121a4	562b4	464b6	236b8	209b23	253b5		323a3			**10A**
10B	459b15	140a9		116.18	121a7	562b7	464b8	236b11	209c3	253b7		323a6			**10B**
10C	459b27	140a20		116.20	121a18	562b20	464b25	236c7	209c22	254a5		323b6			**10C**
10D	459c1	140b3		116.21	121b1	562c1	464c3	236c16	210a8	254b1	(28a1)	324a4			**10D**
10E	459c12	140b10		116.23	121b8	562c8	464c15	237a5	210a19	254b5	28a2	324b1			**10E**
11A	459c22	140b15		116.24	121b16	562c16	464c24	237a14	210b5	255a1	28a5	324b6			**11A**
11B	459c26	140b19		116.25	121b21	562c21	464c29	237a20	210b11	255a4	28a8	325a2			**11B**
11C	459c28	141a1		116.25	121b23	562c23	465a7	237b6	210b20	255a9	28b1	325a7			**11C**
11D	460a4	141a6	(172b2)	116.26	121c7	563a7	465a18	237b18	210c10	255b6	28b4	325b3			**11D**
11E	460a10	141a13	172b8	116.28	121c14	563a14	465a28	237c7	210c21	256a3	28b10	326a2			**11E**
11F	460a13	141a16	172b11	116.29	121c18	563a18	465b4	237c13	211a5	256a7	29a1	326a5			**11F**
11G	460a17	141a19	172b14	116.29	121c22	563a22	465b8	237c18	211a9	256b1	29a3	326a8			**11G**
11H	460a20	141a22	172b17	116.30	122a3	563b3	465b13	238a2	211a16	256b4	29a6	326b4			**11H**
11I	460a25	141b4	173a5	116.31	122a9	563b9	465b23	238a13	211b5	257a2	29a11	327a2			**11I**
12A							465c9	238b5	211b19	257a8	29b5	327a8			**12A**
12B							465c17	238b15	211c5	257b4	29b9	327b5			**12B**
12C	460b12	141b13	173a13	116.33	122a20	563b20	465c24	238c1	211c14	257b9	30a1	328a3			**12C**
12D	460b18	141b16	173a17	116.34	122b2	563c2	466a3	238c8	211c21	258a4	30a3	328a6			**12D**
13	460b21	141b19	173b2	116.34	122b5	563c5	466a6	238c11	212a1	258a7	30a6	328a8			**13**

	TGS_2									
	Tib									
	Lithang (J)	London Ms (L)	Narthang (N)	Phug brag Ms 108 (P_1)	Phug brag Ms 258 (P_2)	Phug brag Ms 345 (P_3)	Peking (Otani) (Q)	Stog Ms (S)	Tokyo Ms (T)	
5A	267b3	195b3	358b5	328a3	210a1	231a3	265a6	201a5	193b7	**5A**
5B	268a1	196a2	359a4	328b1	210a8	231b3	265b3	201b3	194a5	**5B**
5C	268a6	196a8	359b3	328b8	210b7	232a3	265b8	202a1	194b3	**5C**
6A	268b2	196b5	360a1	329a5	211a6	232b2	266a4	202a6	194b8	**6A**
6B	268b5	196b8	360a4	329a8	211b1	232b5	266a6	202b2	195a3	**6B**
6C	269a1	197a5	360b2	329b5	211b7	233a4	266b2	202b6	195a8	**6C**
7A	269a5	197b1	360b6	330a2	212a4	233b1	266b6	203a3	195b4	**7A**
7B	269b2	197b8	361a6	330b1	212b4	234a2	267a3	203b2	196a2	**7B**
7C	269b6	198a5	361b4	330b5	213a1	234a8	267a7	203b6	196a7	**7C**
8A	270a4	198b3	362a3	331a4	213a8	235a1	267b4	204a5	196b5	**8A**
8B	270a8	198b7	362b1	331a8	213b6	235a7	267b7	204b2	197a1	**8B**
8C	270b4	199a4	362b5	331b5	214a3	235b5	268a3	204b7	197a6	**8C**
9A	271a1	199b2	363a5	332a4	214b3	236a6	268b1	205a6	197b5	**9A**
9B	271a5	199b7	363b3	332a8	214b8	236b4	268b4	205b3	198a1	**9B**
9C	271b3	200a5	364a2	332b7	215a7	237a4	269a2	206a2	198a7	**9C**
10A	271b8	200b4	364b2	333a6	215b8	237b5	269a7	206b1	198b4	**10A**
10B	272a3	200b6	364b5	333b1	216a3	237b8	269b1	206b3	198b7	**10B**
10C	272b1	201a6	365a6	334-1	216b4	238b3	269b8	207a4	199a6	**10C**
10D	272b5	201b2	365b4	334-6	217a2	239a2	270a4	207b1	199b2	**10D**
10E	273a2	201b7	366a3	335-4	217a8	239b1	270a8	207b6	199b7	**10E**
11A	273a6	202a4	366a7	336-1	217b5	239b8	270b4	208a4	200a3	**11A**
11B	273b2	202a8	366b5	336-6	218a2	240a5	270b8	208b1	200a6	**11B**
11C	273b6	202b4	367a3	337-3	218a7	240b4	271a4	208b5	200b2	**11C**
11D	274a3	203a2	367b1	338a1	218b5	241a3	271a8	209a3	200b7	**11D**
11E	274b2	203b1	368a2	338b1	219a6	241b5	271b6	209b3	201a5	**11E**
11F	274b5	203b5	368a6	338b5	219b3	242a2	272a2	209b6	201a8	**11F**
11G	274b7	203b8	368b2	339a1	219b7	242a5	272a4	210a2	201b3	**11G**
11H	275a3	204a4	368b6	339a5	220a4	242b2	272a7	210a6	201b7	**11H**
11I	275a8	204b3	369a6	339b5	220b3	243a3	272b5	210b4	202a5	**11I**
12A	275b7	205a2	369b6	340a5	221a4	243b4	273a3	211a4	202b3	**12A**
12B	276a4	205a7	370a4	340b3	221b2	244a3	273a8	211b2	202b8	**12B**
12C	276a8	205b4	370b2	340b8	221b8	244b2	273b4	211b7	203a5	**12C**
12D	276b3	205b7	370b5	341a4	222a4	244b5	273b7	212a3	203a8	**12D**
13	276b5	206a1	371a1				274a1	212a5	203b3	**13**

Bibliography

The sigla, symbols and graphic devices used in my critical editions of the Tibetan and Chinese materials are found at the end of part D. The lack of an asterisk before the English translation of a Japanese or Chinese title means that the translation of the title appears in the publication itself.

Primary Sources, with Abbreviations

AAĀ — *Abhisamayālaṁkār'ālokā Prajñāpāramitāvyākhyā (Commentary on Aṣṭasāhasrikā-Prajñāpāramitā) by Haribhadra, together with the Text Commented On*. Ed. Unrai Wogihara. Parts 1–2. Tokyo: The Tōyō Bunko, 1932–1935.

AAN — *Anūnatvāpūrṇatvanirdeśaparivarta*. *Fo shuo buzeng bujian jing* 佛說不增不減經. Trans. Bodhiruci (6th c. CE). *T* 668, vol. 16, 466a–468a.

AiGr II, 1 — *Altindische Grammatik, Band II, 1: Einleitung zur Wortlehre, Nominalkomposition*. Jakob Wackernagel. 2d ed. Göttingen: Vandenhoeck & Ruprecht, 1957.

AK(Bh) — *Abhidharm[a]-Kośabhāṣya of Vasubandhu*. Ed. P. Pradhan. Patna: K. P. Jayaswal Research Institute, 1967.

AK_I — *Index to the Abhidharmakośabhāṣya*. Ed. Akira Hirakawa. Parts 1–3. Tokyo: Daizō, 1973–1978.

AKVy — *Sphuṭârthā Abhidharmakośavyākhyā by Yaśomitra*. Ed. Unrai Wogihara. Parts 1–2. Tokyo: The Publishing Association of Abhidharmakośa-vyākhyā, 1932–36.

AN — *Aṅguttaranikāya*. Eds. R. Morris and E. Hardy. 5 vols. London: PTS, 1885–1900.

AOH — *Acta Orientalia Academiae Scientiarum Hungaricae*.

ARIRIAB — *Annual Report of the International Research Institute for Advanced Buddhology*.

ASP — *Aṣṭasāhasrikā Prajñāpāramitā*. Ed. P. L. Vaidya. Buddhist Sanskrit Texts 4. Darbhanga: Mithila Institute, 1960. [This abbreviation is also used for general references to the *Aṣṭasāhasrikā Prajñāpāramitā*.]

ASP_I — *Sanskrit Word-Index to the "Abhisamayālaṁkārālokā Prajñāpāramitā-vyākhyā" (U. Wogihara edition)*. Eds. Ryusei Keira and Noboru Ueda. Tokyo: Sankibō Busshorin, 1998.

ASP_{UW} — *Aṣṭasāhasrikā Prajñāpāramitā* in the edition of Unrai Wogihara. See *AAĀ*.

Av-ś — *Avadānaśataka*. Ed. J. S. Speyer. 2 vols. Bibliotheca Buddhica 3. St. Petersburg, 1902–1909. Reprint. Tokyo: Meicho-Fukyū-Kai, 1977.

Bbh — *Bodhisattvabhūmi* (attrib. Asaṅga). Ed. Unrai Wogihara, Tokyo, 1930–1936. Reprint. Tokyo: Sankibō Busshorin, 1971.

BCA — *Bodhicaryāvatāra* (Śāntideva). Ed. Louis de La Vallée Poussin. Bibliotheca Indica 150. Calcutta: Asiatic Society of Bengal, 1901–1914.

BCA_I — *Tibetisch-Sanskritischer Index zum Bodhicaryāvatāra, Heft I & II*. Ed. Friedrich Weller. Abhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig. Philologisch-historische Klasse 46 & 47 (3). Berlin: Akademie-Verlag, 1952, 1955.

BCSD	*Buddhist Chinese-Sanskrit Dictionary*. Ed. Akira Hirakawa. Tokyo: Reiyukai, 1997.
BGDJ	*Bukkyōgo daijiten* (*Great dictionary of Buddhist vocabulary) 佛教語大辞典. Ed. Nakamura Hajime 中村元. Tokyo: Tokyo Shoseki, 1981.
BHSD	*Buddhist Hybrid Sanskrit Grammar and Dictionary, Volume 2: Dictionary*. Comp. Franklin Edgerton. New Haven: Yale Univ. Press, 1953.
BSKD	*Bussho kaisetsu daijiten* (The encyclopedia of East Asian Buddhist texts) 佛書解說大辭典. Eds. Ono Genmyō 小野玄妙 (vols. 1–11) and Maruyama Takao 丸山孝雄 (vols. 12–13). Tokyo, 1935–1937. Reprint (13 vols. in 1). Tokyo: Daitō, 1999.
BSOAS	*Bulletin of the School of Oriental and African Studies*.
Bth	Second Tibetan translation of the *TGS* in the Newark manuscript Kanjur from Bathang.
BWDJ	*Kanyaku taishō: Bonwa daijiten* (*Great Sanskrit-Japanese dictionary along with its Chinese translation equivalents) 漢訳対照 梵和大辞典. Ed. Wogihara Unrai 荻原雲来. Tokyo, 1964–1974. Reprint. Tokyo: Kōdansha, 1986.
Ch_1	Chinese translation of the *TGS* by Buddhabhadra (359–429 CE) from the beginning of the 5th c. CE.
Ch_2	Chinese translation of the *TGS* by Amoghavajra (705–774 CE).
CPD	*A Critical Pāli Dictionary*. Begun by V. Trenckner, rev., cont. and ed. by Dines Andersen, Helmer Smith, and others. Published by The Royal Danish Academy of Sciences and Letters. Vols. 1–. Copenhagen: Commissioner: Ejnar Munksgaard, 1924–.
CSZJJ	*Chu sanzang ji ji* 出三藏記集. Sengyou 僧祐 (compiled around 515 CE). *T* 2145, vol. 55, 1a–114a.
D_1, D_2	Manuscripts A and B of the *Saddharmapuṇḍarīkasūtra* discovered in Gilgit. Romanized texts in *Saddharmapuṇḍarīka Manuscripts Found in Gilgit, Part Two: Romanized Text*. Ed. Shoko Watanabe. Tokyo: Reiyukai, 1975.
DbhS	*Daśabhūmikasūtra*. In *Daśabhūmikasūtra et Bodhisattvabhūmi: chapitres Vihāra et Bhūmi publiés avec une introduction et des notes*. Ed. Johannes Rahder. Paris: Paul Geuthner and Louvain: J.-B. Istas, 1926.
Divy	*The Divyâvadâna: a Collection of Early Buddhist Legends*. Eds. Edward B. Cowell and Robert A. Neil. Cambridge, 1886. Reprint. Amsterdam: Oriental Press NV and Philo Press, 1970.
DK	*Dai kanwa jiten* (*Great Chinese-Japanese dictionary) 大漢和辭典. Ed. Morohashi Tetsuji 諸橋轍次. 13 vols. Tokyo: Daishūkan, 1955–1960.
DKP	*Drumakinnararājaparipṛcchāsūtra*. See Harrison 1992a.
DN	*Dīghanikāya*. Ed. T. W. Rhys Davids and J. E. Carpenter. 3 vols. London: PTS, 1890–1911.
DTS	*Dictionnaire Tibétain-Sanscrit*. Tse-ring-ouang-gyal (Che riṅ dbaṅ rgyal). Reproduction phototypique publiée par J. Bacot. Paris: Paul Geuthner, 1930.
DZJ	*Daizōkyō zenkaisetsu daijiten* (*Great dictionary with complete explanations on the Chinese Tripiṭaka) 大蔵経全解説大事典. Eds. Kamata Shigeo 鎌田茂雄 and others. Tokyo: Yūzankaku, 1998.
en.	Endnote (referring to the critical edition).
EncBrit	*The New Encyclopœdia Britannica*. 15th ed. 30 vols. Chicago: Encyclopædia Britannica, 1974.

EncBuddh	*Encyclopaedia of Buddhism*. Ed. G. P. Malalasekera. Vol. 1–. Colombo: Government of Ceylon, 1961– .
GSZ	*Gaoseng zhuan* 高僧傳. Huijiao 慧皎 (compiled around 530 CE). *T* 2059, vol. 50, 322c–424c.
GSZ$_{RS}$	*Biographies des moines éminents («Kao Seng Tchoua») de Houei-Kiao, première partie: biographies des premiers traducteurs*. Translation of the *GSZ* by Robert Shih. Bibliothèque du Muséon 54. Louvain – Leuven: Institut orientaliste, 1968.
GV	*Gaṇḍavyūha*. Eds. Daisetz T. Suzuki and Hokei Idzumi. Kyoto 1934–36. 2d ed. Photographically reprod. with corrections. Kyoto: Society for the Publication of Sacred Books of the World, 1949.
HD	*Hanyu dacidian* (*Great Chinese dictionary) 汉语大词典. Ed. Luo Zhufeng 罗竹风. 13 vols. Shanghai: Shanghai Cishu (vol. 1), Hanyu Dacidian (vols. 2–13), 1986–1994.
Hōb	*Hôbôgirin, Dictionaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*. Eds. Sylvain Lévi, Junjiro Takakusu, and Paul Demiéville. Fasc. 1–. Tokyo: Maison Franco-Japonaise ; Paris: Adrien-Maisonneuve, 1929–.
IBK	*Indogaku Bukkyōgaku Kenkyū* (Journal of Indian and Buddhist Studies) 印度學佛教學研究.
IIBS	The International Institute for Buddhist Studies, Tokyo.
IIJ	*Indo-Iranian Journal*.
IsMEO	Istituto Italiano per il Medio ed Estremo Oriente, Rome.
JA	*Journal Asiatique*.
Jā	*The Jātaka, together with its Commentary*. Ed. Viggo Fausbøll. 6 vols. London: PTS, 1877–1896.
Jä	*A Tibetan-English Dictionary*. Comp. Heinrich August Jäschke. London, 1881. Reprint (compact ed.). Kyoto: Rinsen, 1993.
KP	*The Kāśyapaparivarta*. Ed. Alexander von Staël-Holstein. Shanghai: The Commercial Press, 1926.
Kpuṇ	*Karuṇāpuṇḍarīka, Edited with Introduction and Notes*. Ed. Isshi Yamada. Vol. 2. London: SOAS, University of London, 1968.
Kpuṇ$_{C1}$	*Bei hua jing* 悲華經. Trans. *Dharmakṣema (translation of the *Karuṇā-puṇḍarīka* in 419 CE). *T* 157, vol. 3, 167a–233c.
Kpuṇ$_{C2}$	*Dacheng bei fentuoli jing* 大乘悲分陀利經. Anonymous translation of the *Karuṇāpuṇḍarīka* between 351 and 431 CE. *T* 158, vol. 3, 233c–289a.
Kpuṇ$_t$	Tibetan translation of the *Karuṇāpuṇḍarīka*. *Q* 780, vol. 29, *mDo sna tshogs*, *Cu* 146b–337a.
KSL	*Kaiyuan shijiao lu* 開元釋教錄. Zhisheng 智昇 (compiled in 730 CE). *T* 2154, vol. 55, 477a–723a.
Lal	*Lalitavistara*. Ed. Salomon Lefmann. 2 vols. Halle a. S., 1902–1908. Reprint. Tokyo: Meicho-Fukyū-Kai, 1977.
Lal$_{HK}$	*Lalitavistara*. In *Raritavisutara no kenkyū* (*Study of the *Lalitavistara*) ラリタヴィスタラの研究. Ed. Hakazono Kōichi 外薗幸一. Vol. 1. Tokyo: Daitō.
LAS	*The Laṅkāvatāra Sūtra*. Ed. Bunyiu Nanjio. Kyoto: Otani Univ. Press, 1923.
LAS$_I$	*An Index to the Lankavatara Sutra (Nanjio Edition)*. Comp. Daisetz T. Suzuki. 2d ed. Kyoto: The Sanskrit Buddhist Texts Publishing Society, 1934.
LAS$_t$	Tibetan translation of the *Laṅkāvatārasūtra*. *Q* 775, vol. 29, *mDo sna tshogs, Ngu* 60b–172b.

LSJ	*Lidai sanbao ji* 歷代三寶紀. Fei Changfang 費長房 (compiled in 597 CE). *T* 2034, vol. 49, 22c–127a.
LVP	*L'Abhidharmakośa de Vasubandhu*. Traduit et annoté par Louis de La Vallée Poussin. Vols. 1–6. Paris. Louvain: Paul Geuthner, 1923–1931.
Manu	*Manusmṛti*. Ed. Nārāyaṇa Viṭṭhala Śarma Gore. Bombay: Nirnaya Sagar Press, 1887.
Mathews	*Mathews' Chinese-English Dictionary*. Comp. Robert H. Mathews. Shanghai, 1931. Revised American ed. Cambridge, Mass.: Harvard Univ. Press, 1969.
mDzes rgyan	*De bzhin gshegs pa'i snying po gsal zhing mdzes par byed pa'i rgyan*. Bu ston Rin chen grub. In *The Collected Works of Bu-ston*. Ed. Lokesh Chandra. Pt. 20. *Va* 1a–39a. New Delhi: International Academy of Indian Culture, 1971.
Meyer	*Meyers Enzyklopädisches Lexikon in 25 Bänden*. 9th ed. Mannheim, Vienna, Zürich: Bibliographisches Institut, 1971.
Mil	*Milindapañha*. Ed. Vilhelm Trenckner. London: PTS, 1880.
MN	*Majjhimanikāya*. Eds. Vilhelm Trenckner and Robert Chalmers. 3 vols. London: PTS, 1888–1899.
Mochizuki	*Bukkyō daijiten* (*Great Buddhist dictionary) 仏教大辞典. Comp. Mochizuki Shinkō 望月信亨. 10 vols. Tokyo: Sekai Seiten Kankō Kyōkai, 1933–1936.
MPNS	*Mahāparinirvāṇasūtra*. *Q* 788, vol. 31, *mDo sna tshogs* X, *Tu* 1a–156b; *S* 179, vol. 71, *mDo sde*, *Wa* 44b–251a; *Fo shuo da bannihuan jing* 佛說大般泥洹經. Trans. Faxian 法顯 (416–482 CE). *T* 376, vol. 12, 853a–899c.
MPPU$_L$	*Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*. Ed. Étienne Lamotte. Vols. 1–5. Bibliothèque du Muséon 18 and Publications de l'Institut orientaliste de Louvain 2, 12, 24. Louvain (Louvain-la-Neuve): Université de Louvain, 1949–1980.
MS	*Mahāyānasaṁgraha* (attrib. Asaṅga). In *Shō daijō ron* 摂大乗論. Ed. Nagao Gajin 長尾雅人. (Edition of the Tibetan text.) Parts 1–2. Tokyo: Kōdansha, 1982.
MSA	*Mahāyānasūtrālaṁkāra* (attrib. Maitreya). In *Asaṅga: Mahāyāna-Sūtrālaṁkāra*, *Tome I: Texte*. Ed. Sylvain Lévi. Paris, 1907. Reprint. Kyoto: Rinsen, 1983.
MSABh	*Mahāyānasūtrālaṁkāra-bhāṣya* (attrib. Vasubandhu). See *MSA*.
MVu	*Le Mahâvastu: Texte Sanscrit*. Ed. Émile Senart. 3 vols. Paris, 1882–1897. Reprint. Tokyo: Meicho-Fukyū-Kai, 1977.
MVy	*Honyaku myōgi taishū* (*Mahāvyutpatti*) 翻譯名義大集. Ed. Sakaki Ryōzaburō 榊亮三朗. 2 vols. Kyoto, 1916. Reprint. Tokyo: Kokusho Kankōkai, 1981.
MW	*A Sanskrit-English Dictionary*. Ed. Monier Monier-Williams, Oxford: 1872 and 1888. Reprint of the new ed. Oxford, 1899. Oxford: Oxford Univ. Press, 1951.
NIJ	*Nanji itai jiten* (*Dictionary of difficult and variant forms of Chinese characters) 難字・異体字典. Comp. Aruga Yōen 有賀要延. Tokyo: Kokusho Kankōkai, 1987.
O	Petrovsky manuscripts of the *SP* discovered in Kashgar. Romanized text in *Saddharmapuṇḍarīkasūtra: Central Asian Manuscripts, Romanized Text*. Ed. Hirofumi Toda. Tokushima: Kyoiku Shuppan Center, 1981.
Pā.	Pāli.
Paṭis	*Paṭisambhidāmagga*. Ed. Arnold C. Taylor. 2 vols. London: PTS, 1905–1907.

PraS	*Pratyutpanna-buddha-saṁmukhāvasthita-samādhi-sūtra*. See Harrison 1978b.
PTS	Pali Text Society, London.
PTSD	*The Pali Text Society's Pali-English Dictionary*. Eds. Thomas W. Rhys Davids and William Stede. London, 1921–1925. Reprint. London: PTS, 1972.
pW	*Sanskrit-Wörterbuch in kürzerer Fassung*. Comp. Otto Böhtlingk. 4 vols. St. Petersburg, 1883–1886. Reprint. Delhi: Motilal Banarsidass, 1991.
PW	*Sanskrit-Wörterbuch*. Comp. Otto Böhtlingk and Rudolph Roth. 7 vols. St. Petersburg, 1855–1875. Reprint. Delhi: Motilal Banarsidass, 1990.
Q	*The Tibetan Tripitaka: Peking Edition*. Ed. Daisetz T. Suzuki. Vol. 1–168. Repr. under the Supervision of the Otani University, Kyoto. Kyoto, Tokyo: Tibetan Tripitaka Research Institute, 1955–1961.
RCaP	*Ratnacandraparipṛcchāsūtra*. In *Zō, kan, wa san yaku gappeki: Shōmangyō, Hōgatsudōjishomonkyō* (*A collation of the Tibetan, Chinese and Japanese translation of the *Ratnacandraparipṛcchasūtra* and the *Śrīmālādevīsiṁhanādasūtra*) 藏・漢・和三譯合璧: 勝鬘經・寶月童子所問經. Ed. Hōdō Kaihen 寶幢會編 (*Tsukinowa Kenryū* 月輪賢隆). Kyoto: Kōkyō Shoin, 1940.
RGV(V)	*Ratnagotravibhāga(vyākhyā)* (attrib. Sāramati). In *The Ratnagotravibhāga Mahāyānottaratantraśāstra*. Ed. Edward H. Johnston. Patna: The Bihar Research Society, 1950.
$RGVV_t$	*Kukyō ichijō hōshō ron kenkyū – zō wa taiyaku* (*A study of the *Ratnagotravibhāgamahāyānottaratantraśāstra*: a Japanese translation from the Tibetan edition [with index]) 究竟一乗宝性論研究 — 藏和対訳. Ed. and trans. Nakamura Zuiryū 中村瑞隆. Tokyo: Suzuki Gakujutsu Zaidan, 1967.
S	Reprint of the Stog Palace manuscript Kanjur in *The Tog Palace Manuscript of the Tibetan Kanjur*. 109 vols. Leh: Smanrtsis Shesrig Dpemzod, 1975–1980.
SCD	*Tibetan-English Dictionary*. Comp. Rai Sarat Chandra Das. Calcutta, 1902. Reprint (compact ed.). Kyoto: Rinsen, 1993.
Śikṣ	*Śikṣāsamuccaya*. Śāntideva. Ed. Cecil Bendall. Bibliotheca Buddhica 1. St. Petersburg, 1897–1902. Reprint. Tokyo: Meicho-Fukyū-Kai, 1977.
Skt.	Sanskrit.
ŚMS	*Śrīmālādevīsiṁhanādasūtra*. *Q* 760.48, vol. 24, *dKon brtsegs* VI, *'I* 257b–285a; *Shengman shizihou yicheng da fangbian fangguang jing* 勝鬘師子吼一乘大方便方廣經. Trans. Guṇabhadra (394–468 CE). *T* 353, vol. 12, 217a–223b; *Da bao ji jing Shengman furen hui* 大寶積經勝鬘夫人會. Trans. Bodhiruci (6th c. CE). *T* 310.48, vol. 11, 672c–678c.
SN	*Saṁyuttanikāya*. Ed. Leon Feer. 6 vols. London: PTS, 1884–1904.
SOAS	School of Oriental and African Studies, University of London, London.
SP	*Saddharmapuṇḍarīka*, Eds. Hendrik Kern and Bunyiu Nanjio. St. Petersburg, 1908–1912. Reprint. Osnabrück: Biblio, 1970. [The siglum is also used when referring to the *Saddharmapuṇḍarīkasūtra* in general.]
SP_I	*Index to the Saddharmapuṇḍarīkasūtra: Sanskrit, Tibetan, Chinese*. Eds. Yasunori Ejima and others. Fascicles 1–11. Tokyo: Reiyukai, 1985–1993.
ŚpŚ	*The Śatapañcāśatka of Mātṛceṭa: Sanskrit Text, Tibetan Translation and Commentary, and Chinese Translation*. Ed. and trans. Shackleton Bailey. Cambridge: Univ. Press, 1951.
SP_t	Tibetan translation of the *Saddharmapuṇḍarīkasūtra*. *Q* 781, vol. 30, *mDo sna tshogs*, *Chu* 1a–205a.

Speijer	*Sanskrit Syntax*. Jakob S. Speijer. Leyden, 1886. Reprint. Delhi: Motilal Banarsidass, 1973.
SP$_W$	*Saddharmapuṇḍarīkasūtra: Romanized and Revised Text.* Eds. Unrai Wogihara and Chikao Tsuchida. Tokyo: Sankibō Busshorin, 1958.
SRS	*Samādhirājasūtra*. See Régamey 1990.
Sukh	*Sukhāvatīvyūha*. In *Muryōjukyō no sho hon taishō kenkyū* (*Comparative study of the texts of the *Sukhāvatīvyūha*) 無量壽經の諸本對照研究. Ed. Kagawa Takao 香川孝雄. Kyoto: Nagata Bunshōdō, 1984.
Suv	*Suvarṇabhāsottamasūtra*. Ed. Johannes Nobel. Leipzig: Harrassowitz, 1937.
Suv$_I$	*Suvarṇaprabhāsottamasūtra, zweiter Band: Wörterbuch Tibetisch-Deutsch-Sanskrit*. Ed. Johannes Nobel. Leiden: Brill, 1950.
Suv$_t$	*Suvarṇaprabhāsottamasūtra*, *erster Band: Die tibetischen Übersetzungen*. Ed. Johannes Nobel. Leiden: Brill; Stuttgart: Kohlhammer, 1944.
SWTF	*Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*. Begonnen von Ernst Waldschmidt. Im Auftrage der Akademie der Wissenschaften in Göttingen, herausgegeben von Georg von Simson. Lieferung 1–. Göttingen: Vandenhoeck und Ruprecht, 1973–.
T	*The Taisho Shinshu Daizokyo (The Tripitaka in Chinese)*. Eds. Junjiro Takakusu and Kaigyoku Watanabe. 100 vols. Tokyo: The Taisho Shinshu Daizokyo Kanko Kai, 1924–1929.
T$_I$	*Répertoire du Canon Bouddhique Sino-Japonais: Édition de Taishō (Taishō Shinshū Daizōkyō)*. Eds. Paul Demiéville, Hubert Durt, and Anna Seidel. Fascicule Annexe du Hōbōgirin. Paris: Librairie d'Amérique et d'Orient Adrien-Maisonneuve; Tokyo: Maison Franco-Japonaise, 1978.
Tib	Tibetan canonical translation of the *TGS*.
Tib.	Tibetan.
TGS	*Tathāgatagarbhasūtra*. [For the details regarding the various editions in Tibetan and Chinese see end of part D.]
TGS$_1$	Recension 1 of two recensions of the *Tathāgatagarbhasūtra*: its only representative is *Ch*$_1$.
TGS$_2$	Recension 2 of two recensions of the *Tathāgatagarbhasūtra*: its representatives are *Ch*$_2$, *Tib* and *Bth*.
TRE	*Theologische Realenzyklopädie*. Vols. 1–. Eds. Gerhard Krause and Gerhard Müller. Berlin, New York: W. de Gruyter, 1977– .
Tshig mdzod	*Bod rgya tshig mdzod chen mo* (*Zang han cidian* 藏漢辞典). Eds. Zhang Yisun 张怡荪 and others. 2 vols. Peking: Minzu, 1993.
Turner	*A Comparative Dictionary of the Indo-Aryan Languages*. Ed. Ralph L. Turner. 2d ed. London: Oxford Univ. Press, 1973.
TUSN	**Tathāgatotpattisaṁbhavanirdeśa* (part of the *Buddhāvataṁsaka*). *Q* 761.43, vol. 26, *Phal chen* IV, *Shi* 75b–142a; *S* 10.42, vol. 32, *Phal chen, Nga* 102a–187b; *Fo shuo rulai xingxian jing* 佛說如來興顯經. Trans. Dharmarakṣa (3d–4th c. CE). *T* 291, vol. 10, 592c–617b; see also *TUSN*$_{CH2}$ and *TUSN*$_{CH3}$.
TUSN$_{CH2}$	*Da fangguang fo huayan jing Baowang rulai xingqi pin* 大方廣佛華嚴經寶王如來性起品. Trans. Buddhabhadra (359–429 CE). Translation of the **Tathāgatotpattisaṁbhavanirdeśa* (part of the *Buddhāvataṁsaka*). *T* 278, vol. 9, 611b–633b.
TUSN$_{CH3}$	*Da fangguang fo huayan jing Rulai chuxian pin* 大方廣佛華嚴經如來出現品. Trans. Śikṣānanda (652–710 CE). Translation of the **Tathāgatot-*

pattisaṁbhavanirdeśa* (part of the *Buddhāvataṁsaka*). *T* 279, vol. 10, 262a–278c.

Udr$_I$ — *Udrāyaṇa: Die tibetische Übersetzung des Sanskrittextes, zweiter Teil: Wörterbuch*. Ed. Johannes Nobel. Wiesbaden: Harrassowitz, 1955.

Udr$_t$ — *Udrāyaṇa, Die tibetische Übersetzung des Sanskrittextes, erster Teil: Tibetischer Text*. Ed. Johannes Nobel. Wiesbaden: Harrassowitz, 1955.

Vin — *Vinayapiṭaka*. Ed. Hermann Oldenberg. 5 vols. London: PTS, 1879–1883.

WZKS — *Wiener Zeitschrift für die Kunde Südasiens*.

YBhū — *Yogācārabhūmi* (attrib. Asaṅga). Ed. Vidhushekhara Bhattacharya. Pt. 1. Calcutta: University of Calcutta, 1957.

YBhū$_I$ — *Index to the Yogācārabhūmi (Chinese-Sanskrit-Tibetan)*. Eds. Koitsu Yokoyama and Takayuki Hirosawa. Tokyo: Sankibō Busshorin, 1996.

ZAS — *Zentralasiatische Studien* des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn.

ZDMG — *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

ZJM — *Zhongjing mulu* 衆經目錄. Fajing 法經 and others (compiled in 593 CE). *T* 2146, vol. 55, 115a–150a.

ZMR — *Zeitschrift für Missionswissenschaft und Religionswissenschaft*.

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